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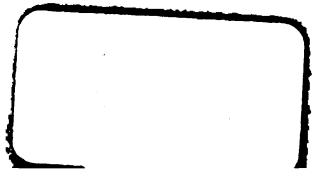

# THE

# MONTHLY REVIEW;

## OR,

# LITERARY JOURNAL:

From JANUARY to JUNE, *inclusive.*

M,DCC,LXXVIII.

By SEVERAL HANDS.

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VOLUME LVIII.

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LONDON:

Printed for R. GRIFFITHS:

And Sold by T. BECKET, Corner of the Adelphi, Strand.

M,DCC,LXXVIII.

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THE

# THE

# MONTHLY REVIEW,

## For JANUARY, 1778.

ART. I. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXVII. For the Year 1777. Part 1. 4to. 7 s. 6 d. Davis.

ARTICLES *relating to* NATURAL HISTORY.

Article 3. *Diſcoveries on the Sex of Bees, explaining the Manner in which their Species is propagated; with an Account of the Utility that may be derived from thoſe Diſcoveries, by the actual Application of them to Practice.* By Mr. John Debraw, Apothecary to Addenbrook's Hoſpital, &c.

THE remarkable obſervations related by *M. Schirach*, in his curious publication, *The Natural Hiſtory of Bees*, and their great importance, conſidered not only in a philoſophical, but likewiſe in an œconomical view, induced us to give a very full account of that work, in the *Appendix* to our 48th volume, 1773, page 562. The principal facts and doctrines eſtabliſhed by that Writer are, that the queen bee does not lay a particular kind of eggs, from which future queens are to proceed; that all the working bees of a hive were originally female; and that any one of them, when it was in the egg or worm ſtate, was capable of being converted, or rather *nurſed* up by the community, into the ſtate of a queen bee, and of becoming the mother or queen of a future hive. In that Article we noticed likewiſe the great advantages that have been derived, in the Palatinate and other parts of Germany, from this diſcovery.

Though the Author of the preſent Article refers to our account of that work, and joins with us in wiſhing that it might be tranſlated into our language; he *ſeems* to have diſcovered the manner in which the queen bees are produced, before the publication of our account of the diſcoveries of the German naturaliſt abovementioned. As we have not, ſince that time, met

with any thing relating to this intereſting ſubject; though we hoped that our minute detail of M. Schirach's proceſſes and doctrines would have produced ſome ſimilar trials in our own country: we ſhall briefly relate the ſubſtance of one of the Author's experiments, in confirmation of the ſingular proceſſes of the Luſatian philoſopher. To render however this deſcription intelligible, we muſt refer the Reader to our *Appendix* abovementioned.

The Author divided a large *brood-comb* into ſeveral pieces; each containing eggs, worms, and nymphs. He placed them under four ſeparate glaſſes, including with them a ſufficient number of common bees, taking care that there was no queen among them. After an *anarchy* of two days, in conſequence of their want of a queen, the bees became compoſed, and betook themſelves to work; as happened in M. Schirach's experiments. On the fourth day, the Author perceived in each hive the beginning of a *royal cell*;—' *a certain indication that one of the incloſed worms would ſoon be converted into a queen.*' On the completion of the royal cell, the bees being reſtored to their liberty, ſhewed no inclination to deſert their habitation; and, at the end of twenty days, the Author obſerved four young queens among the new progeny. Similar ſucceſs, he informs us, attended many other experiments of the ſame kind made afterwards.

The remaining and principal part of this Article is employed in giving an account of the experiments the Author made, with a view to diſcover the uſe or functions of the *drones*, in a hive. They tend to prove that the eggs are actually impregnated by them. This office he affirms he has repeatedly ſeen them perform; each 'inſerting the poſterior part of its body into a cell, and ſinking into it, where it continued but a little while;' and leaving a ſmall quantity of a whitiſh liquor, leſs liquid than honey, in the angle of the baſis of each cell that contained an egg; which he found was ſoon afterwards abſorbed into the embryo. He confirms likewiſe the obſervation of Maraldi and Reaumur, that there is a certain ſpecies of drones in a hive which are no larger than the common bees. We apprehend that ſeveral naturaliſts have been led into error through their ignorance of this particular.

Article 5. *An Account of a Journey into Africa from the Cape of Good Hope, &c.* By Dr. Andreas Sparrman, of the Royal Academy of Stockholm, &c.

In an expedition from the Cape Town, into the interior parts of Africa, which laſted nine months, the Author had an opportunity of making many curious and valuable obſervations relative to the œconomy of the Hottentots, and to natural hiſtory. In the preſent Article he particularly deſcribes a ſingular ſpecies of cuckow, intirely unknown at the Cape Town, and

which

which he calls the *Cuculus Indicator*, or *Honey Guide*; which poſſeſſes the ſingular power and inſtinct not only of diſcovering the wild bee-hives, but of communicating ſuch diſcovery by a ſignal or cry; not only to the Hottentots, and to the Dutch who are ſettled in thoſe interior and wild parts of the country; but likewiſe to a certain ſpecies of quadruped, which the Dutch name *Ratel*, and who it ſeems has a ſweet tooth. In return, the *honey-hunters* never fail, at leaſt the *Bipedes*, 'to leave a ſmall portion for their conductor; but commonly take care not to leave ſo much as would ſatisfy its hunger.' Accordingly, 'the bird's appetite being only whetted by this parſimony, it is obliged to commit a ſecond treaſon, by diſcovering another bee's neſt, in hopes of a better ſalary. It is further obſerved, that the nearer the bird approaches the hidden hive, the more frequently it repeats its call, and ſeems more impatient.'

In the 7th Article, the Abbé Dicquemare continues the account of his further diſcoveries and obſervations on the internal organization, generation, reproduction, and other remarkable phenomena obſerved in the *Sea Anemonies*. The fourth ſpecies of this *animal* affords a ſingularity not found in the freſh water *Polypus*;—that of multiplying by ſpontaneouſly tearing off ſmall ſhreds from its body.

In the 2d Article, Mr. Marſham relates ſome experiments tending to prove that the annual increaſe of trees is promoted by waſhing and rubbing their ſtems; as Mr. Evelyn and Dr. Hales had propoſed.

PAPERS *relating to* ELECTRICITY.

Article 6. *An Account of ſome new Electrical Experiments.* By Mr. Tiberius Cavallo.

This Article contains the deſcription and uſes of the Author's *Atmoſpherical Electrometer*, and of his *Electrometer for the Rain*; which we have already noticed in our late account of his *Treatiſe on Electricity*: together with a few experiments made with a glaſs tube hermetically ſealed, and having ſome quick-ſilver contained in it.

Article 8. *Experiments and Obſervations in Electricity.* By William Henly, F. R. S.

This long Article, which is divided into three parts, contains, firſt, ſome remarks on the effects of lamp black, mixed with tar or oil, as protectors of bodies coated with them, from the ſtroke of lightning; together with ſome experiments in artificial electricity, in which ſimilar effects are produced.

In the ſecond part the Author gives an account of the ſtrong electricity produced in cakes of chocolate, on turning them out of the tin pans in which they had been cooled; and of the re-

covery of that property, when they had loſt it, by melting the chocolate afreſh with a ſmall quantity of olive oil.

The third part contains ſeveral experiments, principally made with a view to illuſtrate the Franklinian theory of the Leyden vial. Among them we find the following, with an account of which the Author had furniſhed Mr. Cavallo; from whoſe treatiſe, where it is produced to ſhew the real courſe of the electric fluid in a diſcharge, we tranſcribed it, with ſome remarks, in our *Review* for *November* laſt, page 365. We ſhall here give it in the Author's own words:

'In the melting ſmall wires ſome inches in length, I have often obſerved the wire to become red hot, *firſt* at that end in contact with the diſcharging rod; and the redneſs has proceeded *gradually*, and regularly, towards the coating of the jars or battery; plainly and fully demonſtrating the direction of the electric matter in the diſcharge of the jars or battery, which, for this experiment, were always charged poſitively. This phenomenon hath alſo been obſerved by Mr. Bell, and many times by Mr. Nairne.'

Theſe experiments are ſucceeded by ſome very ſingular inſtances of glaſs retaining its electricity for a long time after it had been excited. In one ſet of obſervations, a cylinder was excited on the 3d of February. Its ſtate was generally examined from day to day, by preſenting Mr. Canton's balls to it; and its electrical power was eſtimated by the diſtance at which it would cauſe theſe balls to ſeparate. After ſo long an interval as five weeks, viz. on the 10th of March following, (when an end was put to the experiment) the cylinder retained ſo much of its electricity, as to cauſe the balls to diverge at the diſtance of eight inches from it. The variations in the *apparent* electricity of the cylinder, and its total diſappearance, and reappearance, ſeveral times during this long interval, are very extraordinary.—We ſhall ſelect an inſtance or two from the Author's regiſter.

So far back as February 14, at ten at night, the cylinder ſhewed no ſigns of electricity, nor at the hours of ſeven, eight, and ten of March 9 (the day preceding the laſt obſervation abovementioned;) and yet on this laſt-mentioned day, at eight in the forenoon, it made the balls to ſeparate at the diſtance of nine inches from it. In a former ſet of obſervations, the electric power in the cylinder was often made to diſappear by breathing upon it; or was apparently deſtroyed by applying flame round it: nevertheleſs, not long after theſe operations we ſometimes find the balls ſeparating at greater diſtances than before. The cauſe of theſe curious phenomena, Mr. Henly obſerves, 'is, no doubt, the excited electricity lodged in the

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pores of the glaſs, acting upon the vapour in the air of the room.'

In a poſtſcript, Mr. Henly adds the reſults of a very great number of experiments, made with mineral, vegetable, animal, and artificial ſubſtances, fixed or tied upon the end of a ſtick of ſealing wax, and excited by friction againſt a woollen garment, or a piece of ſoft black ſilk; in order to determine the *kind*, and degree of ſtrength, of the electricity produced in theſe ſubſtances reſpectively.

PAPERS *relating to* METEOROLOGY.

Article 13. *Obſervations on the annual Evaporation at Liverpool in Lancaſhire; and on Evaporation conſidered as a Teſt of the Moiſture or Dryneſs of the Atmoſphere.* By Dr. Dobſon of Liverpool.

This Article contains the reſults of four years obſervations of the quantity of water evaporated monthly in a cylindrical veſſel; and of the quantity of rain that fell into another veſſel of the ſame diameter; accompanied with correſpondent obſervations of the temperature of the air, and the force of the wind. They appear to have been made with great accuracy, and with a particular attention to ſuch circumſtances as might influence or diſturb the reſults. Though we cannot particularize many of the obſervations, we ſhall give a general account of them, and of the inferences which the Author juſtly, in our opinion, deduces from them.

They tend, in the firſt place, to give us a clearer and juſter idea than has generally been entertained, with reſpect to the moiſture and dryneſs of the air; and to ſhew that theſe are not to be eſtimated from the greater or ſmaller quantity of rain that has fallen in any place, or during any particular ſeaſon; but that evaporation is the more proper and accurate teſt of the moiſt or dry ſtate of the atmoſphere. This doctrine is founded on theſe propoſitions;—that air is an active ſolvent of water; and that its power, as a *menſtruum*, is increaſed in proportion to its dryneſs, as well as to its heat, and agitation. The degree of evaporation, therefore, or the quantity of water taken away from the ſurface of a maſs of that fluid, by the air, in a given time and place, ſeems to be the true index or criterion of the dryneſs of the air, during the time of the proceſs; regard being, at the ſame time, had to the temperature of the ſeaſon, and winds.

For example, the depth of rain, or the quantity which fell, in the laſt three months of the year 1773, was more than double its depth in the firſt three months of that year: yet the air in the firſt mentioned period was not moiſter than in the latter; for the evaporation was found to be nearly equal in both theſe

ſeaſons; and the temperature of the air, and the ſtate of the winds were nearly the ſame in both the periods.

Again, the rain in the year 1775 greatly exceeded that in 1774; but the air muſt have been drier in the firſt of theſe ſeaſons: for it was found by obſervation that, notwithſtanding this larger fall of rain in 1775, the evaporation from the cylindrical veſſel had been greater. In other words, the dryneſs of the air, or its power of diſſolving water, was greater in the year in which there was the greateſt quantity of rain. Accordingly, without any appearance of rain, the air may be damp; and, notwithſtanding heavy rains, it may be dry.

The Author terminates this paper by a very proper diſtinction of the three different ſtates in which water exiſts, with reſpect to air. Theſe are, 1ſt, That of *perfect ſolution*; in which caſe the air is not only clear and heavy, but likewiſe *dry*; becauſe its power of ſolution remains ſtill active, and it is not diſpoſed to part with the water with which it is combined; as is the caſe in long continued ſummer droughts. 2dly, In a ſtate of beginning precipitation; in which caſe the ſolvent power of the air is diminiſhed, and it becomes moiſt and foggy. Or, 3dly, completely precipitated, and falling in drops of rain. Theſe three ſtates, we ſcarce need to add, are perfectly analogous to the common chemical proceſſes of ſolution, mixture, and precipitation.

Articles 17, 18, and 19, contain the meteorological regiſters communicated to the Society, as uſual, by Thomas Barker, Eſq; at Lyndon, and Dr. Samuel Farr, at Briſtol; and the Society's own Journal for the year 1776. The mean of the *variation*, obſerved in June and July was 21 degrees and 47 minutes W. and the mean of the obſervations made with the *dipping needle*, 72 degrees and 30 minutes.

ASTRONOMICAL *and* MATHEMATICAL PAPERS.

Article 9. Contains an account of the tides in the Adriatic, by the Abbé Tealdo; including the daily obſervations of Signor Temanza; which tend greatly to illuſtrate and confirm the Newtonian theory on that ſubject.

In the 10th Article, Mr. Peter Wargentin, F. R. S. and Secretary to the Royal Academy of Sciences at Stockholm, communicates to Mr. Maſkelyne ſeveral obſervations tending to aſcertain, with more preciſion than has hitherto been attained, 'the difference of longitude of the Royal Obſervatories of Paris and Greenwich, reſulting from the eclipſes of Jupiter's firſt ſatellite, obſerved during the laſt ten years.'—This ancient and experienced aſtronomer, however, does not appear to entertain ſo good an opinion of the accuracy of this method of determining the longitude of places, as of that which depends on the obſerving

ſerving the occultations of fixed ſtars by the moon. He adds, nevertheleſs, a table, containing four or five hundred immerſions and emerſions of Jupiter's firſt ſatellite, made at the different obſervatories in Europe, ſince the year 1765; including the computed times of theſe phaſes.

In the 11th Article, a method is given by Francis Maſeres, Eſq; 'of finding the value of an infinite ſeries of decreaſing quantities of a certain form, when it converges too ſlowly to be ſummed in the common way, by the mere computation and addition or ſubtraction of ſome of its initial terms.'—In an inſtance of a computation of this kind by the common way, quoted by the Author from a letter of Sir Iſaac Newton's, Sir Iſaac obſerves, that to compute the value of the ſeries exact to 20 decimal places of figures, there would be occaſion for no fewer than *five thouſand millions* of its terms; to compute which, would take up above a *thouſand years*—Methuſelah himſelf, in ſhort, muſt leave the matter to his deſcendents:—but the Author exhibits a differential ſeries, better adapted to us poſtdiluvians, and which abridges the computation in a very great degree: and he gives two examples which illuſtrate his method, and fully prove its uſefulneſs.

An equally ingenious inveſtigation forms the ſubject of the 15th Article; in which Mr. Landen propoſes a new theory of the rotatory motion of bodies affected by forces diſturbing ſuch motion; reſerving the application of this theory to the motion of the earth's axis, to a future opportunity.

In the 12th Article, the Rev. Mr. George Coſtard gives a new interpretation of a paſſage in Ebn Younes, an Arabian aſtronomer; together with ſome remarks upon it.

## Miscellaneous Papers.

Article 1. Contains a very ſingular and well-authenticated account, written by Dr. Mackenzie, and communicated to the Society by the Lord Privy Seal of Scotland, of a woman in the ſhire of Roſs, now aged ſomewhat above 30 years, who, in the year 1767, had lived four years without ſwallowing the leaſt perceptible portion of food, or even drink; except that, once in that time, ſhe drank a ſmall draught of a mineral water, and, about two years afterwards, ſwallowed an Engliſh pint of common water. During this period ſhe had, as will readily be imagined, ſcarce any ſenſible evacuation. Notwithſtanding this long abſtinence, her countenance, ſays Dr. M. 'was clear and pretty freſh, her features not diſfigured nor ſunk; her ſkin felt natural both as to touch and warmth; and, to my aſtoniſhment, when I came to examine her body, for I expected to feel a ſkeleton, I found her breaſts round and prominent, like thoſe of a healthy young woman; her legs, arms, and

thighs, not at all emaciated; the abdomen ſomewhat tumid, and the muſcles tenſe, &c.'

In 1772 the Author again viſited her; and though he found that ſhe now took ſome little crumbs of barley cake into her mouth, and ſucked a little water out of the palm of her hand; he thought her exiſtence then little leſs wonderful than when he ſaw her in 1767. In 1775 he found her greatly improved in her look and health; and her appearance to be that of a perſon not above 20 years of age. At this time, the quantity of food that ſhe took was not greater than what would be neceſſary for the ſuſtenance of an infant two years old.

Article 4, is a letter to Mr. Magellan, F. R. S. from Dr. Wolf of Dantzick; giving an account of a portrait of Copernicus, preſented by him to the Royal Society.

Article 14. *An Account of Perſons who could not diſtinguiſh Colours; in a Letter to the Rev. Dr. Prieſtley.* By Mr. Joſeph Huddart.

The principal ſubject of this curious Article, whoſe name was Harris, laboured under the very ſingular defect of not being able to diſtinguiſh the colours of objects; though he could diſcern their form and magnitude very diſtinctly. Although he was an intelligent man, and was very deſirous of acquiring this knowledge, he had attended a courſe of lectures in natural philoſophy for that purpoſe, without any advantage. He recollected that his firſt ſuſpicion of this defect aroſe in his infancy, on accidentally finding a ſtocking in the ſtreet; when, on carrying it to a neighbour's houſe, 'he obſerved the people called it a *red* ſtocking, though he did not underſtand why they gave it that denomination; as he himſelf thought it completely deſcribed by being called *a ſtocking*.'—He could however diſtinguiſh white from black, or black from any light or bright colour, or a ſtriped ribbon from a plain one; but his diſcriminating powers, with reſpect to colour, ſeem not to have extended further. He had two brothers who had the ſame peculiarity; though his parents, and two other brothers and ſiſters were free from it.

Article 16. *Directions for making the beſt Compoſitions for the Metals of reflecting Teleſcopes, &c.* By Mr. John Mudge.

This moſt excellent paper forms a valuable appendix to the directions and obſervations of Meſſrs. Molyneux and Hadley on this curious ſubject, publiſhed in Dr. *Smith's Optics*. Beſides relating, in the moſt perſpicuous manner, the ſucceſsful reſult of his numerous experiments, made with a view to diſcover the beſt metallic compound for the *ſpecula*, and giving the *rationale* of the proceſs; the Author communicates many conſiderable improvements in the articles of grinding and poliſhing, and particularly

ticularly of giving the form of the true parabolic curve to the great *ſpeculum.* We ſhall not attempt to abridge, nor ſhall we tranſcribe any part of this excellent Article; the intire peruſal of which we recommend to every perſon who, through taſte or intereſt, may wiſh to avail himſelf of the Author's valuable and liberal communications.

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ART. II. *The original Aſtronomical Obſervations made in the Courſe of a Voyage towards the South Pole, and round the World, in his Majeſty's Ships, the Reſolution and Adventure, in the Years* 1772, 1773, 1774, *and* 1775. By William Wales, F.R.S. Maſter of the Royal Mathematical School in Chriſt's Hoſpital; and Mr. William Bayly, late Aſſiſtant at the Royal Obſervatory. 4to. 1l. 1s. Boards. Nourſe. 1777.

THIS work has been publiſhed by order of the Board of Longitude; and almoſt wholly conſiſts of tables of the various aſtronomical and other obſervations made during the courſe of the laſt voyage of Capt. Cook and Capt. Furneaux round the world. The moſt intereſting part of it to readers in general is a ſenſible *Introduction*; in which Mr. Wales, after giving a catalogue of the excellent aſtronomical and philoſophical inſtruments with which Mr. Bayly and himſelf were furniſhed by the Commiſſioners of Longitude, particularly deſcribes ſuch of them as had any thing peculiar in their conſtruction. We ſhall ſelect ſuch particulars from this Introduction, as appear to us moſt worthy the attention of our philoſophical Readers.

The firſt of theſe articles is the deſcription (illuſtrated with a plate) of a convenient *Portable Obſervatory*, uſed in this philoſophical expedition, and invented by his aſſociate. The two clocks, and the mechaniſm employed in fixing them, are next deſcribed. Theſe deſcriptions are followed by ſome judicious obſervations on the *Hadley's Sextants*; comprehending a general hiſtory of that valuable inſtrument, from the period of its invention to the preſent time. The Author dwells more particularly on the application of it to the finding the longitude; the computations for which purpoſe, he obſerves, have been ſo greatly abridged, that they may now be performed in 15 or 16 minutes, by a very moderate computer; though formerly the neceſſary calculations could not have been made in leſs than three or four hours, by the moſt ſkilful. He particularizes the great improvements made in thoſe inſtruments; and takes notice of the preſent degree of perfection to which the practice of nautical aſtronomy has arrived, principally indeed by their means: and as it might be expected, from the warmth with which he ſpeaks in favour of the preſent method of finding the longitude by the *Lunar Obſervations*, that he ſhould deliver his opinion

opinion concerning the *degree of accuracy* to be expected from it, and which ſo materially depends on the excellence of theſe Sextants; he declares, from his own experience of it, which has certainly been pretty extenſive, that 'with very little trouble the longitude of a ſhip, at ſea, may generally be had by this method, within about the one-ſixth part of a degree, or, at moſt, the one-fifth.'

Mr. Wales, nevertheleſs, after noticing ſome defects or imperfections incident to theſe inſtruments, deſcribes ſome ſingular and unaccountable anomalies obſerved in the two Sectants which he uſed in this voyage. We ſhall give the obſervation in his own words:

'It muſt be owned there is ſomething in the conſtitution of this quadrant very *diſagreeable*, and not eaſily to be accounted for. Sometimes, for many months together, the longitudes deduced from obſervations made, about the ſame time, with my two Sextants, would not differ more than 10 or 15 miles, and very ſeldom ſo much; after which the longitudes, ſo deduced, would begin to differ, and that difference would gradually increaſe, ſometimes to more than a degree and a half: in a little time it would again decreaſe; and ſoon after, the obſervations would agree as well as ever. It will readily be ſuppoſed, that no means were left untried by me to diſcover the cauſe of this ſtrange aberration; but all my endeavours were ineffectual; and I mention the circumſtance to induce ſome perſon, more ſkilful in mechanics, to attempt it.'

An obſervation perhaps ſtill more ſingular occurs, when the Author ſpeaks of the *Azimuth Compaſſes* employed in this voyage for obſerving the *variation*. The remark is indeed ſo very extraordinary, that it will be ſafeſt to give this likewiſe in his own words:

'I cannot, ſays Mr. W. paſs this article over, without making a remark or two on the irregularities which we found in the obſervations made with thoſe inſtruments. In the Channel of England, the extremes of the obſerved variations were from $19°\frac{1}{2}$ to 25°; and all the way from England to the Cape of Good Hope, I frequently obſerved differences nearly as great, without being able, any way, to account for them; the difference in ſituation being by no means ſufficient. Theſe irregularities continued after leaving the Cape, which, at length, put me on examining into the circumſtances under which they were made. In this examination it ſoon appeared, that when moſt of thoſe obſervations were made, wherein the greateſt Weſt variations had happened, the *ſhip's head was North and Eaſterly*; and that when thoſe, where it was leaſt, had been obſerved, it was *South and Weſterly*. I mentioned this to Capt. Cook, and ſome of the officers, who did not at firſt ſeem to think much of

it; but as opportunities happened, ſome obſervations were made under thoſe circumſtances, and very much contributed to confirm my ſuſpicions; and throughout the whole voyage I had great reaſons to believe, that *variations obſerved with a ſhip's head in different poſitions, and even in different parts of her, will differ very materially from one another*; and much more will variations, obſerved on board different ſhips, which I now find fully verified, on comparing thoſe which were made on board the *Adventure*, with my own, made about the ſame time: and the inquiſitive reader will find ſome very ſingular inſtances of theſe matters in the courſe of the following obſervations.'

The work itſelf conſiſts of a great variety of tables of different kinds; particularly, the nautical journals of each ſhip, indicating its ſituation at one view, each day, at noon, as ſhewn by the log; by obſervation; and by Mr. Arnold's and Mr. Kendall's timekeepers: tables of obſervations of the moon's diſtance from the ſun and fixed ſtars: meteorological journals, kept on board each of the ſhips, including experiments occaſionally made to aſcertain the temperature of the ſea at conſiderable depths, by means of an apparatus contrived for that purpoſe: obſervations on the tides; on the magnetical dip, and variation; the rate of going of the different timekeepers, and compariſons of them with each other, &c.

From theſe journals or tables, notwithſtanding their utility, it cannot be expected that we can extract much that can conduce to the inſtruction or amuſement of our Readers. Nevertheleſs ſome ſcattered obſervations occur in theſe pages occaſionally, which are of a more general nature. With the ſubſtance of one of theſe we ſhall terminate our account of this work.

In obſerving the tides, Mr. Bayly, our Author's aſſociate, made uſe of the following method, which appears to be equally ſimple and accurate. A glaſs tube, the internal diameter of which was ſeven-tenths of an inch, was laſhed faſt to a ten-feet fir rod, divided into feet, inches, and quarters. This rod was faſtened to a ſtrong poſt fixed upright and firm in the water. At the lower end of the tube was an exceeding ſmall aperture, through which the water was admitted. In conſequence of this conſtruction, the ſurface of the water in the tube was ſo little affected by the agitation of the ſea, that its height was not altered a tenth of an inch, when the ſwell of the ſea was two feet: and Mr. Bayly was certain that with this inſtrument he could diſcern a difference of one-tenth of an inch in the height of the tide.

In taking notice of the account which the Author gives of the philoſophical inſtruments employed in this voyage, we omitted his deſcription of the *Marine Barometer*, conſtructed by Mr.

Mr. Nairne; and of which we are here reminded, as it was founded on principles ſomewhat ſimilar to thoſe of this tide-gage, and might poſſibly ſuggeſt the idea of it. It was what is commonly called a *Ciſtern Barometer*, and differed from the uſual conſtruction in the following particular. The bore of the lower part of the tube, for about the length of two feet, was ſmall; but above that height the tube was enlarged to the common ſize. Through the ſmall part of the inſtrument the mercury was prevented from aſcending too haſtily, by the motion of the ſhip; and the motion of the mercury in the upper wide part was, conſequently, leſſened. It is a curious circumſtance, that much depends on the proper ſuſpenſion of this inſtrument; and that Mr. Nairne has ſince found, by experiment, the point from which it may be ſuſpended, ſo as that the mercury ſhall not be affected by the motion of the ſhip.

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ART. III. *Defence of Lord Pigot.* 4to. Volume of 404 Pages. (No Bookſeller.)

THE affair which is the ſubject of this work is of ſo intereſting a nature, and has of late engaged ſo large a ſhare of the public attention, that we hope to oblige many of our Readers by laying before them ſuch a ſummary of the leading facts and arguments reſpecting the conduct of Lord Pigot, as we have been able to collect from this ingenious and ſpirited apology for his Lordſhip. Without further preface, we therefore proceed to offer them the following brief abſtract of this voluminous publication.

To enable us to judge of the meaning and ſpirit of the orders which Lord Pigot received from the Eaſt India Company, and conſequently of the propriety of his conduct in the execution of them, it will be neceſſary to review the prior ſtate of the Carnatic.—For near a century paſt, the government of Tanjore has been in the family of the preſent Rajah, or king. About the year 1742, Pertaub Sing, the father of the preſent Rajah, was called to the throne, by the concurrence of the principal men of the kingdom, to ſucceed Taujokee, whom they had depoſed. In the year 1744, Anwaròdean, who had been entruſted with the guardianſhip of Seid Mahommed, the infant Nabob of Arcot, contrived the death of this young man, and ſoon after ſucceeded to the nabobſhip. This Nabob, who appears from ſeveral ſtriking facts to have been inimical to the Engliſh, met with a powerful opponent in Chundaſaheb (of the family of the murthered Nabob) and was at laſt ſlain by him in battle. His youngeſt ſon, Mohammed Ally, the preſent Nabob, ſaved himſelf by flight. In this ſituation of the young Nabob, he found a faithful ally, and ſteady friend, in the Rajah of Tanjore,

Tanjore, who ſent troops to his aſſiſtance, and whoſe general, Monacjee, put Chundaſaheb to death. So unequivocal and honourable were the teſtimonies which Pertaub Sing gave of his attachment to the Nabob, and to the Engliſh who protected him, that Governor Saunders would enter into no treaty with the enemies of the Nabob of Arcot, to which the guarantee of the Rajah in the kingdom of Tanjore was not a preliminary.

During the courſe of this long conteſt, in the year 1751, Lord Pigot, who was then of the Council at Fort St. David, headed a detachment ſent to the aſſiſtance of the Nabob, in which expedition he was ſucceſsful. In 1755, Lord Pigot ſucceeded Mr. Saunders in the government of Madras. In 1756, notwithſtanding the hazardous ſituation of Madras, he ſent a detachment under Colonel Clive, to the relief of Bengal, which retook Calcutta from Surajah Dowlah. General Lally arriving at this time at Pondicherry, took Fort St. Davids, and attacked Tanjore. But the Rajah was immoveable in his attachment to the Engliſh, and repulſed Lally. Lord Pigot's prudent and gallant behaviour ſecured Madras; and it was through him that Pondicherry was raſed to its foundations. After the extirpation of the French, Lord Pigot, in 1762, acted as an upright and prudent mediator between the powers of the country. In adjuſting the claims of the Nabob and the Rajah, he paid the moſt ſcrupulous attention to juſtice and equity: to check the ambition of the former, and reward the fidelity of the latter, he guaranteed the kingdom of Tanjore to the Rajah and his deſcendents.

Lord Pigot's conduct, in this treaty, obtained the warmeſt approbation of the company, who ſpoke of the terms as 'agreeable and advantageous to both parties,' and pronounced his proceedings in the whole of this tranſaction to have been judicious. After the death of Pertaub Sing, though the Nabob congratulated the young king Tuljaujee on his acceſſion, and gave him the ſtrongeſt aſſurances of friendſhip, he ſoon diſcovered his deſire of infringing the treaty of 1762, and was guilty of oppreſſing the Rajah even while the troops of Tanjore were fighting in his cauſe. In 1767 the Company inſtructed the preſident and council at Fort St. George to ſettle the differences between the king of Tanjore and the Nabob, and to enforce the treaty between them. The Nabob however, by contracting, or pretending to contract, debts with *individuals* among the ſervants of the Company, to the amount of more than twenty lacks of pagodas, attached them to his intereſt, and was permitted to purſue his deſigns againſt the Rajah without controul. They even gave themſelves up as tools into the hands of the Nabob, and, for ſeveral years continued ſubſervient to his ambition and revenge. Refuſing to hear the pleas of the Rajah by his Vakeel,

keel, they ſupported the Nabob with their forces; and when the Rajah was obliged to capitulate, they left it to the Nabob, a party in the diſpute, to fix his own terms. To defray the large demand made upon him by this treaty, the Rajah was obliged to mortgage a part of his lands to the Dutch and to the Danes. This was alleged againſt him as a criminal action, and the ſervants of the Company, inſtead of ſupporting the character of guarantees, took an active part againſt the Rajah, and concluded it proper and expedient totally to reduce him. Thus ſupported, the Nabob in 1773, proceeded openly againſt Tanjore. The Vakeel of the Rajah was treated with the higheſt inſolence by the Nabob, and was refuſed admiſſion to the gentlemen at Madras. They paid no regard to the repreſentations of the king of Tanjore; took no meaſures to aſcertain the truth of the declarations of the Nabob; but as parties in the quarrel, aſſiſted him in cruſhing the Rajah. The conſequence was that Tanjore was taken, the Rajah impriſoned, and the ſyſtem of government in the Carnatic overturned.

The Company, conſidering the ſyſtem eſtabliſhed between the Rajah and Nabob in 1762, as ſtill in force, and regarding the reduction of Tanjore as a dangerous violation of this ſyſtem, thought it neceſſary to declare their entire diſapprobation of the late meaſures, by diſplacing the Governor and reprimanding the Council. To remedy the evils which their miſconduct had occaſioned, and reſtore the ſyſtem of 1762, Lord Pigot was ſent out as Preſident and Governor with orders, the purport of which was as follows: that, without loſs of time he ſhould take the moſt effectual meaſures for ſecuring the king of Tanjore; appoint a guardian for the protection of his perſon and family; lay before him the conditions on which the Company had determined to replace him on the throne of his anceſtors (conditions which were for the mutual benefit of the Rajah and the Company, and at the ſame time provided for the rights of the Nabob) and, on his agreeing to theſe conditions, reſtore him to the government, with all the country, and all the rights he poſſeſſed at the concluſion of the treaty of 1762: that if the Rajah ſhould not be living at the time of the receipt of theſe orders at fort St. George, he ſhould forthwith place ſome other fit perſon of the royal family upon the throne: that he ſhould aſſure the king or his ſucceſſor, that the Company neither mean to diminiſh his authority, nor to impoveriſh or diſtreſs his country. That the ſervants of the Company be forbid to interfere in the affairs of his government: that the Nabob be allowed no farther claims on the Rajah than for the current tribute: that, to cut off all the complaints of the Nabob, the Preſident endeavour to aſcertain the amount of his receipts and diſburſements on account of the Tanjore country:

that

that when this buſineſs ſhall be finally adjuſted, he ſhould eſtabliſh a judicious and permanent ſyſtem for the future management of the territories belonging to the Company on the Coaſt of Coromandel, and enquire whether they can ſupply an adequate fund for the neceſſary increaſe of the military eſtabliſhments.—Theſe orders were to be carried into immediate execution. In the execution of them, the Council were not to fail to concur with the Preſident. The Governor and Council of Bengal were to co-operate with them, if the Preſident and Council of Madras ſhould find it neceſſary. And an oppoſition to theſe orders, or a refuſal to carry them into full effect, on the part of any ſervant of the Company, was, on proper repreſentation of the caſe to the Company, to be followed by an abſolute diſmiſſion from their ſervice.

When Lord Pigot arrived at Madras with this commiſſion, he found a great part of the Council attached to the intereſt of the Nabob, who had touched the real ſpring of their actions, by iſſuing *Tankas*, or aſſignments on the country of Tanjore, as a ſecurity for debts real or pretended, to the amount of 1,200,000l. Notwithſtanding this, Lord Pigot, the more ſucceſsfully to execute his commiſſion, communicated the purport of it to the Nabob, and endeavoured by gentle means to engage him to compliance. He ſoon however diſcovered his diſinclination to reſign Tanjore to the Rajah, and uſed every artifice to engage the board in his intereſt. Lord Pigot proceeded with a proper mixture of moderation and firmneſs; determined not to relinquiſh the taſk he had undertaken, he ſent Colonel Harpur to take poſſeſſion of the fort of Tanjore, and releaſe the Rajah from confinement; at the ſame time deſirous if poſſible to obtain the concurrence of the Nabob, he purſued the moſt gentle meaſures with reſpect to him. Some of the Council, who ſeem to have been alarmed at the cool and cautious manner in which Lord Pigot proceeded, and to have been apprehenſive of too ſcrupulous an examination of the affair of the Tankas, propoſed that the whole execution of this buſineſs ſhould be put into the hands of the military officer commanding at Tanjore, Sir Robert Fletcher. This propoſal, however was over-ruled: Lord Pigot was appointed by the board to go to Tanjore for the purpoſe of reſtoring the Rajah, and authoriſed to take with him a ſufficient civil and military ſupport. A motion made by Sir R. Fletcher, to join two members of the board in this deputation, was rejected. Lord Pigot proceeded to Tanjore, and after firmly oppoſing the claims of the Nabob on the 11th of April 1776, reſtored the Rajah to his throne; and ſecured the future defence of the country in the moſt advantageous manner, by accepting a voluntary offer of the Rajah, that the Company, beſides the garriſon, ſhould fix a military

eſtabliſhment

eſtabliſhment in Tanjore, for the ſupport of which he would pay four lacks of pagodas *per annum* from his revenue. In all this, the conduct of Lord Pigot was irreproachable, and highly meritorious; it obtained the approbation of the Council on his return, and afterwards of the Board of the Company, expreſſed in the ſtrongeſt terms.

Among the ſeveral claimants on Tanjore, in conſequence of the aſſignments granted by the Nabob, Mr. Paul Benfield was the principal; his whole demand amounted to about 234,000 l. After ſeveral delays, his claims were examined by the Board, and found inadmiſſible, becauſe they were unſupported by adequate vouchers; becauſe all private loans or money tranſactions carried on by any of the ſervants of the Company had been repeatedly pronounced by the Company to be illicit, and therefore could not come before their Council; and becauſe the Board could not interfere in this matter without a direct violation of the particular orders of the Company reſpecting the reſtoration of the Rajah, which were to be executed without delay.—Thus far the Nabob and his friends were foiled. The claims of Paul Benfield were not admitted; the Rajah was reſtored; and the crop of the preſent year in Tanjore determined to be his property.

The Nabob next endeavoured to intereſt the Commodore, Governor-general, and Council of Bengal, in his cauſe; and found means to do this ſo effectually, that Sir Edward Hughes wrote a letter to Lord Pigot, incloſing the complaints of the Nabob; which conſiſted principally of two articles: "That Lord Pigot had declared in the Court, that he would place an European guard upon the Nabob's houſe, to keep him a priſoner in his own power; and that Lord Pigot had ordered people to enter the Nabob's garden in the night, on pretended information that the Nabob had ordered people to be ill-treated there." To the former of theſe charges Lord Pigot replies, That the Nabob had totally miſunderſtood him, that he never had a thought of placing a guard over the Nabob, but that he had found it neceſſary to threaten the placing a guard about the grounds of the Company, to prevent the intrigues which were carrying on at the Durbar between the Nabob and ſeveral of the Europeans. Such a guard, for the purpoſe of intercepting viſitors to the Nabob, and preventing correſpondence with him, was agreeable to the orders of the Company. The ſecond charge will be afterwards noticed.

The Nabob, in his letter to Lord Pigot, farther charges him with ſeizing the territories of *Marava* and *Neelcota*, not belonging to Tanjore. But it appears from the ſtate of the Rajah's poſſeſſions in 1762, and from the Nabob's own letter in 1755, that theſe countries did not belong to the Nabob, but to the Rajah.

Rajah. Nor were theſe territories ſeized without frequent general notices previouſly given to the Nabob.

Mr. Benfield's claims having been three times offered to the conſideration of the Board, and rejected; on June 13, Mr. Mackay made three motions which were carried by a majority of ſeven to five: the firſt, that the Nabob had a right to the crop in the Tanjore country, and that his mortgages on the ſame were good; the 2d and 3d, that a letter be written to the Rajah to recommend it to him, to aſſiſt Mr. Benfield in recovering his debts among the inhabitants, and to account with him for the government ſhare of the grain in the diſtricts aſſigned to him by the Nabob.

A reſolution which had been ſolemnly confirmed three ſeveral times being thus overturned, and the oppoſition of the Nabob and his party to the execution of the orders of the Company thereby ſtrengthened, Lord Pigot thought it neceſſary, if poſſible, to ſtop their cabals. For this purpoſe, he moved, "That the letter from the Nabob to Sir Edward Hughes was written purpoſely to create animoſity between the Members of the Government,"—and "That no Member of the Council do henceforth viſit or correſpond, by writing or meſſage, with the Nabob or either of his ſons." Both theſe motions, perfectly agreeing with the purport of the commiſſion and the ſtanding orders of the Company, were carried. On this the Preſident proceeded to move, "That it be recommended to the Nabob to reſide at Arcot:" the grounds of this motion were the numerous inconveniencies which his reſidence at Madras had occaſioned, and particularly the intrigues carried on by the Members of the Government at the Durbar of the Nabob. This ſalutary motion, however, was ſet aſide by a majority of ſeven to five.

From this time the whole attention of the majority of the Council was employed in thwarting the meaſures, and curtailing the powers, of the Preſident. On the 24th of June, a motion was made for reſcinding the two reſolutions paſſed a few days before; the motion was reſumed on the 28th, when Lord Pigot had recourſe to a power which he conceived to be veſted in him by the conſtitution of the government, and which it appeared to be neceſſary for him to exert on the preſent occaſion; he refuſed to put the queſtion.—In the mean time he propoſed that, according to the offer made by the Rajah, a Chief and Council, ſubordinate to the Preſidency of Fort St. George ſhould be eſtabliſhed in Tanjore. This meaſure, from which many commercial and political advantages were to be expected, being overruled, Lord Pigot, deſirous of ſecuring at leaſt the political advantages of his ſcheme, propoſed the appointment of a Reſident, and named Mr. Ruſſel. This mo-

tion was carried, and Mr. Ruſſel was appointed. But the oppoſition, determined to fruſtrate or revoke this appointment, propoſed, though contrary to the orders of the Company, that the Committee of Circuit ſhould *immediately* enter upon their inquiry into the ſtate of the country ſubject to the Company, before the affairs of Tanjore were ſettled. This propoſal was made, becauſe the orders of the Company had appointed Mr. Ruſſel one of this Committee. At the ſame time it was propoſed and carried, that Colonel Stuart ſhould take the military command in Tanjore. After this, the immediate departure of the Committee of Circuit, and of Colonel Stuart, was urged with great vehemence, and voted by a majority of ſeven to four. The Preſident, who ſaw the motive and drift of theſe violent proceedings, and knew that their ſucceſs muſt be attended with the entire defeat of the intentions of the Company with reſpect to Tanjore, firmly refuſed to give his conſent to the departure of Colonel Stuart as Commandant, till Mr. Ruſſel ſhould have received his inſtructions as Reſident at Tanjore.

It will here be neceſſary that we interrupt the courſe of the narrative, while we take notice of ſome objections made to his Lordſhip's conduct.

With reſpect to the Nabob, beſides the complaints already examined, it is ſaid, that Lord Pigot appointed his ſervants to ſeize a certain Dobbeer, a principal ſervant of the Nabob, and his attendants, and carry them away priſoners, with all the Nabob's papers in their charge. This is aſſerted to have been inconſiſtent with the *independent* rights of the Nabob, acknowledged by the treaty of Paris, and with an act of parliament. But it appears that the treaty of Paris only acknowledges Mahommed Ally lawful Nabob of the Carnatic, and not an independent Prince: this action, therefore, was no violation of *independent* rights. Nor was it a breach of the act which forbids hoſtilities againſt any Indian Prince, except by expreſs orders of the Council or Company: the action was not hoſtile, for the officer was ſent by Lord Pigot to eſcort the Dobbeer to Tanjore, and he attended him with his free-will and at his requeſt: and this Dobbeer was not a ſervant of the Nabob; he had been long before a ſervant of the Rajah, and was now principal financier of Tanjore. But had it been an act of hoſtility, it was not committed by order of Lord Pigot, who only appointed the officer to go to Vickarum, a part of the Rajah's dominions, where he apprehended the Dobbeer to be at that time, and not to Arrialoor, where he was found: and it was an act which it would have been dangerous to poſtpone; as without the Dobbeer the accounts could not be adjuſted, and therefore came within the caſes excepted by the act.—Another charge againſt Lord Pigot is, that he by proclamation prohibited the people of Tanjore from

from affording protection or assistance to the people of the Nabob. This charge is denied. No such proclamation was issued by Lord Pigot. It is farther alleged, that Lord Pigot's dependents had treated the ancient servants of the Nabob with indignity. But no one officer is named who was ill-treated; no proof is produced; and the fact is denied.—Another act of violence attributed to Lord Pigot, is the seizure of some of the Nabob's Reiats by night from the door of his house. The truth here was, that he exerted himself to rescue an unhappy woman and her attendants, who, *within the bounds of the Company*, besought his protection from the people of the Nabob, by whom she had been stolen, and from whom she expected torture.—Lastly, Lord Pigot is accused of seizing Hebray Khan, a servant of the Nabob—but without the least appearance of proof.

Lord Pigot is, in the next place, charged with inflicting arbitrary and inhuman punishment upon Comera Dubash, a man of note in India.—This fact was as follows: This Comera, a broker or money-lender in Madras, on the night of Lord Pigot's arrival at Tanjore, intruded upon the Rajah, to give him his advice (in which he said he was supported by seven members of the Council) not to accede to the propositions of Lord Pigot; at the same time offering to lend him any sum of money. The Rajah, considering him as an emissary employed by the Nabob, complained to his Lordship of his intrusion and insidious proposals; in which Lord Pigot cut his machinations short, by ordering him to be *chabucked* on the public parade.

It remains that we examine the charge against Lord Pigot, respecting his conduct at the Board, that he claimed and exercised a right of putting a negative on every act of government which appeared to him ruinous to the interests of the Company. To vindicate Lord P. in the exertion of this power, it may be observed; that it is not, as has been declared, tantamount to an assumption of all the powers of government; that it is not a dangerous power, being safely exercised in the British government; that it is not a power which it is likely a Governor should abuse, there being checks abundantly sufficient to prevent such abuse; that it is not a greater power than is intrusted to the Presidents of other political bodies, particularly to the Governors of our settlements abroad; that it has been given as an opinion, by Mr. Thurlow and Mr. Dunning, in a similar case (that of Fort William, the constitution of which was at that time the same as that of Fort George), "That the President and Governor was an integral and essential part of the Council, without which no Council could be legally holden:" that in the commissions of government, ancient and modern, this power is expressly conveyed to the Governor; that by the royal charters of justice of George I. 1726, and George II.

1753, he is invested with the same power; that from the commission of Lord Pigot, the general letter sent out with him from the Company, and their letter transmitted at the same time to the Nabob, it appears that he is supposed to stand in that degree of responsibility to the Company, which necessarily involves this power; and that there is nothing in the exertion of it inconsistent with the standing orders of the Company, the usage of the Board, or any precedent in the affairs of Madras, the records of which for an hundred years do not furnish a single instance, where a majority of Council without the President was considered as a Board. From these considerations we infer the existence of this power in the Governor, and the consequent legality of Lord Pigot's exertion of it.

To return to the narrative, the President renewed, in the strongest terms, his earnest wish that Mr. Russel might proceed to Tanjore, if it were only for a few days, to relieve the distresses of the Rajah: but, though the appointment of a resident was not rescinded, it was again determined that Mr. Russel should not proceed. The President, on this, refused to give his sanction to any instructions to Colonel Stuart, and to put the question concerning them. The opposition immediately entered minutes of their approbation of the instructions, and resolved that a letter should be written to Colonel Harpur to deliver over to Colonel Stuart the command of the garrison of Tanjore; hereby claiming a right to *do acts of government* without the concurrence of the President. This Board was held the 20th of August. On the 22d the majority delivered a minute, censuring the President's refusal to put the question for taking into consideration the instructions to Colonel Stuart. Of this minute Lord Pigot took no notice; but proposed that the matter should be suffered to rest, till the pleasure of their honourable masters could be known. This candid proposal was rejected. Messrs. Stratton and Brooke signed a letter to the Secretary, directing him to sign the instructions and letter, by *order of Council*, and send them to Colonel Stuart: this exercise of a power which only legally belonged to the *President and Council*, laid Lord Pigot under the necessity of putting a stop to these proceedings immediately. He therefore took the letter, as soon as it was signed by Messrs. Stratton and Brooke, folded it up and put it in his pocket: and, being prepared for all probable events, produced a written charge against Messrs. Stratton and Brooke, "For having been guilty of an act subversive of the authority of government, and tending to introduce anarchy, in the signing orders to the Secretary to give instructions to Colonel Stuart, which had not been approved and passed by the President and Council." The gentlemen, not admitting the charge, and refusing to give any answer to it, were suspended.

That the charge was juſt, is evident from the nature of the action, which was a direct aſſumption of a power in the Council, or a majority of the Council, to do poſitive acts of government by their ſole authority without the concurrence of the Preſident. Nor do there appear any circumſtances in the affair to render the ſuſpenſion illegal. The fact was fully proved, and was of ſuch a nature that no time was required to anſwer it. The ſuſpenſion was a regular act of the Board, that is, of all the members then preſent having a right to vote. The queſtion was put by the Preſident; the votes of all the members preſent who had a right to vote were taken; they were equal, four to four: the Preſident then, beſides his vote, gave his caſting vote. The members accuſed, according to the ſtanding orders of the company, could not vote: the ſuſpenſion therefore was carried regularly. The next day, a proteſt was ſigned, in which the party in oppoſition to Lord Pigot, after cenſuring the proceedings of the two laſt meetings ſay, "We the majority of the Board do conſider ourſelves as the only legal repreſentatives of the Honourable Company under this preſidency, and as ſuch we have no doubt but all the ſervants of the Company will regard us:"—hereby virtually ſuſpending Lord Pigot, and four other members of the Board. The next day (Aug 23.) at four o'clock the Preſident and Council aſſembled again. Before this time, the oppoſition had circulated copies of their proteſt, among the commanders of his majeſty's ſhips, the officers of the main guard, &c. This being juſtly conſidered by Lord Pigot as a direct aſſumption of all the powers of government, civil and military; it was reſolved to ſuſpend Meſſrs. Floyer, Palmer, Jourdan and Mackay, and that Sir Robert Fletcher, being a military officer ſhould be ordered into arreſt, and the command of the troops was given to Colonel Stuart. Theſe meaſures, the object of which was to put a ſtop to the confuſion and anarchy which threatened the government, were legal, and though vigorous, were neceſſary.

Before Lord Pigot had met the firſt Council, after the ſuſpenſion of Meſſrs. Stratton and Brooke, the faction of ſeven aſſembled, and agreed upon the form of a proteſt, and a letter to be written to Bengal. Early in the afternoon they aſſembled again, and at three o'clock ſigned a reſolution to arreſt the perſon of Lord Pigot, and to appoint Colonel Stuart, on whom they conferred the command of the army and garriſon, to execute this deſign. This act was *prior* to the ſuſpenſion of the remaining members of the majority, and therefore could not be, as has been inſinuated, the effect of that ſuſpenſion. They appear to have been hurried into this meaſure by the Nabob, with whom they had frequent intercourſe, and who in a letter written four

days before the arreſt of Lord Pigot, had ſtrongly urged his removal from the government.

Colonel Stuart, to whom the execution of this buſineſs was committed, ſupped with Lord Pigot as *a friend* on the evening of the 23d of Auguſt. The next morning he breakfaſted with his Lordſhip, and after breakfaſt delivered to him an obſcure and ambiguous letter, requeſting information concerning his duty. He returned again to a friendly dinner. To make every thing agreeable to him, Lord Pigot invited him to the conſultation-room at ſix. The intervals between theſe hoſpitable meals and friendly meetings the Colonel employed in completing his plan. Having concerted the whole operation, he came to the Council, where he held a vague converſation: after which he accepted an invitation to ſup with Lord Pigot, and *having no conveyance of his own, requeſted his Lordſhip to take him in his chaiſe.* Lord Pigot, who had not the ſmalleſt apprehenſions of any deſign upon his perſon, gave him a ſeat in his carriage. About eight o'clock, Lieutenant Colonel Edington, and Captain Lyſaught, attended by a company of Seapoys, ſtopped the chaiſe. Colonel Stuart *ſeized the arm* of the Governor, and ſaid, "*Go out, Sir.*" Captain Lyſaught received him as his priſoner, and conducted him to the mount; while Colonel Edington conveyed the news of their ſucceſs to the Seven. On this, they iſſued a *Proclamation*, declaring themſelves, under the Company, poſſeſſed of the ſole power in the Government, enacting that George Stratton, Eſq; is *according to the order of the Company*, Preſident of the Council and Governor of Fort St. George, and pronouncing the powers of Lord Pigot, and Meſſrs Ruſſel, Dalrymple and Stone, annulled. They next proceeded to remove Lord Pigot from his own houſe to Chinleput, and gave Colonel Stuart an indefinite power to take any farther meaſures he might judge neceſſary for the ſecurity of his Lordſhip's perſon. They paid every mark of reſpect and attention to the Nabob. They treated the Rajah with neglect and inſolence. They diſcovered unremitting hatred, and implacable rancour, againſt Lord Pigot.

In the preceding abſtract we have given our Readers the ſubſtance of the facts and arguments which this able Apologiſt has brought together in defence of Lord Pigot. To give our judgment, or even opinion, on this affair is unneceſſary, and at preſent would be thought premature.

To the body of the work is ſubjoined an Appendix containing authorities at full length, in ſupport of the principal points on which the Author inſiſts in the courſe of this defence.

ART. IV. *Percy*; a Tragedy. As it is acted at the Theatre-Royal in Covent-Garden. 8vo. 1 s. 6 d. Cadell. 1777.

ALTHOUGH this publication carries no name in the title-page, it cannot properly be called anonymous, since the last leaf announces several other productions *lately published by the same* AUTHOR *; some of which, if not all, we remember to have come forth as the avowed works of Miss Hannah More, an ingenious female, of Bristol.

A *very laconic* advertisement, immediately preceding the piece, acquaints the Reader, that 'the French drama, founded on the famous old story of *Raoul de Coucy*, suggested to the Author some circumstances in the *former part* of this tragedy.' The French drama here *obscurely* alluded to, is the *Gabrielle de Vergy* of M. de Belloy, the popular author of *the Siege of Calais*, and other tragedies; to one of which our stage is indebted for the well-received drama of *the Grecian Daughter*.

*Gabrielle de Vergy* is the undoubted parent of *Percy*, not having given birth only to 'some circumstances in the *former part* of the tragedy,' but having manifestly engendered the whole. Such, however, is the operation of time, that French tragedy is now become too *horrible* for the English stage, and Miss More thought herself obliged to soften some of the leading incidents in the drama of M. de Belloy: a singular change of taste in two rival nations!—unless we solve the miracle by reflecting that *Gabrielle* is the work of a man, and *Percy* the production of a lady: the result is, that Miss More's tragedy is the most delicate, M. de Belloy's the most nervous.

Percy, however, holds no contemptible station in the ranks of modern tragedy. The fable is, with much address, accommodated to the 'old story' of Chevy Chace; the characters, with the happy addition of Lord Raby, are copied from Belloy; the sentiments are, many of them, natural and delicate; and the language, in general, is flowing and easy, though not totally free from female prettinesses: as, for example,

'How look'd, what said she? Did she hear the tale
Of my imagin'd death without emotion?

*Sir Hubert.* Percy, thou hast seen the musk-rose newly blown,
Disclose its bashful beauties to the sun,
Till an unfriendly, chilling storm descended,
Crush'd all its blushing glories in their prime,
Bow'd its fair head, and blasted all its sweetness.
So droop'd the maid, beneath the cruel weight
Of my sad tale.

* Sir Eldred of the Bower—Search after Happiness—Essays on various Subjects—and an Ode to Dragon: for an account of these, see our past Reviews.

*Percy.* So tender, and so true!
*Sir Hubert.* I left her fainting in her father's arms,
The dying flower yet hanging on the tree.——

The judicious Reader will perhaps be more pleased with the following extract from the *fourth act*, founded on an incident which M. de Belloy informs us, was one of the most favourite passages in the *French drama*:

*Elwina.* Look down, thou awful, heart-inspecting judge, (*kneels*)
Look down with mercy, on thy erring creature,
And teach my soul the lowliness it needs!
And if some sad remains of human weakness,
Shou'd sometimes mingle with my best resolves,
O breathe thy spirit on this wayward heart,
And teach me to repent th' intruding sin,
In its first birth of thought! (*Noise without.*)
What noise is that?
The clash of swords! Shou'd Douglas be return'd?
*Enter* DOUGLAS *and* PERCY *fighting.*
*Douglas.* Yield, villain, yield.
*Percy.* Not till this good right arm
Shall fail its master.
*Douglas.* This to thy heart then.
*Percy.* Defend thy own. (*They fight. Percy disarms Douglas.*)
*Douglas.* Confusion, death, and hell!
*Edric.* (*Without.*) This way I heard the noise.
(*Enter* EDRIC *and many Knights and Guards from every part of the Stage.*)
*Percy.* Curs'd treachery!
But dearly will I sell my life.
*Douglas.* Seize on him.
*Percy.* I'm taken in the toils.
(*Percy is surrounded by Guards, who take his sword.*
*Douglas.* In the curs'd snare
Thou laid'st for me, traytor, thyself art caught.
*Elwina.* He never sought thy life.
*Douglas.* Adulteress, peace.
The villain Harcourt too——but he's at rest.
*Percy.* Douglas, I'm in thy pow'r; but do not triumph,
Percy's *betray'd*, not *conquer'd*. Come, dispatch me.
*Elwina.* (*to Douglas.*) O do not, do not kill him!
*Percy.* Madam, forbear;
For by the glorious shades of my great fathers,
Their godlike spirit is not so extinct,
That I shou'd owe my life to that vile Scot.
Though dangers close me round on every side,
And death befets me—I am Percy still.
*Douglas.* Sorceress, I'll disappoint thee—he shall die;
Thy minion shall expire before thy face,
That I may feast my hatred with your pangs,
And make his dying groans, and thy fond tears,
A banquet for my vengeance.
*Elwina.* Savage tyrant!
I wou'd have fall'n a silent sacrifice,

So thou had'ſt ſpar'd my fame. I never wrong'd thee,
*Percy.* She knew not of my coming; I alone,
Have been to blame—ſpite of her interdiction,
I hither came. She's pure as ſpotleſs ſaints.
*Elwina.* I will not be excus'd by Percy's crime;
So white my innocence, it does not aſk
The ſhade of others' faults to ſet it off;
Nor ſhall he need to ſully his fair fame,
To throw a brighter luſtre round my virtue.
*Douglas.* Yet he can only die—but death for honour!
Ye pow'rs of hell, who take malignant joy,
In human bloodſhed, give me ſome dire means,
Wild as my hate, and deſperate as my wrongs!
*Percy.* Enough of words. Thou know'ſt I hate thee, Douglas;
'Tis ſtedfaſt, fix'd, hereditary hate,
As thine for me; our fathers did bequeath it,
As part of our unalienable birthright,
Which nought but death can end.—Come, end it here.
*Elwina.* (*kneels.*) Hold, Douglas, hold!—not for myſelf I kneel,
I do not plead for Percy, but for thee:
Arm not thy hand againſt thy future peace,
Spare thy brave breaſt the tortures of remorſe,—
Stain not a life of unpolluted honour,
For oh! as ſurely as thou ſtrik'ſt at Percy,
Thou wilt for ever ſtab the fame of Douglas.
*Percy.* Finiſh the bloody work.
*Douglas.* Then take thy wiſh.
*Percy.* Why doſt thou ſtart?
(*Percy bares his boſom, Douglas advances to ſtab him, and diſcovers the Scarf.*
*Douglas.* Her ſcarf upon his breaſt!
The blaſting ſight converts me into ſtone;
Withers my powers, like cowardice, or age;
Curdles the blood within my ſhiv'ring veins,
And palſies my bold arm.
*Percy.* (*ironically to the Knights.*) Hear you, his friends!
Bear witneſs to the glorious, great exploit,
Record it in the annals of his race,
That Douglas the renown'd—the valiant Douglas,
Fenc'd round with guards, and ſafe in his own caſtle,
Surpriz'd a knight unarm'd, and bravely ſlew him.
*Douglas.* (*throwing away his dagger.*) 'Tis true—I am the very ſtain of knighthood.
How is my glory dimm'd!
*Elwina.* It blazes brighter!
Douglas was only brave—he now is gen'rous!
*Percy.* This action has reſtor'd thee to thy rank,
And makes thee worthy to contend with Percy.
*Douglas.* Thy joy will be as ſhort, as 'tis inſulting. (*to Elwina.*)
And thou, imperious boy, reſtrain thy boaſting.
Thou haſt ſav'd my honour, not remov'd my hate,
For my ſoul loaths thee for the obligation.
Give him his ſword.

*Percy.*

*Percy.* Now thou'rt a noble foe,
And in the field of honour I will meet thee,
As knight encountring knight.
*Elwina.* Stay, Percy, ſtay,
Strike at the wretched cauſe of all, ſtrike here,
Here ſheathe thy thirſty ſword, but ſpare my huſband.
*Douglas.* Turn, Madam, and addreſs thoſe vows to me,
To ſpare the precious life of him you love.
Ev'n now you triumph in the death of Douglas,
Now your looſe fancy kindles at the thought,
And wildly rioting in lawleſs hope,
Indulges the adultery of the mind,
But I'll defeat that wiſh.—Guards bear her in.
Nay, do not ſtruggle. *(She is borne in.*
*Percy.* Let our deaths ſuffice,
And rev'rence virtue in that form inſhrin'd.
*Douglas.* Provoke my rage no farther.—I have kindled
The burning torch of never-dying vengeance
At Love's expiring lamp—But mark me, friends,
If Percy's happier genius ſhou'd prevail,
And I ſhou'd fall, give him ſafe conduct hence,
Be all obſervance paid him.—Go—I follow thee.
Within I've ſomething for thy private ear. *(Aſide to Edric.*
*Percy.* Now ſhall this mutual fury be appeas'd!
Theſe eager hands ſhall ſoon be drench'd in ſlaughter!
Yes—like too famiſh'd vultures ſnuffing blood,
And panting to deſtroy, we'll ruſh to combat;
Yet I've the deepeſt, deadlieſt cauſe of hate,
I'm but Percy, thou'rt—Elwina's huſband.

The prologue and epilogue to this tragedy were written by Mr. Garrick, and both are conceived in that eaſy, happy vein, which, for theſe laſt thirty years, hath ſo ſucceſsfully contributed to aſſiſt Engliſh writers, and exhilarate an Engliſh audience.

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ART. V. *Travels through Spain and Portugal in* 1774, *with a ſhort Account of the Spaniſh Expedition againſt Algiers in* 1775. By Major William Dalrymple. 4to. 7 s. 6 d. Boards. Almon. 1777.

PERHAPS there is no effect of political government, which impedes the progreſs of liberal knowledge ſo much as the idea of arbitrary power.—In the book that lies before us we have ſtrong and painful proofs of it.—We behold a country, formed by nature with every advantage of climate and fertility, loſing thoſe advantages under the languor of hopeleſs induſtry and unſupported labour. In the charming provinces of Seville, Andaluſia, and La Mancha, where Nature herſelf invites the eaſieſt efforts of cultivation, there is nothing to be found but a general deficiency, even of the common neceſſaries of life; nothing but a meagre aſpect of want even in a region that Providence

vidence ſeemed to have aſſigned to plenty.—We may amuſe ourſelves with moral diſſertations on liberty, and trace out its ſocial influence and extent; but it is only from the practical effects of ſlavery that we can diſcern its true value; they are here written in characters which he who runneth may read: aſk the wretched Caſtilian, the miſerable Andaluſian, the not leſs hapleſs, though leſs ſenſible man of La Mancha, what is his idea of the common privileges of human nature: he will ſay, that it is to pay ſo many reals to the King, and ſo much to his Confeſſor at Eaſter for abſolution. Aſk him how he ſupports himſelf and his family, he will anſwer you, by coarſe bread and the whey of goat's milk. Aſk him what becomes of the flower of his crop and his dairy, he tells you, that the Steward of his Lord lays hold of every thing of that kind, and ſends it to Madrid. There is certainly an happineſs reſulting from a comparative ignorance of miſery; but it may admit of a philoſophical doubt, whether miſery thus felt in the eſſential requiſitions of nature is not miſery indeed.

As the countries here deſcribed are ſtill but little known to us, we ſhall preſent our Readers with ſhort extracts from Mr. Dalrymple's account of ſome of the principal towns.

CORDOVA.

'Cordova is a very ancient city, ſituated in a moſt beautiful and ſpacious plain, extending itſelf, on the right of the Guadalquivir, over which there is a ſtone bridge of ſixteen arches, ſaid to have been built about the year 720. On the north ſide of the town runs the Sierra Morena, a noted chain of mountains, that ſtretch themſelves from the ſea, above 200 miles inland. This place was celebrated in the time of the Romans; and when the Mooriſh monarchs ruled this land, was a capital, according to Mariana, of the greateſt conſideration. The walls of the town are, in many places, very intire, partly Roman, partly Mooriſh. It is at preſent a conſiderable city, but badly built: narrow and irregular ſtreets; in many of them are to be ſeen Roman ruins, capitals and ſhafts of columns, milliaries with inſcriptions, &c. The houſes are chiefly ſtone, conſtructed in the Mooriſh taſte, on each ſide of a ſquare court-yard. People of condition inhabit the lower rooms in ſummer, and the upper ones in winter: in the hot ſeaſon they keep the ſun and air out of their apartments in the day-time, which renders them cool and agreeable; though to an Engliſhman it has a very odd effect, to make a viſit in a dark room, where he muſt be ſometime before he can diſcover the perſon whom he viſits. Some of the *Titulos de Caſtilla*, an order of nobility, of whom there may be about ten or twelve families, from one to three thouſand pounds a year, that conſtantly reſide here, have very good houſes, in which there are handſome ſuites of apartments; but their furniture is by no means adequate: we find elegant mirrours, rich ſilk hangings, and matted bottom chairs, in their principal rooms. Moſt of theſe families have *tertullas* or aſſemblies: I was at that of the Condeſſa de Villa Nova,

Novas, who had lately loſt a near relation: the company appeared in mourning: every female, on entering the aſſembly, after paying her reſpects to the miſtreſs of the houſe, went round the whole circle, took each lady by the hand, muttered ſome compliments, of which they have great abundance, and then ſat down. When all the company was aſſembled, ſervants came in, dreſſed alſo in mourning, with glaſſes of iced water and ſugar biſcuits; afterwards with chocolate, cakes, ſweetmeats, and, to conclude, more iced water. Theſe *refreſcos* are the chief entertainment of the natives, for the pleaſures of the table are ſcarcely known amongſt them: they ſeldom dine or ſup together, except on a marriage, the birth of a firſt ſon, or ſome other feſtive occaſion: the company ſat and converſed together, for on theſe melancholy occaſions, there is no card-playing, making little ſocieties of converſation till towards eleven o'clock, when they all retired; the ladies going through the ſame ceremony on leaving as coming into the room. The *etiquette* of theſe aſſemblies, and indeed of all others through the country, are extremely tireſome; though they are polite enough to make allowances for ſtrangers.

'Theſe nobles have very coſtly equipages, gaudy, and overloaded with ornaments; but they make their appearance only on *gala* or ſtate days, which are ſtrictly obſerved here, as at court. Their carriages are drawn by mules, which come from La Mancha.

'I was carried about two miles out of town, in the Marquis of Cabrignani's carriage, to the biſhop's *alameda**, which is ſhewn as a great effort of human ſkill. The late biſhop improved this ſpot of ground, which may be about a mile in extent, by planting and incloſing it. It might have been made very beautiful, as it is on the banks of the Guadalquivir, where there is a gentle declivity to the river; but he has ſhewn his taſte in making long alleys of trees, cloſed by high hedges; and ſhutting out the water entirely, by planting and hedging cloſer on that ſide than any where elſe: at the extremities of the alleys, there is a ſmall houſe, and near it there are a few ponds, with *jets d'eau*, though the river is within fifty yards of them; a labyrinth, and ſome little parterres with myrtle trees cut out in various forms and ſhapes. On our arrival, we found the Biſhop there, to whom I was preſented, when he deſired I might make the houſe my own, as both it and the gardens were at my ſervice: and here I muſt obſerve to you, that this is a common Spaniſh compliment; for if a Spaniard's ſword, watch, ring, or any thing elſe belonging to him be praiſed, he immediately offers it with warmth, though nothing would diſappoint him more than to accept of it.

'Whilſt we were walking in the gardens, the Marquis took out of his pocket a little bit of tobacco, rolled up in a piece of paper, making a *cegar* of it; and gave it to one of his footmen to light: the ſervant took out his flint, ſteel, and match, which every man carries about him, ſtruck a light, took two or three whiffs, and then returned it to his maſter: it was afterwards offered to me, and the reſt of the company; I declined the favour, but the others ſmoaked

* 'Alameda is a walk planted with trees: though this place goes by the ſame name, it is more properly a villa.'

about,

about. This is a common practice with every person, in almost every place.

'On our return, before we got within the gates, the postilion took off two of the mules, as we could not drive in town with six; no one but the Bishop having that privilege.

'The theatre here was but very indifferent, and the actors bad: the piece I saw was wretchedly performed. The ladies go to the boxes in the French dress; but the men oftener appear in the *capa* and *sombrero* †, as they seem to be under a great restraint in the other; and only wear it at *tertullas*, and the like formal occasions. Since the insurrection at Madrid in 1766, government has endeavoured to prevent the men from wearing the flapped hat and cloak; but it will be long before it can be accomplished in the provinces, as it is a convenient dress for gallantry, and people will not readily give up what contributes to their favourite amusement. The women who are in the Spanish dress, are lodged by themselves in a gallery over the boxes, which is called the *cazuela*, where the men, during the representation, are not allowed to go; but they have various signs, by which they communicate with each other at a distance, for intrigue is one of the great pursuits of both sexes. At church, in the streets, and at public meetings, the fair carry the appearance of saints; but no sooner has the sun rolled down the beamy light, than all restraint is thrown aside, and every bird seeks its mate: no single woman can appear abroad without her *duena*, who is an old woman, that generally assists her in carrying on her amours.

'We have had two bull feasts here, but they were very indifferent: the people are so passionately fond of this diversion, that they will even dispose of their wearing apparel to get money to go to it: all the young men of fashion were dressed in the *Maxo* ‡ dress, which is the *sombrero*, *capa*, and § *redecilla petit maître*, with long swords under their cloaks. A *gitana*, or gipsey woman, signalized herself by attacking one of the bulls; but she was thrown by him, and somewhat bruised, when the whole amphitheatre rang with applause: it is ever the custom to applaud the victor: however, to reward her resolution, the Marquis of Cabrignani called out, *Viva la Louisa!* and threw her a handful of hard dollars. All the fellows who were employed in fighting the bulls, attend the levees of the young men of fashion, where the modes of attack and defence are very learnedly discussed.

'There are some few gaudy and rich churches here, but without taste. The cathedral is a great curiosity; it was anciently a mosque, said by Mariana to be built by Abderrahman king of Cordova in 786; it is imagined the columns that are in it were originally taken from the temple of Janus, and other Roman buildings: Roman sculpture is as visible in their capitals, as Mooriſh in the superstructure; they are of jasper, and various other fine marbles, placed, as I was told, for I was not at the trouble to count them, in forty-six ranks, crossed by twenty four. The Moors had so much veneration for *Geca*, which was the name it bore; whence that speech of San-

† 'Cloak and large hat.'

‡ 'In English, pronounce *Mabo*.'

§ 'Net for the hair.'

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cho's in Don Quixote, *Dexadnos de andar de Ceca en Meca*; that they uſed to come on pilgrimage to it from Barbary, and the other parts of Spain they inhabited, as the Turks now go to Mecca. There are twenty canons belonging to this cathedral, who have conſiderable revenues.

'This town is famous for fine horſes: the king keeps ſtallions, and breeds for his own uſe; there were between thirty and forty colts in his ſtables, which were to ſet out for Madrid in a few days. The Barbary breed, which is peculiar to this province is ſtill preſerved by ſocieties of gentlemen, called *Maeſtranza*, formed into communities at Seville, Granada, Ronda, and Valencia; each ſociety having a different uniform, which is worn on ſtate days, &c.

'Every man of fortune has a riding-houſe, where he amuſes himſelf an hour or two every day; for the Spaniard delights much in horſes.

'The *Alcazar*, or Mooriſh palace, is ſtill extant: it is now made uſe of for the inquiſition.

'This town has been famous for its leather, whence the Engliſh word *cordwain* from *Cordevan*: there is alſo a conſiderable ſilk manufacture carried on here.'

## City and Court of Madrid.

'Madrid is ſituated on ſeveral little hills, at the foot of which runs the Manzanares, a poor rivulet, at this time almoſt dry.

'The town is ſurrounded with a kind of mud wall, with gates at different avenues; it is incloſed, with a view to prevent the introduction of the various articles of ſubſiſtence, &c. without paying the impoſt.

'I rode round the town, at two different times, and thence conclude it to be about ſeven miles in circumference: it is what the French call *bien percés*: ſome of the ſtreets, ſuch as the Calle de Atoche, Carrera de San Geronimo, Calle de Alcala, &c. are ſpacious and handſome; particularly the latter, the entrance of which is near two hundred feet broad; they are kept perfectly clean, are well paved and lighted, lamps being placed at every fifteen or ſixteen yards.

'The police, upon the plan of that of Paris, is well regulated: the town is divided into a number of diſtricts, each diſtrict being again ſubdivided into many inferior ones; there is a ſupreme magiſtrate to each ſuperior diſtrict, who decides and puniſhes all frivolous diſputes and ſmaller crimes.

'The new palace muſt be eſteemed a magnificent building, though connoiſſeurs ſay it is heavy: it is a large, ſquare ſtone edifice, ſituated on a riſing ground, at the weſt end of the town; in the deſign there are two wings, but they are not yet begun, nor, moſt probably, ever will: the approach to it is very indifferent, as it is not ſeen till cloſe upon it: the entrance and ſtair-caſe are handſome: the great ſaloon of ſtate is a moſt ſumptuous room, about ninety feet by thirty-ſix; the cieling is painted in freſco, with figures as large as life; the walls hung with crimſon velvet, embroidered elegantly with gold, adorned with large mirrours: in the apartments is a collection of paintings by the firſt maſters: the famous Mengs, who has painted many of the ceilings, &c. is now employed by the King,

King, with a great ſalary: the numerous noble performances here are well worthy the attention of the curious. The chapel is a moſt complete and elegant piece of workmanſhip; in it is ſome of the fineſt marble in the country.

'The Retiro is at the eaſt end of the town, but is an indifferent palace: there are ſtill ſome good paintings remaining in it; but the beſt have been removed. The gardens are ſpacious, a great part of which is incloſed, and kept entirely for the King's ſport; there is little worth notice in them, except a fine equeſtrian ſtatue of Philip IV. and a large piece of water, which being on a height, has been brought there at a conſiderable expence.

'The Caſa del Campo, acroſs the Manzanares, about a mile out of town, is but a hovel for a prince; and there is nothing ſtriking in the park or incloſure, which is kept for the King's ſport.

'In the King's armoury are many ancient weapons of war, and ſuits of armour, kept in great order. In his library, every perſon has free acceſs, may call for what books he pleaſes, and the moſt profound ſilence is kept, to preſerve the attention of the readers.

'Notwithſtanding the amazing fortunes of ſome of the nobility, there are few houſes that have a ſplendid external appearance. The Duke of Medina Cœli has a moſt extenſive palace; but there is neither magnificence without, or elegance within; the apartments are low, badly decorated, and Gothicly furniſhed; indeed, there are ſome very handſome mirrours from the King's fabric at San Ildephonſo: he has an armoury, in which are many valuable pieces of ancient armour, and antique buſts: he has alſo a public library, which is open for a certain number of hours every day.

'The houſes here are chiefly brick; thoſe of the nobility are plaiſtered and painted on the outſide: the veſtiges of jealouſy are ſtill to be ſeen; *rejas*, or large iron grates, are placed at every window. Some of the houſes are very lofty, five, ſix, or ſeven ſtories, particularly in the *plaza major*, which is a large ſquare, where the roval bull-feats are held; at other times, the green market, &c. The middling people live on ſeparate floors, as at Edinburgh, which renders the one common entrance to many families very dirty and diſagreeable: the portals are the receptacles for every kind of filth; and as the Spaniard has more *mauvaiſe honte* than Madame de Rambouillet, he performs the like offices of nature concealed behind the gate of the portal, that ſhe openly did in the fields: this is a ſtrong remnant of Mooriſh manners. When a houſe is built, the firſt floor belongs to the King, but for which the owner generally compounds.

'The cuſtom-houſe and poſt-office are new and handſome buildings.

'The churches here, as in every other part of the country, are tawdry, and overloaded with ornament; beſides, there are ſtrong remains of Mooriſh taſte throughout; little ſpires and diminutive domes diſfigure all their temples. The Capuchins, though a beggarly race, are building a moſt enormous church, that has, and will, coſt an immenſe ſum. The clergy by ſap, and the prince by ſtorm, pillage and plunder the whole commonalty. The convent of the Salezas has a neat little chapel; the altars of fine marble, and elegant

gant ſculpture. There are about thirty-ſix convents of men, and as many of women here.

'There are two churches in this town, that are aſylums for rogues, thieves, and murderers: this was a point the clergy carried, when the ſame privileges were taken from every other church.

'Though the clergy muſt have conſiderable power in this, as well as every other country, yet it has been much reduced of late years. The edict to prevent the admiſſion of noviciates into the different convents, without ſpecial permiſſion, has, and will reduce the monaſtic orders. It is computed, there are now 54,000 friars, 34,000 nuns, and 20,000 ſecular clergy in the kingdom.

'The environs of Madrid are not very agreeable: there are no villas or country houſes; no places of recreation around it: the Pardo, a public walk, planted with trees, at the eaſt end of the town, is the chief ſummer evening's amuſement; a great deal of company aſſemble there every afternoon, both in carriages and on foot.

'I was ſeveral times at court, during its reſidence here: all the royal family dine publickly in ſeparate rooms; and it is the *etiquette* to viſit each apartment whilſt they are at dinner; a moſt tireſome employ for thoſe who are obliged to be there, and it would be thought particular, if the foreign ambaſſadors were not conſtantly to attend: Don Luis, the King's brother, who is the loweſt in rank is firſt viſited; he is the ſtrangeſt looking mortal that ever appeared, and his dreſs is not more peculiar than his perſon; ever ſince he was a cardinal, he has deteſted any thing that comes near his neck, ſo his taylor has been particularly careful, to bring that part, which ſhould be the collar of his coat, no higher than half way up his breaſt; this prince is of a moſt humane diſpoſition, and is univerſally eſteemed. The next in turn, is the Infanta Donna Maria, who ſeemed to be a very inoffenſive little woman. Then to the two Infantes, Don Gabriel and Don Antonio: at the King's library, I ſaw an edition of Salluſt, in Spaniſh, ſaid to be tranſlated by the former; the type, in imitation of manuſcript, and the engravings very fine. Thence to the Prince and Princeſs of Aſturias, the latter is of the houſe of Parma, and ſeems to be very affable: the Prince looks like an honeſt, plain man; it is ſaid, he has an utter averſion to every perſon and thing, Italian or French; but the Princeſs having contrary ſentiments, it is moſt likely, in the end, ſhe will prevail on him to change his mind: as an inſtance of his diſlike, the French ambaſſador exclaimed loudly, that the Prince converſed with him in Spaniſh; it coming to the Prince's knowledge, he aſked the Frenchman, in what language the Dauphin ſpoke to the Spaniſh ambaſſador at the court of Verſailles? On being told, in French, he continued, without taking any further notice, to converſe with the ambaſſador, as before, in his own tongue. The laſt viſit is to the King, who has a very odd appearance in perſon and dreſs; he is of diminutive ſtature, with a complexion of the colour of mahogany; he has not been meaſured for a coat theſe thirty years, ſo that it ſits upon him like a ſack; his waiſtcoat and breeches are generally leather, with a pair of cloth ſpatterdaſhes on his legs. At dinner, pages bring in the different diſhes, and preſenting them to one of the lords in waiting, he places them upon the table; another nobleman ſtands on

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the King's ſide, to hand him his wine and water, which he taſtes, and preſents on his knee; the primate is there to ſay grace; the inquiſitor-general alſo attends at a diſtance, on one ſide, and the captain, who has the guard, on the other; the ambaſſadors are in a circle near him, with whom he converſes for a ſhort time, when they retire into a room behind his chair; the reſt of the court form in a ſecond circle, without the ambaſſadors, at the end of the room; when he riſes from table, all who are to be introduced to him are preſented; and the governor of Madrid, having received the parole, he enters the room to the ambaſſadors: he goes out a ſporting every day of the year, rain or blow, whilſt at Madrid, once a day, in the afternoon; but in the country, at the *ſitios*, morning and evening: he often drives ſix or ſeven leagues out, and back again, as hard as the horſes can go; it is a moſt fatiguing life for his attendants, and it is no uncommon thing to hear of the Guardia de Corps getting diſlocated ſhoulders, broken arms, legs, &c. by falls from their horſes: the country all around his palaces is encloſed for his ſport.'

The Author has added a deſcription of *the Eſcorial*; but we cannot have the pleaſure of accompanying him every where.

## City and University of Salamanca.
## State of Education in Spain.

'Salamanca is a large city, in the kingdom of Leon, ſituated on the Tormes, over which there is a ſtone bridge; this river empties itſelf into the Duero, on the frontiers of Portugal.

'This town is famous for its univerſity, which was founded by Don Alonzo, Count of Caſtille, in Placencia, in the year 1209, and thence tranſlated to this city, in the year 1239, by Don Fernando el Santo.

'This is the firſt univerſity in the kingdom; but it has not a moſt flouriſhing aſpect; moſt of the colleges appear as if they had been lately waſted and ruined by a ravaging army; in ſome, I found only the head of the houſe, with one or two ſtudents; and in many, not above ſix or ſeven.

'The colleges of Santa Cruz, at Villadolid; San Idelphonſo, at Alcala; with Oviedo, Cuenca, Viejo, and Obiſpo here, having had ſome diſputes amongſt themſelves about their internal government; the King interfered, and iſſued an edict, that ſtudents ſhould not be admitted into any of them, till their fundamental inſtitutions were examined, and new regulations made: this produced warm, and repeated, remonſtrances to the court, on the part of the colleges; when, at length, about a twelvemonth ago, the heads of houſes were admitted to an audience with his Majeſty, at Aranjeuſi; where, repreſenting their caſe rather too freely, they were ordered into baniſhment, and a freſh edict was iſſued, confirming the former. Theſe colleges were appropriated chiefly to the ſtudy of the law, and were uſually filled by people of fortune, who, born to independance, and poſſeſſed of liberal minds; who finding by their ſtudies, that the uſurpation of the ſovereign is contrary to the ancient conſtitution of the kingdom; when they came to act, would not at all times ſay Amen to the Prince's creed; the miniſter, therefore, to cruſh ſuch independent ſpirits, has fallen upon this method, by tyrannic man-

dates, to diſcourage, or rather prevent, the progreſs of learning, thereby to eradicate every germe of liberty; ſo that, in the courſe of time, it will be forgotten, that there ever was a ſtandard of juſtice, but the will of the Prince; and none but the ignorant and ſervile will be found to act under him, when he will govern his ſlaves without controul.

'Such is the ſtate of corruption in this country, that, ſhould any gentleman propoſe to have a ſchool on his eſtate, for the inſtruction of his tenants' children, it could not be eſtabliſhed without paying for the privilege; though it were to be founded and ſupported at his own expence.

'Amongſt the monaſtic orders, there are ſchools where education is carried no farther than to write, read, and to ſay maſs; though not to underſtand Latin. The pupils are inſtructed to ſtudy the lives of the ſaints, and ſuch other trumpery; and thus, though a moſt ignorant and illiterate ſet, they become the heavenly paſtors of mankind.

'The nobility educate their ſons at home, under the tuition of ſome pedantic or artful prieſt, who, wiſhing rather to pleaſe than inſtruct, employs his pupil's time in agreeable trifles.

'The women have no other education but what they receive from their parents. Whilſt the nobility have the honour of their families ſo much at heart, and the clergy retain their power, public education cannot take place in this country; for every marriage, after thirteen years of age, becoming valid, both boys and girls are kept cloſe under their parents' eyes, for fear they ſhould degrade themſelves by an improper alliance; and private education of men, without the attention of ſagacious parents, does not fit them to act in life conſpicuouſly. But of what advantage is learning here? It can only tend to amuſement; it can never ſhine forth to the advantage of any one in a ſubordinate ſphere: titles and honours are ſufficient to render the nobles conſpicuous; and as for the inferior claſſes, they have no hopes or expectations, from having more knowledge than their ſuperiors: public employments are acquired, either by the ſiniſter means of artful knaves, or by the caprice of the great. Don Jorge Juan, an officer of the navy, and moſt able mathematician, had his heart broken by the miniſter; becauſe his ſuperior abilities led him to point out abſurdities which were approved of by the other; he therefore took every opportunity to create a diſguſt in the King againſt him. Not long ago, an officer came from America, with plans of fortification againſt the incurſions of the natives, ſtrongly recommended to the miniſter for his capacity, and the utility of his ſcheme; after having preſented them, he was no further noticed; but, conſcious of his own abilities, and not brooking the ſlight he met with, he became importunate, when he was diſmiſſed with this remarkable expreſſion, *Quiere U. M. componer el mundo?* Do you wiſh to reform the world? The only ſatisfaction for his merit and expence!

'Jog on in the path of ignorance, ye unfortunate Caſtillians; the road to learning leads only to the knowledge of thoſe misfortunes, for which you dare not even think of a remedy!

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'The courſe of philoſophy taught in this univerſity, is that of Gaudin, a French Dominican Friar; and they have three profeſſors of the faculty: they have a chair of moral philoſophy, and are now eſtabliſhing a chair of experimental philoſophy.

'In divinity, they ſtudy Melchor Cano's Sum of Controverſy the firſt year, and for the four following years, they ſtudy St. Thomas's Courſe of Divinity, commonly called, *Summa Divi Thomæ Aquinatis*; for this purpoſe there are eight profeſſors to give lectures, morning and evening: there is a profeſſor to explain the Scripture, and another of moral divinity.

'There are ſeveral profeſſors of the canon law, who explain *Corpus Juris Canonici, Clementinas Decretales, &c.*

'There are likewiſe many eminent profeſſors of the civil law: they explain the laws of *Juſtinianus* and the laws of the nation: the chairs are called *Inſtituta codicis, Digeſti veteris, Voluminis inſtitutionum imperialium, &c.*

'There are profeſſors of medicine, that have chairs called *Prognoſticorum, Methodi. Simplicium, Anatomiæ, Chirurgiæ, &c.*

'There are profeſſors of Greek, Hebrew, Latin, rhetoric, algebra, and muſic.

'At preſent, mathematical ſcience is at a low ſtate.

'Every ſtudent of divinity, is obliged to read Hebrew, and every ſtudent of the law, Greek, a twelvemonth before he attends the lectures. This ſhould be the regular courſe, but the diſcipline of this univerſity is very relaxed; nay, it were of little uſe that it ſhould be otherwiſe; for amongſt the learned faculties, the lawyers need only ſtudy corruption and the edicts of their King,—for here, the will of the Prince has attained the place of law; the clergy, hypocriſy and how to retain their power. Indeed it would be advantageous, that the ſtudy of phyſic had made a greater progreſs; for if one may judge by the wretched ſtate of thoſe people, who are afflicted with one diſorder, in particular, that is very prevalent in this country, and who linger out a miſerable life, expiring under it at laſt, for want of proper aid (not to mention the abſurd manner with which almoſt every other complaint is treated) we may venture to pronounce the profeſſors an ignorant body.

'The royal academy dictionary, grammar, and othography, are maſterly performances; but literature, in general, is at a ſtand. In the preface to the academy dictionary, it is ſaid, the language is ſo copious, that there are found in it, amongſt many others of great ingenuity, five novels, of ſufficient merit, compoſed with ſuch art, that all the words contained in each of them are collected ſo as to leave out one of the vowels.

'This town, like moſt of other Spaniſh towns, has a gloomy appearance; narrow and irregular ſtreets, with very antique houſes. The Plaza Mayor is a handſome ſquare, though built much in the Mooriſh taſte.

'The college, that did belong to the Jeſuits, is a moſt extenſive building; it is ſo large, that 6000 French were lodged in it on their march to Portugal the laſt war; at preſent, the Iriſh ſtudents, tranſlated from the colleges of Seville and St. Jago, poſſeſs a part of it; there are about twenty-ſeven of them, poorly endowed, and little

noticed: a miſerable company! They were extremely civil to me, and I moſt ſincerely commiſerated their unhappy ſituation.'

## LISBON.

'Liſbon is ſituated on ſeveral little hills, near the *embouchure* of the Tagus, extending itſelf beautifully for about three miles on the northern banks of the river; the broadeſt part of the town may be rather more than a mile.

'The devaſtation of the earthquake in 1755 is ſtill recent; whole ſtreets lying in a demoliſhed ſtate; however, ſome good will be derived from that misfortune, for a handſome city is riſing out of the ruins of one that was moſt deformed; a ſample of which is ſtill to be ſeen in many parts that eſcaped demolition. Mariana deſcribes the ſtreets of Liſbon to be nearly the ſame at the time the town was taken from the Moors, by Alphonſo Henriquez in the twelfth century, as they are at preſent in that quarter of the town called the Mororia: they are very irregular, and ſo narrow, that the projections of the upper ſtories of the houſes, on the oppoſite ſides, almoſt meet; thereby excluding both ſun and air.

'The habitations of every country depend upon a variety of circumſtances to render them more or leſs magnificent.

'In the feudal ſtates, the caſtles of the Barons, diſperſed throughout the country, were the courts of thoſe little princes, as well as their fortreſſes; and were conſtructed according to the wealth and conſideration of the poſſeſſor: thus we find in all theſe old palaces, a ſuite of apartments for the ſtate of the chief, and handſome accommodations for his ſervants and followers. In the capital ſtood the caſtle or palace of the monarch; habitations for his dependants, and the officers of juſtice; likewiſe, for merchants, tradeſmen, mechanics, &c. who exiſting by their induſtry, and obliged to have a fixed abode, ſearched more for convenience than ſplendour; the nobility made it only their temporary place of reſidence, when their buſineſs or duty in government called them to it; but in thoſe countries, where the independent power of the nobles hath ceaſed; and they have been obliged, from the deſpotiſm of a prince, or induced from the progreſs of luxury, to quit the ruder pleaſures of the country, for the more gay and brilliant amuſements of the capital; magnificent and elegant buildings have ariſen in it, proportionably to the degree of ſplendour in the court, wealth, and refinement in the ſtate.

'Here the court is little elegant; the King and royal family live in a barrack, where there is not much taſte or magnificence; and as few of the firſt rank are wealthy, there cannot be any private buildings of great conſideration. I was told, that the Duke de Cadaval has an eſtate of about 80,000 *cruſades* a year, equal to about 9000 l. ſterling; and one or two more of the nobility have from fifty to ſixty thouſand *cruſades*; when the reſt dwindle into inconſiderable fortunes. The Marquis of Pombal, the miniſter, has accumulated much wealth from a very ſmall beginning; but, except by himſelf, it is not known to what it amounts.

'The Arſenal here is a large and handſome building; but its contents do not pronounce a very formidable ſtate.

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'The famous aqueduct of Alcantara is a moſt noble work; as it is compoſed of two different kind of arches, the beauty of uniformity, which ſhould prevail, is deſtroyed; the Gothic arches ſhould have been Roman, or the Roman Gothic; at preſent it appears a building of different artiſts, or as if conſtructed at different periods. I could not aſcertain the height of the principal arch, which is Gothic; but the width of it, as near as I could judge from pacing it, may be about ninety feet.

'After the earthquake, a ſtupor enſued for ſeveral years, when, at length, the New Town was begun, which has made a great progreſs; though it was againſt the inclination of the inhabitants, either to build, or reſide on that part where its ſhocking effects were moſt apparent. In the New City, there is great attention to uniformity; and the houſes, being built of white ſtone, have a beautiful appearance; though they are certainly too lofty for a place where earthquakes are ſtill frequent, being four or five ſtories. The ſtreets are flagged for foot paſſengers, and raiſed above the carriage way; but are unneceſſarily loaded with ſtones, placed perpendicularly, like the poſts formerly in London. The great ſquare in the center of the town, where the India houſe, Exchange, &c. are building; and where a moſt remarkable bronze ſtatue of the King is to be placed, will be magnificent. The ſtreets are not lighted, and thoſe of the Old Town are remarkably dirty; every kind of filth being thrown into them.

'The fiſh and corn markets are worth notice; in the latter, to prevent impoſition, the price of every kind of grain is regulated, and fixed up at each ſtand.

'There is a paltry kind of public walk lately made, by no means in ſtile with the town, where, by particular edict, no one is allowed to go in a cloak: the ſame rule of exemption extends to ſome of the coffee-houſes: the policy of this government, is to have the French dreſs univerſally introduced.

'I muſt take notice to you of a prejudice both in this country and Spain, which is ſomewhat ſingular: having had the fineſt moonlight evenings imaginable, I have conſtantly noticed the women hold their fans, in ſuch a manner, as to prevent the moon from ſhining upon their faces, as they conceive it will ſpoil their complexions. At Madrid the ſame prejudice not only prevailed amongſt the women, but extended even to the men: I was walking one evening with the great O'Reilly in his garden; having my hat under my arm, he deſired, I might be covered, as the moon in that climate, he ſaid, was more dangerous than the ſun. Such feminine ideas, I think, are only worthy of the ſex; I did not imagine they could influence a great monarch's favourite.

'The harbour is a good one, but not ſheltered from eaſterly winds, though they ſeldom prevail very ſtrongly: it is by no means defended from the hoſtile attempts of a naval force; for, from Fort St. Julian to the fort on the oppoſite ſhore, it is at leaſt two miles; and there is no other defence of any conſequence, after paſſing thoſe forts.

'The military knowledge of the Moors is obvious here, in the ruins of the fortifications of thoſe people; there are the remains of a

ſtupendous fortreſs, judiciouſly placed on the moſt conſpicuous eminence, near an elbow of the river, whence other works extended, encompaſſing the whole city.

'In the church of St. Rocco, is a chapel very rich in marble, jaſper, verd antique, Egyptian granate, lapis lazuli, &c. in Moſaic; in it are three pictures brought from Rome, of the Annunciation, Penticoſt, and Jeſus baptized by John; copies, in Moſaic, from Raphael, and Guido Reni; one of them is ſpoiled, for the reflection of the ſun from its ſurface, dazzling the eyes of ſome of the beholders, gave offence, and the poliſh was immediately removed.

'The city is divided into a certain number of diſtricts, each diviſion being under the particular guidance of a magiſtrate, called an *emburgador*.'

The Reader muſt make allowances for the ſtyle of our military Traveller, who ſometimes falls into inaccuracies and improprieties of expreſſion, ſuch as 'We carried a mountainous country along with us—we entered upon a heath and carried it along with us, three leagues in five hours.' It muſt be owned this was tardy travelling, but if we conſider the weight of the baggage he profeſſes to have carried along with him, we ſhall ſcarce wonder. 'The ſex, he ſays, were handſome,' but he does not tell us what ſex. And, in another place, he ſeems to affect the marvellous, for he tells us, that he 'was ſhewn an ancient inſcription, which was ſtill recent *.

* The devaſtation of the earthquake at Liſbon, in 1755, is likewiſe, it ſeems, 'ſtill *recent*.'—That Mr. D. however, is not of Ireland, we may conclude from one or two phraſes which we take to be of North Britiſh extraction; viz. "*ſo* ſoon," for *as* ſoon "as I could ſpeak, &c." "Deſcried Salamanca *ſo ſoon* as we left the village." Alſo (deſcribing *Evora*, he ſays) "A Portugueſe *who writes* a volume on its antiquities;" for *has written*. Theſe idioms would beſpeak the Author's native country, if his name did not furniſh the preſumptive evidence of his not being, what, in ſome places, he ſtyles himſelf, an *Engliſhman*:—to which, however, we have no objection, as this deſignation is cuſtomary with travellers born in any part of Great Britain; and, perhaps, of Ireland.—But *Scotticiſms* are not the only defects that we have obſerved in Major Dalrymple's language; which is yet more debaſed by *Gallicifms*, particularly thoſe which have been ſo plentifully introduced into the military art. For example, if the Author purpoſes to inform us that Liſbon is ſituated "near the mouth of the Tagus,"—as a plain Engliſh traveller would have expreſſed it,—this Writer chuſes rather to ſubſtitute the French word *embouchure*: which he conſtantly does, in ſpeaking of ſimilar ſituations.—This is a growing practice, and deſerves reprehenſion. Our Gazettes-*Extraordinary* (chiefly *ſo* from their *language*) have lately afforded many inſtances of this *literary coxcombry*.

ART.

ART. VI. *A Letter to the Right Reverend the Lord Biſhop of Carliſle; containing a few Remarks on ſome Paſſages of his Lordſhip's Pamphlet, intitled, "Conſiderations on the Propriety of requiring a Subſcription to Articles of Faith."* 8vo. 1 s. Johnſon. 1777.

IN the Review for February, 1774, our Readers will find ſome account of the pamphlet which has occaſioned the preſent publication. We obſerve that, in the above-mentioned article, after the commendation to which his Lordſhip and his work are ſo juſtly entitled, we have taken particular notice of, and hazarded a few remarks on, a paſſage in which this Prelate ſeems to offer a kind of apology for the continuance of Miniſters in the church of England, though they are deeply ſenſible of its defects, and cannot *ex animo* comply with all its rules and preſcriptions. This paſſage is particularly inveſtigated by the publication before us, 'I am really of opinion, ſays the Author, that even the Biſhop of Carliſle cannot reconcile the ſentiments it contains with the true principles of honour; and then it neceſſarily follows, that they muſt be at variance with the maxims of the Goſpel.' He ſpeaks with the higheſt reſpect of the Biſhop, but at the ſame time reaſons very freely on ſome of his ſentiments, and his conduct. Speaking of ſome articles of the church of England he remarks, 'It is well known, that the methodiſts are reproached by the clergy in the ſevereſt manner, from the pulpit, the preſs, and in private converſation, for defending the ſentiments contained in theſe articles; and the laity in general join in the cenſure, lamenting that ſuch doctrines ſhould be preached to delude and diſtract the ignorant multitude, and expoſe chriſtianity to the ſcorn of every deſpicable infidel. Surely it is a ſtrange inſtance of human weakneſs and abſurdity, that any men ſhould be advocates for a ſubſcription to a ſyſtem, the particular tenets of which they ſo ſeverely condemn: but it is much more ſtrange, that thoſe who are the profeſſed enemies of ſubſcription to all human articles whatever, ſhould on any account adhere to an eſtabliſhment, where it is indiſpenſibly neceſſary, on entering into the miniſtry, to declare "*all and every of thoſe articles to be agreeable to the word of God,*" when they treat the plain doctrine of them as being little leſs than blaſphemy, and in their nature, and often in their conſequences, ſubverſive of all virtue and religion.'

After ſome obſervations on the conduct of our firſt reformers, this Writer expreſſes his wiſh that his Lordſhip and ſome others would reſign preferments, 'which many are of opinion, thoſe cannot hold with a good conſcience, whoſe ideas of Scripture are different from the ſenſe which the church puts upon it.' 'A Biſhop indeed, ſays he, enjoys a poſt of great honour in the church, as eſtabliſhed by law; but to be the Biſhop or Paſtor

of a very ſmall congregation, formed on pure Scriptural principles (according to a man's own ideas of it) would be a much more honourable, and perhaps uſeful poſt, in the church of Chriſt at large, and inſpire the mind with an humble but well-grounded hope of being exalted by the great Lord of all to felicity and glory, when earthly diſtinctions will be quite diſregarded.'

Among the inſtances of timid and cautious reformers which it is to our Author's purpoſe to introduce into his work, he recites the following anecdote: 'It is ſaid of Father Paul's dear friend Fulgentio, that preaching on Pilate's queſtion, *what is truth?* he told the audience that at laſt, after many ſearches, he had found it out; and holding forth a New Teſtament, ſaid it was there in his hand: but, ſays he, putting it again into his pocket, "the book is prohibited." The man, it is added, who could make this acknowledgment, and yet ſubmit to the prohibition, deſerves our pity: and who can avoid blaming him, whom the love of private ſtudy and eaſe could induce to be ſilent, while truth, revealed truth, was concealed from his countrymen?'

It may not be improper to inſert the paſſage immediately connected with the above: 'I have heard of Faber, a very learned Frenchman, a cotemporary and friend of Eraſmus, and who like him ſaw the neceſſity of a reformation, yet adhered to the communion of the church, that he was much affected with his conduct at the cloſe of his life. It was not a long illneſs, which naturally ſinks the ſpirits, which ſuggeſted his penitential ſentiments. "He and ſome other learned men, whoſe converſation greatly pleaſed Margaret, Queen of Navarre, dined with her one day, when, in the midſt of the entertainment, Faber began to weep. The Queen aſking the reaſon of it, he anſwered, That the enormity of his ſins threw him into grief; not that he had ever been guilty of debaucheries or the like, but he reckoned it a very great crime, that having known the truth, and taught it to ſeveral perſons who had ſealed it with their blood, he had had the weakneſs to keep himſelf in a place of refuge, far from the countries where crowns of martyrdom are diſtributed."

This Writer proceeds, by cogent arguments, to maintain the ground which he has taken in this debate, and which he defends without the leaſt appearance of preſumption or indecency in his manner. Few we ſuppoſe will deny the force of his reaſoning, (though they may think perhaps it does not extend to the length to which he would carry it) unleſs it be ſome of the mere political religioniſts, who find, by happy and ſenſible experience, that *the church of England is the beſt conſtituted church in the world*, and who would have been prepared to be Mohammedans, Jews, Papiſts, or Pagans, if *according to law*.

ART,

ART. VII. *An Explanation of the Seventy Weeks of Daniel, and of the ſeveral Sections of theſe Seventy Weeks:* In which is ſhewn, that the Dates of the hiſtorical Events that were to aſcertain the various Æras of the Prophecy have been intentionally miſtated in Joſephus, to prevent the Application of the Weeks to Chriſt as the Meſſiah; and that the Credit given to theſe Impoſitions, has hitherto prevented the Application. To which is added, an Expoſition of the Chronology of the Jewiſh Judges. With Tables illuſtrating both Subjects. By John Caverhill, M. D. F. R. S. 8vo. 4 s. ſewed. Evans. 1777.

THE prophecy of the ſeventy weeks has been always conſidered as one of the great pillars which ſupport the Chriſtian ſyſtem. But the ſeveral attempts to illuſtrate the prophet's meaning, and the different explications which have been given of it, have ſerved rather to perplex and confound than to enlighten the Reader; and have tended to weaken the force of the evidence. Dr. Michaelis amuſed us, ſome time ago, in letters to Dr. Pringle, with a diſcovery which he had made in an ancient manuſcript, that ſeemed to throw light on this prediction, and which, though it gave ſomewhat of a different turn to its meaning, yet manifeſted its weight and importance. But of theſe remarks of Dr. Michaelis we now hear nothing; probably it is moſt right and ſatisfactory to adhere to the common verſion, admitting of ſome few alterations to which the learned have agreed. Dr. Caverhill's obſervations on the ſubject appear very worthy of attention. He firſt conſiders the ſeventy weeks, and then the ſections into which they are *determined* or *cut out*. Of the *ſeventy weeks* he exhibits a two-fold explanation: firſt, they run from Nehemiah's reparation of the walls of Jeruſalem, the 21ſt of Artaxerxes I. and finiſh in the 7th year of Claudius, when he apprehends the rejection of the Jews took place, or *the city* was, according to the prophecy, no longer *holy:* next they run from the decree in the third year of Ahaſuerus, or Artaxerxes Ochus, and foretel the final diſperſion, in the eighteenth year of Adrian, where they conclude. The explication of the *ſeven weeks*, he thinks to be threefold: from Julius Cæſar's decree allowing the Jews to poſſeſs Jeruſalem, they foretel Chriſt's birth: from Herod's command to reſtore the temple they run to the fifteenth of Tiberius; and from finiſhing the temple, they foretel Chriſt's reſurrection. Of the *ſixty-two weeks* he likewiſe gives two explications, of which we ſhall only mention the laſt, as referring to the *cutting off the Meſſiah*, and begins at Ezra, in the ſixth year of Artaxerxes Mnemon, and runs to Chriſt's paſſion. The *one week* he conſiders as a meaſure to the interval between the fifteenth year of Tiberius, and the crucifixion, computing backward from the *cutting off the Meſſiah* to the fifteenth of that Emperor. The

*half week*, or three years and an half, he conſiders as a meaſure to Chriſt's miniſtry, which appears to him to have ended about the fourth year after it began. This is a brief and imperfect view of our expoſitor's ſcheme, on which he appears to have beſtowed much labour; and he illuſtrates it by accurate tables which tend to render it more perſpicuous. This prophecy of Daniel, he concludes, among others, was clearly expounded to the Jews during the miniſtry of the Apoſtles, and thinks it obvious from the abuſes that now exiſt in the Jewiſh hiſtory, operating to conceal the expoſition, that they ſufficiently underſtood it. 'The Prieſts, he obſerves, were probably the beſt hiſtorians among the Jews, and the firſt who would be likely to inquire into the truth of the report, that Daniel's weeks were brought by the Chriſtians to prove that Chriſt was the Meſſiah. When they found that the report was true, they reſolved to take off the argument; for to men who had reſiſted the power of Chriſt's miracles, and perhaps had given their voice for putting him to death, this auxiliary evidence, in ſupport of his being the Meſſiah, derived from Daniel's weeks, would naturally be looked on as a chance coincidence. They undertook to conceal the reſemblance, and their attempts have been very ſucceſsful.—There was no other way left of concealing the affinity, and at the ſame time of preſerving their own annals, than either by eraſing, to ſuppreſs the events entirely, or to remove them out of the true years in which they ſtood, and ſet them in other years. This was turning a true hiſtory, after it was written, into a falſe one: accordingly the manner, in which all the errors in Joſephus exiſt, proves, that they were framed after his hiſtory, or rather, perhaps, after the hiſtory from which he copied had been truly written.' Some paſſages, however, were overlooked, which remain to contradict others and ſhew them to have been falſified.

In the diſſertation on the chronology of the Jewiſh judges, he lays down rules for aſcertaining it, which principally are, in his own words, 'to exclude *judgings*, and only to reckon reſts and ſervitudes, and then to ſet Jepthah 318 years from the death of Moſes.'

We muſt not enlarge on a ſubject of this kind, which, we may ſuppoſe, would not prove, of all others, the moſt acceptable to the generality of Readers: we ſhall, therefore, diſmiſs Mr. Caverhill's elaborate performance with only this remark, that (notwithſtanding ſome expoſitions which, perhaps, are rather chimerical) it contains ſeveral obſervations worthy the farther conſideration of thoſe who are converſant with this difficult part of the Old Teſtament prophecies.

ART.

Art. VIII. *The Chriſtian Hiſtory*; being a new Arrangement and Verſion of all the Goſpel Facts. With Ten Diſſertations. By William Williams, Eſq; late of St. John's-College, Cambridge. 8vo. 3 s. ſewed. Cadell. 1776.

THE ſtudy of the Scriptures is an employment not confined to any particular ſtation. All perſons who receive them as containing a divine revelation, are obliged, for that reaſon, to conſult them frequently; but it is not neceſſary that all ſhould ſtudy them in a critical manner. If perſons indeed have the opportunity, this will be a very uſeful and proper employment of ſome leiſure hours, though it is by no means requiſite that the reſult of their deliberations ſhould be publiſhed to the world. The Author of the volume before us hath very laudably applied himſelf to inquiries of this kind, and thought it proper to offer the fruit of his labour to the public eye. He apprehends that he preſents us with an improved arrangement of the facts, and that the confuſion and errors of former attempts are here avoided. 'More facts, he ſays, nay all, are introduced in the fulleſt terms and in a modern tranſlation, which I hope is both more correct and more *elegant* than any preceding it.' If his Readers ſhould find reaſon to think that in ſome inſtances he has an advantage over other harmonizers, though from a general view we ſee little room to ſuppoſe it; few, if any, will allow that his modern verſion is on the whole ſuperior to other tranſlations, or to that which is in common uſe among us. Mere alterations of words and phraſes are not criticiſm, nor always improvements, and what can we think of Mr. Williams's idea of *elegance* when we meet with ſuch expreſſions as the following?—*A divine glory ſhone around them and they were in a* terrible fright.—*A woman of Samaria comes to draw water*; Jeſus *tells* her, *give me a draught.*—It fell out, *as the concourſe* peſtered him *to hear the divine word.*—*Why do John's diſciples faſt frequently* and ſay prayers, but your's are feaſting and carouſing?—*Who honours not the Son, honours not the Father* the Sender.—*Who hears my word and confides in* my Sender, &c.—*Then ſhall I profeſs to them, I never knew you*; begone from me ye hacknied villains!—*Let him hear*, that has a capacity:—*I am come* for an incendiary *on earth*, and what care I if the flame was already!—*But during every one's ſurpriſe* at all the feats *of Jeſus.—He ſet off likewiſe for the feſtival*, not apparently, but as it were incognito.—*My Father loves me becauſe* I ſtake my life.—*Yet he eſcaped from* their clutches *and returned acroſs Jordan*, &c. Such expreſſions as theſe do not appear to us very *elegant*, nor are they at all neceſſary. Beſide theſe, we cannot think that the text is rendered more conſpicuous or otherwiſe improved by ſuch tranſlations as follow: 'Then the angel told them, be not

*afraid*; *Lo* I am an evangeliſt to you *of great joy* which all people will receive.—*Except one be regenerate*, he can have no proſpect of God's government.—*He has commiſſioned me to* be an evangeliſt to the poor.—*The* luſty *need not a phyſician*, but the indiſpoſed.—God's government *is like a man caſting ſeed into the land.*—The heavenly ſtate *reſembles a grain of muſtard ſeed.*—How muſt we act to execute God's employments?—*Yet know this*, God's government is near you.—*There is joy in the* countenance of the divine *angels for one* penitent offender.—*It is* lighter *for a camel to paſs through a needle's eye* than for a man of fortune to attain a divine ſtate.—*Now is the prince of this world* ſent to exile. *And* I, *whenever* I am elevated *from the earth, will attract every one to me.*—*The ſtone which* the architects *rejected*, is preferred to the head of the angle.—*The ſervant is not ſuperior to his Lord, nor the* apoſtle paramount to his Sender.—My meſſmate has kicked at me.'

That we may not be thought to bear too hard on this performance, by tranſcribing from it only ſome of its more faulty parts, let us inſert the following paſſage as leſs exceptionable: '*Bleſt are perſons of an humble ſpirit, for their's is the heavenly ſtate. Bleſt are mourners, they ſhall have conſolation. Bleſt are the meek, they ſhall inherit the land. Bleſt are thoſe who hunger and thirſt after rectitude, they ſhall be* ſatiated. *Bleſt are the compaſſionate, they ſhall obtain compaſſion. Bleſt are ſpotleſs minds, they ſhall ſee God. Bleſt are the pacific, they ſhall be termed ſons of God. Bleſt are thoſe who are perſecuted in the cauſe of* juſtice, *their's is the celeſtial ſtate. Bleſt are ye when calumniators upbraid and proſecute you, and* allege every vile charge *againſt you on my account. Rejoice and exult, for mighty is your recompence in heaven; ſo they perſecuted the prophets* your predeceſſors.

The remarks in ſome of the *diſſertations* are pertinent and ſenſible, and ſhew the Author's acquaintance with learned ſubjects. They are, on Chriſt's hiſtory, the Trinity, Chriſt's nativity and lineage, the Lord's Prayer, original ſin, human volition, the euchariſt, Chriſt's deſcent to hell, the reſurrection, faith,—and to theſe are added a prayer, a Scriptural creed, and an hymn for Chriſtmas. The Writer appears to be a pious, good man, of Calviniſtical ſentiments, but not quite according with the Methodiſts.

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ART. IX. *The Gentleman Farmer, being an Attempt to improve Agriculture, by ſubjecting it to the Teſt of rational Principles.* By Lord Kaims. 8vo. 5 s. Boards. Cadell. 1777.

WHEN men of ſcience and intelligent reſearches employ their labours on the uſeful arts, they certainly rank with the firſt and moſt reſpectable members of ſociety. Ambition may affect the reins of government without knowledge, and

and eloquence exert her powers to the perverſion of juſtice; learning may employ itſelf in empty ſpeculation, and genius waſte its force in embracing the ſhadows of fancy,—but when true philoſophy, the reſult of the moſt rational purſuits of ſcience, directs the mind to apply its knowledge to the intereſts of human life, then it is that our ſtudies become truly uſeful and reſpectable.

Of this character is the work before us.—The ingenious Author has reduced the theory of agriculture to a kind of ſyſtem, more conciſe and more uniform than has been done by other writers. He has ſtudied brevity ſo far as is conſiſtent with perſpicuity; he has all along confined himſelf to matters that are of real uſe in practice; and the plan he has laid down is recommended by his own ſucceſsful experience.

The work is divided into two parts, and thoſe parts into chapters: the firſt part contains fourteen, on the following ſubjects.—I. Inſtruments in Huſbandry. II. Farm Cattle and Carriages. III. Farm Offices. IV. Preparing Land for cropping. V. Culture of Plants for Food. VI. Culture of Graſs. VII. Rotation of Crops. VIII. Reaping Corn and Hay Crops, and ſtoring them up for Uſe. IX. Feeding Farm Cattle. X. Culture of other Plants proper for a Farm. XI. Manures. XII. Fences. XIII. The proper Size of a Farm, and the uſeful Accommodations it ought to have. XIV. What a Corn Farm ought to yield in Rent.

The ſecond part conſiſts only of three chapters, on the following ſubjects. I. Preliminary Obſervations *(chiefly philoſophical)*. II. Food of Plants and Fertility of Soil. III. Means of fertiliſing Soils. To this is added an Appendix, containing miſcellaneous matter, in ſome inſtances not incurious.

From this variety we ſhall make ſome extracts, as well to give a proper idea of the genius and execution of the work, as to indulge thoſe of our Readers who may amuſe themſelves with rural cultivation; and of this claſs we doubt not but we have many; letters being altogether compatible with retirement, and philoſophy with agriculture.

In the firſt two chapters we meet with little or nothing new (the chain-plough, and the uſe of oxen inſtead of horſes, having been recommended by many writers in huſbandry) unleſs it be the method of cultivating kitchen-gardens with a ſmall iron-plough drawn by one horſe, and that of planting foreſt-trees with the plough. In the article of farm-cattle the Author ſeems to be a little inconſiſtent; p. 36, he fixes the price of an ox four years old at 5l. 10s. and, p. 40, he ſays, a young bullock entering his fourth year will ſell for ſeven pounds. We know not how to account for this, otherwiſe than that in the firſt inſtance, he wanted to recommend the

uſe

uſe of oxen, by repreſenting their cheapneſs, and, in the ſecond, to encourage the breed of them, by ſhewing the profit. So it is, that we accommodate ourſelves to our ſyſtems! The inconſiſtency, however, ſhould not be ſuffered to ſtand; for, the more it is attended to, the more groſs it will appear. A bullock entering into his fourth year is worth ſeven pounds; at the end of that year he muſt, in all reaſon, be worth eight pounds ten ſhillings; and yet he is, immediately before, eſtimated to the farmer at five pounds ten ſhillings; a difference of three pounds! Such glaring inaccuracies cannot, indeed, miſlead the intelligent and practiced cultivator; but the unwary and the inexperienced may be fatally miſled by them. Could it be ſuggeſted that the one was meant as a lean, the other as a fat bullock, there might be ſome reaſon for the different eſtimate of their value, but here is no ſuch thing; neither does the mode, nor do the charges of breeding, indicate any thing like it.

One is ſorry that a book of this kind ſhould be ſo excluſively calculated for a particular province;—here are many terms to which the Engliſh huſbandman is an entire ſtranger, and ſome, perhaps, at which he would ſmile. He would be inclined to doubt, however, whether the following paſſage came from Scotland, or from a neighbouring iſland.

'Till lately no farm-carriages were known in Scotland, but upon horſeback.'

Coups, the Author ſays, are drawn with oxen and horſes; and ſo, for aught we know, they may, but then he ſhould have told us in a note what a Scotch coup is.

P. 47, our Author, ſpeaking of dunghills, condemns the admiſſion of water, and ſays, 'Water in any quantity is far from contributing to putrefaction; but, p. 57, he ſays, 'In the putrefaction of a dunghill, the parts from which water is excluded never rot.' Now, what will you infer, gentle Reader? Will not you be inclined to ſay with the honeſt butler of Mæcenas, *Nil fuit unquam tam diſpar ſibi.*

In the following paſſage, the Author appears to have ſinned againſt the ſimplicity of paſtoral morals. 'Broom, ſays he, has a ſingular effect upon ſheep: it makes them drunk ſo effectually, that, when heated a little with driving, they *tumble over*, and lie without motion. This ſuggeſts a method of rooting out the young broom that grows with the paſture-graſſes, which is to paſture the field with ſheep.' What! at the expence of their morals! of their lives! Is the ſhepherd, then, to introduce ebriety into his flock at large, to make them ſo *effectually drunk* that they ſhall *tumble over*, and lie motionleſs, merely to get quit of his bonny broom? No longer bonny, if this be the caſe! It is, however, no more than an idea—

Sheep,

Sheep, heated with driving, will frequently fall and lie motionleſs, though they have not taſted a ſpray of broom. And we have known large flocks of ſheep paſtured whole ſummers in fields of broom, that behaved themſelves with the utmoſt ſobriety and decorum, even when driven

——— ' To freſh fields and paſtures new.'

' A whin is a fine ever-green ſhrub, carrying a ſweet ſmelling flower all the year except in froſt. The whin or furze may, in point of beauty, be conſidered among ſhrubs what the hedge-hog is among animals. But is it not a miſtake, to ſay that it flowers all the year except in froſt? We have never obſerved it to flower more than three months.

But let us ſeek for ſomething new and uſeful. Under the article, *Clearing the ground of weeds*, we have the following obſervations:

' The farmer views plants in a very different light from the botaniſt. All are weeds with the farmer that give obſtruction to the plants he propagates in his farm. Theſe I diſtinguiſh into two kinds, that require different management, viz.—annuals,—and all that have a longer exiſtence, which I ſhall comprehend under the general name of *perennials*. It is vain to expect a crop of corn from land over-run with couch-graſs, knot-graſs, or other perennial weeds; and yet the time may be remembered, when, among Scotch farmers, it was a diſputed point, whether ſuch weeds were not more profitable than hurtful. Some found them profitable in binding their light land: the getting a plentiful crop of ſtraw and hay for their cattle, weighed with others. I ſhould be aſhamed of expoſing ignorance ſo groſs in my countrymen, could I not ſay, that they now underſtand the matter better, though few of them hitherto have arrived at the perfection of cleaning. Summer-fallow is the general method; and excellent it is, though it does not always prove effectual. The roots of couch-graſs in particular are long, and full of juice: if a ſingle joint be left in the ground, it never fails to ſpring. Here the common harrow is of very little uſe, its teeth being too wide. The time relied on by our farmers for deſtroying couch-graſs, is in preparing for barley. After the harrow has raiſed part of a root above ground, men, women, and children, are employed to pull it up. There are only two objections to this method: the expence is one; and another is, that after all this expence, many roots are left in the ground. In order to pave the way for rooting out perennials effectually, and with little expence, I take liberty to introduce a new inſtrument, which I term a *cleaning harrow*. It is of one entire piece, like the firſt of thoſe mentioned above, conſiſting of ſeven bulls, four feet long each, two and one fourth inches broad, two and three-fourths deep. The bulls are united together by ſheths, ſimilar to what are mentioned above. The intervals between the bulls being three and three-fourths inches, the breadth of the whole harrow is three feet five inches. In each bull are inſerted eight teeth, each nine inches free below the wood, and diſtant from each other ſix inches. The weight of each tooth is a pound, or near it. The whole is firmly bound by an

an iron plate from corner to corner in the line of the draught. The reſt as in the harrows mentioned above. The ſize, however, is not invariable. The cleaning harrow ought to be larger or leſs according as the ſoil is ſtiff or free.'

For a more perfect idea of this harrow, we muſt refer to the engraved figure in the book.

The chapter on raiſing trees by ſeed, ſeems to be conſtructed on thoſe rational principles mentioned in the title-page, and may be of general utility:

'The propagating trees by ſeed is nature's method. One inconvenience it has, that the trees thus raiſed are not always the ſame with the parent plant: though they are of the ſame ſpecies, they copy not always its varieties.

'What follows will enable us to judge of the maturity of ſeed. Seed incloſed in a *capſula*, in a pod, or in a cone, is ripe when the covering opens by the heat of the ſun. The ſeed of a fruit-tree is ripe when it no longer adheres to the fruit; and where unripe fruit is pulled, the ſeed ripens with it. In general, ſeed is ripe when it ſinks in water to the bottom.

'The ſeed of the Scotch elm ripens before the middle of June. The beſt way of gathering it is, to ſhake the tree gently: the ripeſt ſeed falls firſt, which may be gathered in a ſheet laid at the root of the tree.

'The ſeed of the aſh and of the maple may be put into the ground without being taken out of its *capſula*.

'The beſt way of opening the cones of pine, fir, &c. is to expoſe them in boxes to ſun and dew. The drying them in a kiln is apt to deſtroy the germ. The cones of the larix are at their full ſize in autumn; but the ſeed is not ſo early ripe. Delay gathering them till March or April, when they begin to drop from the tree. Cut off a part of the cone next the ſtalk, which will render it eaſy to ſeparate the quarters: the ripeſt ſeed falls out upon ſhaking the cone with the hand.

'The ſeed of the birch, the willow, the poplar, the aller, being very ſmall, is not eaſily gathered: ſtir the ground about theſe trees, and it will ſoon be filled with young plants. With reſpect to the ſeed of the birch and aſh, it is ſingular, that when dropt from the tree, no ſeed takes root ſo readily; yet when gathered, and ſcattered with the hand, it ſeldom grows.

'As for a choice of ſeed, ſmall acorns gathered from large and lofty trees, are preferable before the largeſt acorns of ſmaller trees. In general, the ſeed is always the beſt that is procured from the moſt vigorous trees. But as in extenſive plantations much preciſion cannot be expected, it ought to be the chief care that the ſeed be perfectly ſound.

'Next, as to preparing ſeed for ſowing. Trees propagated from ſeed have all of them a tap-root, which puſhes perpendicularly downward. The purpoſe of nature in this root is, to fit trees for growing in the ſtiffeſt ſoil, and to ſecure them againſt wind; but it proves hurtful to trees intended for tranſplantation. A young oak five or ſix years old, when taken up for tranſplanting, has, like a turnip,

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but this ſingle root, which will be four or five feet long when the ſtem is within one foot. Planted in this manner, it ſeldom lives. This evil is prevented by making the ſeed germinate in moiſt earth, and ſowing it in the ſeed-bed after the radicle is cut off. The radicle never puſhes more; and inſtead of it the tree puſhes out many roots, which ſpread horizontally. Walnuts, almonds, and other ſhell-fruit, being long of germinating, ought to be put in moiſt ſand, in order that the radicle may puſh before the end of April, to be cut off as aforeſaid. Acorns, cheſnuts, and beech-maſt, will germinate *timeouſly* in dry ſand. In wet ſand or moiſt earth, they would, before the time of ſowing, not only germinate, but puſh out long roots, which would ruin all. As this method is too troubleſome for ſmall ſeeds, ſow them in beds as gathered: pull them up the ſecond year: cut off the tap-root: and plant them again at the diſtance from each other of three or four inches. Two years after, they may again be tranſplanted wider; there to remain till they be fit for the field. Some imagine, that to deprive a tree of the tap-root prevents its growth. But experience vouches the contrary; and ſo does reaſon. It is obſervable, that the roots next the ſurface, being acceſſible to ſun and moiſture, are always the moſt vigorous, and are farther ſpread than thoſe below. A tap root is deprived of ſun and air, and even of water, unleſs where it happens to glide below the ſurface: how then can it equal a horizontal root in nouriſhing the tree?

'The ſeeds of the white thorn ſown without preparation, riſe not till the ſecond year. If buried under ground in a heap till the pulp be rotted off, and ſown in the ſpring following, they will germinate that very year. Inſtead of burying them under ground, a more approved method is, to lay them in an heap at the end of a barn, mixed with earth. By that method, a greater number will germinate than in the ordinary way. I made an experiment. One bed was ſown with haws prepared in the ordinary way; and one with haws prepared in the other way. Upon the latter bed ſprung a double quantity of thorns, and more vigorous. I made another experiment upon elm ſeed. Of a quantity gathered when ripe, the half was immediately ſown; the other half was carefully dried in the ſhade, and ſown a fortnight after. The latter produced a greater number of plants, and more vigorous. Thorns are propagated ſtill more expeditiouſly by cuttings from the root. When thorns are taken from the nurſery to be planted in a hedge, the roots that are either wounded by the ſpade, or too long, muſt be cut off. Let theſe be ſhred into ſmall parts, and ſown in a bed prepared for them: they will produce thorns that very year. The ſeed of the aſh ſeldom germinates till the ſecond year. When gathered in the month of October, let it be put in pots with earth, and ſown in the ſpring: it will germinate immediately. The ordinary way of raiſing hollies, is to ſow the berries entire; which is wrong: every berry contains four ſeeds; and the plants that ſpring from them are ſo interwoven, as not to be ſeparable without injury. A better way is, to gather the berries in December, the later the better if they can be ſaved from birds. Throw them into a tub with water, and between the hands rub them carefully in the water till all the

pulp fall off. The good ſeed will ſink to the bottom, which, after the water is poured off, muſt be laid upon a cloth to dry. Mix them with dry ſand, which will preſerve them all winter. Sow them in March or April, and cover them with earth about three-quarters of an inch thick.

'With reſpect to the time of ſowing, the beſt rule is, to imitate nature, by ſowing when the ſeed is ripe; provided the tree be of a hardy kind to endure the froſt of winter. By this rule, the ſeed of Scotch elm ought to be ſown in June; the ſeed of pine and fir in April, at which time their cones open. Acorns, cheſnuts, and beech-maſt, ripen in autumn, which is the time of ſowing them. If they ripen later, it is more ſafe to ſow them in the ſpring following; becauſe the young plants cannot reſiſt froſt, if before winter they have not acquired ſome degree of vigour. There is another reaſon for ſtoring up theſe ſeeds till ſpring; which is, that the longer they lie in the ground, the greater riſk they run of being deſtroyed by vermin. As the white thorn vegetates early, the haws ought to be ſown the firſt dry weather in February, after being ſeparated by a wire ſieve from the mould with which they were mixed. Avoid freſh dung, which is injurious to them. Sow the ſeed of the larix when taken out of the cone in March or April; for though in the cone it will ſtand good for years, yet it does not long retain its vegetative quality when ſeparated from the cone.

'Next as to the manner of ſowing ſeed. Nature drops ſeed upon the ſurface of the ground. We muſt depart from nature in this inſtance, upon the following account, that after much expence and trouble in procuring ſeed, the far greater part would periſh, partly by vermin, and partly by an inclement air. This is not regarded by nature, which is profuſe in the production of ſeed. All ſeeds therefore ought to be covered with earth, birch-ſeed alone excepted, which ought to be preſſed down with the back of the ſpade, but left open to the air without covering. Small ſeeds muſt be ſlightly covered, as having leſs vigour to puſh upward. In ſtrong ſoil, the covering ought in every caſe to be ſlight. The depth is pretty much arbitrary, becauſe the ſame ſeed will thrive at different depths. But it muſt be attended to, that a ſlight covering expoſes the ſeed to drought; and therefore the ground ought to be watered if the ſeaſon be dry. Where the ground ſown is too extenſive for watering, a crop of barley will preſerve the tree-ſeed from the ſun, and alſo prevent weeds. The tree-ſeed and the barley may be ſown alternately in lines. If trees are intended to remain where their ſeed is ſown, it is proper to ſow thick, partly for ſhelter, partly to keep down weeds. M. Buffon declares againſt weeding the ground upon which the ſeed is ſown: "For," ſays he, "weeds ſhelter the young plants from the ſun, keep in the dew, and preſerve the plants warm in winter." In Scotland nothing is more hurtful to plants than weeds, which choke them, and exclude the air. A better way, even in France, is to ſow barley with the ſeed, which will protect the young plants from the ſun, and admit the air.

'The beſt way of preſerving ſeed is in dry ſand, which ſucks in the moiſture from the ſeed, and prevents muſtineſs. It withal retains ſo much moiſture as to prevent the ſeed from withering. This method

thod is chiefly uſeful in preſerving during winter ſeeds that require ſpring-ſowing, and in the conveyance of ſeeds to a diſtance. The efficacy of dry ſand appears in preſerving oranges and citrons, which in the air dry and wither: if to prevent withering they be laid in a moiſt place, they never fail to turn muſty. There is one exception, that ſeed which lies long in the ground before it germinates, ought to be preſerved in moiſt earth. The ſeed of the ſenſitive plant will keep entire for twenty years; of a melon for nine or ten. There are many ſeeds that will not keep entire longer than two or three years; which is the caſe of flax-ſeed, though remarkably oily: ſome ſeeds require to be put in the ground as ſoon as ripe.

'To prevent young plants in the ſeed bed from being ſpewed out by froſt, cover the beds with leaves of trees, to be removed when the ſevere froſts are over.'

'We proceed from the ſeed-bed to the nurſery. Plants form very different roots, according to the ſoil they grown in. In ſtiff ſoil, the roots are commonly few, but ſtrong and vigorous, for overcoming the reſiſtance of ſuch a ſoil. Roots multiply in proportion to the richneſs and mellowneſs of a ſoil. An oak, for example, has a ſtrong tap-root, which fits it, more than any other tree, for growing in a ſtiff ſoil. This root diminiſhes in ſtrength and ſize in a loam, and ſtill more in a ſandy ſoil. When it grows in water, it has a multitude of roots, but not the leaſt appearance of a tap-root. Hence it follows, that the ſoil of a nurſery ought always to be light and free: ſuch a ſoil produces a multitude of roots; and the vigour of growth is always in proportion to the number of roots, the ſmaller the better. But it alſo follows, that in tranſplanting trees from ſuch a nurſery, the ſoil about them ought to be made as mellow and free as poſſible, in order to encourage the ſmall roots. When theſe are enlarged in ſo fine a ſoil, they will be able to overcome the ſtiffneſs of the natural ſoil of the field. Avoid dung in a nurſery. If any be admitted, it ought to be thoroughly putrified, and digeſted into a ſort of rich mould. Green dung makes the roots ill conditioned, and encourages a large white worm, which lives on the bark of the roots. Neither the walnut nor horſe-cheſnut ſucceed in a nurſery: the plants require to be placed at a diſtance from each other; and the earth about them muſt be ſtirred ſeveral years. Aquatics that are intended to be propagated by large cuttings, ought firſt to have the benefit of a nurſery; becauſe they thrive beſt when planted out with the roots. Avoid a mixture of different trees in the ſame bed, for the ſlow growers will be oppreſſed.

'The true ſeaſon for tranſplanting from the ſeed-beed to the nurſery is about the fall of the leaf. Catch the time when the earth is ſo moiſt as to ſuffer the plants to be drawn without tearing the roots. All evergreens ought to be tranſplanted in ſpring; and alſo all other trees that ſuffer by froſt.

'Where trees are ſo young as that an interval of five or ſix inches along the rows is ſufficient, there muſt be an interval of a foot at leaſt between the rows, in order to give acceſs to clean the ground of weeds; and this interval is ſufficient, even when the plants are ſo large as to make an interval of a foot along the rows neceſſary.

Where the diſtance along the rows is made eighteen inches, or two feet, the intervals between the rows ought to be no leſs, for the ſake of the trees, though unneceſſary for the ſake of weeding. Yet ſuch is the influence of cuſtom, contrary to common ſenſe, that from the original poſition of young plants in a nurſery, the interval between rows is always made double of the interval along the rows. Thus if the latter be eighteen inches, the former is always made three feet; and four feet where the ſize of the trees requires an interval of two feet along the rows. The ſame influence of cuſtom occaſions trees to be planted in rows in the field, where they are to ſtand; and yet they make a much better figure when, in imitation of nature, they are ſcattered as at random.'

The ſecond part of this work is more philoſophical and abſtracted; yet it is not, on that account, leſs intereſting, or leſs inſtructive. It is a curious and ſcientific diſquiſition of the primary operations of nature in the department of vegetable life. And here natural philoſophy begins where natural hiſtory ends; the latter having given her detail of effects, the former explores their cauſes. It is from analogous facts only that we can make reaſonable inductions, or obtain any ſupportable idea of the leading laws of nature: and it is on theſe that our Author has reſted his ingenious inquiries. Our limits, however, will not admit the ſubſtance of them here, and we muſt refer our Readers to his book—aſſuring them that, though they may encounter ſome few errors, they will meet with many ſenſible obſervations and intelligent precepts.

*** *Some farther obſervations on this work, by an ingenious* CORRESPONDENT, *are come to hand, and will appear in a future Review.*

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ART. X. Mr. Anderſon's *Eſſays relating to Agriculture and Rural Affairs*, concluded: ſee our laſt Month's Review.

IN the ſecond volume, our rural philoſopher drops the ſtile of a preceptor, and aſſumes the more engaging character of an humble inquirer. He now becomes our fellow-traveller in purſuit of knowledge, and his inquiries have a continued tendency to rouſe our attention, and to induce us to examine many objects that would perhaps have otherwiſe eſcaped our notice.

This eſſay, which is entitled, "Miſcellaneous Diſquiſitions, Doubts, and Queries, relating to Agriculture," forms, we are told, only a very inconſiderable fragment of a large work intended by the Author to have been completed upon a more perfect plan, which we are ſorry he has not found leiſure to execute. It is the Author's profeſſed deſign, in this tract, to point out *deſiderata* in agriculture; but he uſually accompanies theſe deſiderata with hints that indicate pretty clearly the manner

ner in which they might be aſcertained. *In omnibus rebus*, ſays he in his motto from Cicero, *ſed maxime phyſicis, quid non ſit, citius quam quid ſit, dixerim.*

No plan could, in our opinion, be better calculated for obtaining knowledge in agriculture, than that which is purſued in this eſſay; becauſe it leads the Reader directly to make deciſive uſeful experiments. It was in this manner that Bacon laid the foundation for all the modern improvements in ſcience and experimental philoſophy: but of all the uſeful ſciences none has more occaſion to be elucidated after this manner than that of agriculture, becauſe in none of them is fancy under more reſtraint; ſo that an attempt to call home the wandering imagination from the purſuit of trifling or ideal objects, and to fix the attention on thoſe of principal importance, muſt lead to valuable improvements.

The diſquiſitions, in this volume, chiefly relate to the different kinds of plants that may be employed as food for domeſtic animals, and the moſt œconomical manner of conſuming theſe, ſo as that the cultivator may be enabled to reap the greateſt poſſible benefit from every product of his farm. With this view he inquires what plants are beſt adapted for fattening each claſs of domeſtic animals; what plants tend moſt to promote the bodily ſtrength and animal vigour of each; which of them have a tendency to prevent diſeaſes, to prolong life, to multiply the kind, and to increaſe the quantity or improve the quality of milk, &c. He inquires into the nature, and points out the peculiarities, of many plants, with a view to apply theſe peculiarities to ſome valuable *œconomical* (a favourite word with our Author) purpoſe; ſuch as the particular ſeaſon of the year at which they chiefly vegetate or are in greateſt perfection; whether they admit of being moſt profitably conſumed green or dry; whether there is any difference in their qualities, if conſumed in the one ſtate or the other; and whether there are not many vegetables that are at preſent entirely neglected by the farmer, which either wholly, or in part, might be of great uſe, if employed as food for domeſtic animals. Under this head he enumerates a great number of uſeful native plants which have, as yet, been little attended to by the farmer.

Nor is it only to the indigenous plants of this country that he confines his attention. He recommends a ſimilar regard to foreign plants, which may be naturaliſed with us; but in order to prevent chimerical attempts in this way, he enumerates, in his *twentieth* Diſquiſition, ſeveral *criteria* by which a man may judge with ſome degree of certainty whether plants (or animals) will proſper in one country if tranſported to another. The following extracts from this head will afford a convincing proof of the great benefits that might accrue to agriculture from a

competent knowledge in philoſophy and natural hiſtory, in thoſe who practiſe it:

'As many unſucceſsful attempts have been made to introduce plants or animals from one country into another; and, as ſome attempts of this ſort have ſucceeded as well as could have been wiſhed for, even when they were brought from very diſtant countries, it would be of uſe to the farmer, before he attempted any thing of that ſort, to be made acquainted with the nature of the climate from which he intended to bring them, as well as the particular nature and œconomy of ſuch plants or animals as he wiſhed to encourage, that he might be able to give a probable gueſs before-hand, whether ſuch attempts could be attended with ſucceſs or not.'

Nature, he obſerves, ſeems to have intended thoſe animals which are clothed with fur, for cold climates, as their fur is cloſer and finer in cold than in warm countries; hence he concludes it may be preſumed, that an animal bearing fur may, in general, be with ſafety tranſported from the warm country to one that is a little colder; and as the fur is finer in winter than in ſummer, he concludes that Great Britain, from its inſular ſituation, which moderates the heat in ſummer, is better calculated for rearing fine wool than any continental country.

'On the other hand, he obſerves, theſe laſt named * countries are naturally fitted to rear ſome products that our inſular ſituation would never permit us to cultivate with profit. Many perſons who have been in Holland, Germany, or Ruſſia, during the winter ſeaſon, where they experience a degree of cold far greater than is ever known in any part of Great Britain, fondly imagine, from this circumſtance, that every plant that can be brought to perfection in theſe, as they think colder countries, could be equally well reared in Britain;—never adverting that, in the ſame proportion as their winter colds exceed ours, their ſummer heats are more intenſe. Hence we find, that vines can be reared on the continent to great perfection, and come to maturity in latitudes more northern than ours, although the many unſucceſsful attempts that have been made to cultivate that plant in this iſland afford the ſtrongeſt preſumption, that it never can be done here with profit, unleſs on ſome very peculiarly favoured ſpot.

'The bee is an inſect, the active induſtry of which hath long been converted by man to his own emolument;—but with different degrees of profit, according to the nature of the climate that he inhabits.—Endowed with a degree of inſtinct, that in ſome caſes ſeems to approach towards reaſon, this little animal, if tranſported to a tropical region, where no viciſſitude of climate is ever experienced, as it can there at all times find food in abundance from the flowers that conſtantly ſpring up around its habitation, is under no neceſſity of laying up ſtores for the winter; and, therefore, lives from day to day on what it collects from abroad; ſo as to diſappoint the hopes of the poſſeſſor of the hive, if he wiſhes to make profit of the honey that they may have provided. But in Polar regions, where the rigour of

* *Perſia, Thibet, &c.*

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the winter is ſo great as to prevent this delicate inſect from getting any food at that ſeaſon in the fields; with a wiſe forecaſt, it fills its hive in ſummer with a large ſtore of food to ſupply its wants during that rigorous ſeaſon;—which man greedily ſeizes for his own purpoſe. In vain, therefore, would the inhabitants of Equatorial regions hope to make profit of this ſurpriſing inſect; while thoſe in a more northern climate may have a reaſonable proſpect of ſucceſs.

'But this is not the only reſpect in which the climate has an effect upon this induſtrious and delicate creature. For, as it is benumbed by a moderate degree of cold, without being deprived of life; if the country in which it is placed does not experience a degree of cold ſufficient to produce this effect, while, at the ſame time, it is ſo intenſe as to kill the delicate flowers upon which it might feed, the animal is neceſſarily alive too long; in which ſtate it muſt eat: And having thus in a ſhort time conſumed all its ſtores, it muſt inevitably periſh for want of food before the approach of ſummer. But, if the cold of the winter be ſufficiently intenſe and conſtant, it remains during the whole of that ſeaſon in a lethargic torpor; in which ſtate it has no occaſion for ſuſtenance of any ſort: So that, when it is revived by the returning heat of the ſpring, it finds abundance of food ſtill remaining in the hive to keep it alive and ſtrong till the flowers ſpring up, and the ſeaſon becomes mild; when it begins afreſh the labours of the year.

'Hence it appears evident, that the climate of the continent, in which the heat of the ſummer and cold of the winter are alike intenſe and uninterrupted, is much better adapted to the rearing this uſeful inſect than that of an iſland; where the heat in ſummer is leſs conſiderable, and the ſeaſon more variable; and where the cold in winter is often interrupted by ſudden gleams of heat that frequently bring the bees to life long before it is ſafe for them to go abroad in ſearch of food. For which reaſon, the inhabitants of Poland and Germany have naturally fallen into the practice of raiſing great quantities of honey and wax, which many in Britain have attempted with far leſs ſucceſs.—Nor can it be expected that in our climate very great profits can be made of this inſect; although it may be hoped, that, in time, the northern colonies in America will avail themſelves of the advantages that their climate will afford them in this reſpect, as ſoon as their country ſhall be ſufficiently cleared of wood.'

The Writer of this article has often wondered, that the inhabitants of Britain have been ſo little attentive to the article of bees; as many parts of this country abound with the proper flowers, in as great abundance as on the banks of the Rhine, where innumerable beehives are kept in boats that move up and down the river, and furniſh a plentiful ſubſiſtence for many families. It ſeemed to him that this was an article of pure profit, as the farmer neither needs to plow nor ſow for them; nor are the plants on which they feed in the leaſt impaired, for any purpoſe we know of, by the loſs of what the bee takes from them;—but the foregoing obſervations explain the reaſons of this neglect in a very ſatisfactory manner. Thoſe

that follow, illuſtrate ſome other phenomena which ſeem to be equally ſurpriſing.

'From not duly attending to this variation that neceſſarily takes place between the nature of the climate of an extenſive continent and that of a ſmall detached iſland, many have been diſappointed in their hopes of rearing ſeveral American trees and ſhrubs in Britain; and have been much ſurpriſed to find them killed by our winter's froſts, ſeeing they ſuffer every year, in their own climate, a degree of cold much more intenſe than we ever experience, without ſuſtaining any damage from it.—But, although the winter's cold be there indeed much more intenſe than with us, it is likewiſe more invariable, and the ſeaſon in every reſpect more conſtant; ſo that there,—from the time that the vegetation is ſtopt in autumn, till it begins again vigorouſly in the ſpring, the ſap is never once put in motion;—whereas, in Britain, the mild weather that we frequently experience in the middle of winter, very often ſwells the buds at that ſeaſon, which gives them ſuch a tender ſenſibility as makes them unable to reſiſt the ſevere froſts that often follow; ſo that they, on this account, periſh with us entirely, although they were capable of reſiſting a much more intenſe degree of cold in their own native climate.

'Many likewiſe have been much diſappointed, at finding the roots of certain garden-plants killed by the winter-froſts in Great Britain, which are ſeldom hurt by the much more intenſe cold that is experienced in Ruſſia and many parts of Germany, from whence we have endeavoured to introduce them; by not having ſufficiently adverted to the difference of the two climates:—As in theſe cold continental countries, the earth is conſtantly covered with ſnow, from the beginning of winter, till the genial heat in the ſpring melts it; by which means, they are more effectually preſerved from the intenſe cold, than by any other covering that we could give them;—inſomuch that graſs advances, and flowers ſpring up, under its protection, ſo as to appear in full bloſſom as ſoon as it is diſſolved.

'From theſe obſervations, it appears evident that we cannot in all caſes promiſe, that a plant will not be killed by cold in one country, although it ſhould chance to be a native of one that is colder:—Nor can we always be certain, that a plant which comes to perfection in a temperate, or even Polar climate, will meet with warmth ſufficient to ripen its ſeeds, even in an Equatorial region. Thus wheat,—barley,—and other kinds of grain, that ruſh up with rapidity, and ſoon attain perfection in temperate climates, can hardly at all, or with great difficulty, be brought to ripen their ſeeds in the Torrid zone.—For, in theſe laſt regions, although the heat of the day is very intenſe, yet the length of the night that conſtantly ſucceeds it is ſo great, as tends much to retard the maturation of the grain,—at the ſame time that the copious dews that theſe long nights always produce in warm climates, *is* ſo greedily imbibed by the ſucculent leaves of theſe plants, *as endows* them with prodigious vigour to advance in length with the heat of the day; ſo that the plants are urged on to grow to a prodigious magnitude. And it is ſo long before the ear begins to be formed, that ere ever it can be brought to maturity, the tender ſtem becomes unable to ſupport the vaſt load that it has to carry; and the

rainy

rainy ſeaſon approaches before the ſeeds can be ripened;—which effectually deſtroys the whole plant.——But in regions that are placed nearer the pole, as the day is ſo much lengthened during the ſummer-ſeaſon, the night hardly gives any check to the vegetation at that time; and, as the dews are neceſſarily leſs abundant, the plant has not ſuch a tendency to an over-luxuriance of growth; and the conſtant action of the ſun ſoon diſpoſes it to puſh out its flower-ſtalks, ſo that the ſeeds attain maturity with a rapidity unknown in theſe warmer climates.——

'By properly attending to theſe peculiarities of different climates, and to the nature and particular œconomy of the plants or animals that he wiſhes to rear, a man may have a tolerable gueſs whether or not he may hope for ſucceſs in rearing plants in one country that are brought from another.—Thus, it will readily occur to any perſon in the leaſt verſant in this ſubject, that it would be in vain to expect to be able to rear any of the trees peculiar to Equatorial regions in the open air, within or near the Polar circle. Becauſe, as there is *almoſt no* variation in the heat of different ſeaſons in the firſt named regions, it is probable, that ſuch perennial plants as are natives of it would be incapable of bearing any conſiderable degree of cold, which they cannot fail to meet with in the laſt named regions; ſo that there is the greateſt reaſon to think they would all be killed at the very firſt approach of winter.

'But there is not ſo much reaſon to deſpair of being able to rear to perfection, in high latitudes, ſome annual plants that may be natives of Equatorial countries. For, if theſe plants require but a ſhort time to attain perfection in their native climate, it is not at all impoſſible but they may ripen in the other during the ſummer-ſeaſon, before the cold weather of autumn approach to kill them. And, accordingly, we find that ſeveral annual flowers from theſe regions have been introduced with ſucceſs into our gardens; and probably other uſeful plants, if equally attended to, might have been cultivated by us with equal ſucceſs.

'The potatoe, which has of late been reared with ſuch happy ſucceſs in all the northern parts of Europe, ſufficiently evinces the juſtneſs of this remark: For it is a native of a very warm climate, and is as impatient of cold as almoſt any plant we know;—yet, as the length of our ſummer ſufficeth to bring it to perfection before the froſts approach, we are enabled to cultivate it with the greateſt advantage. Whether the yam, another Weſt-Indian root, nearly approaching to the nature of the potatoe, could be reared with the ſame facility in Europe, ſeems to me a little doubtful; as it requires a longer time to arrive at perfection in the Weſt-Indies than the potatoe. But, it is probable, that many plants whoſe value conſiſts in their leaves, and not a few whoſe roots or ſeeds are moſt eſteemed, could on ſome occaſions be introduced with ſucceſs into Europe or the American continent, were the peculiarities of their growth duly pointed out, and ſufficiently attended to.

'But, it is not in all caſes enough for the farmer to know that plants will live in the country he inhabits. Before he attempts to rear them, it is likewiſe neceſſary that he ſhould know, if his ſituation is ſuch as, with an ordinary degree of care, puts it within his power

to

to attain all thoſe peculiarities that ſeem to be neceſſary for the well-being of that particular plant he means to cultivate. For a diverſity of climate often produces a much greater variation in this reſpect, than moſt people ſeem to be ſufficiently aware of.

'Thus, in warm countries, ſuch as Portugal, Spain, and Italy, the heat of the ſun becomes ſo intenſe during the ſummer-months, that all the common ſuperficial fibrous rooted graſſes are totally deſtroyed; ſo that the common paſture graſſes are withered, and the fields become bare and parched up at that ſeaſon, unleſs where artificially watered; inſomuch, that the inhabitants are often, from this cauſe, ſubjected to great inconveniencies for want of food *to their beſtial.* It was therefore an object of the utmoſt importance to them to diſcover a plant, that could be made to live and thrive at that particular ſeaſon, and furniſh an abundant and wholeſome food to their domeſtic animals.

'Such a plant they have happily diſcovered in the Lucerne; which, by ſending its roots to a great depth in the ſoil, continues to find there moiſture ſufficient to preſerve it in a degree of vigorous vegetation when all the common graſſes are totally deſtroyed. No wonder, therefore, that the inhabitants of theſe countries ſhould conſider this as one of the moſt valuable bleſſings that heaven, in its abundant bounty, hath beſtowed upon them, and never have done with its praiſes.—But, in our more temperate climate,—as we do not ſtand in ſuch need of a plant of this ſort; ſo neither do we find ourſelves in a ſituation that admits of the culture of it with ſo much advantage. For, here the moderate heat of our ſummers, and the frequent gentle ſhowers that we then have, are ſo exceedingly favourable to the growth of the common fibrous rooted graſſes, that every unoccupied ſpot becomes quickly covered with them; and they ſpring up ſo cloſe upon one another as to choak every other plant that is not ſo hardy and luxuriant as to overtop and deſtroy them.—Now, although it is found that the Lucerne plant will live and thrive extremely well in our ſoil and climate, if it be kept free from theſe numerous weeds; yet, it is by no means capable of deſtroying, without aſſiſtance, that immenſe quantity of graſſy plants that conſtantly ſpring up around it here, and ſtint it in its growth, and at length totally deſtroy it, unleſs we were at pains to free it from this its moſt deſtructive enemy; which adds very much to the trouble and expence of cultivating the plant in our climate, and prevents us from having it in our power to rear it with ſucceſs in that eaſy promiſcuous way of ſowing it, that may with ſafety be practiſed in thoſe climates where nature performs the part of the gardener, and frees it more effectually from this particular weed, than any care or trouble with us could ever effect.'

The Diſquiſitions that follow, relate to the different varieties, or, as he calls them, *breeds*, of domeſtic animals; with a view to aſcertain whether theſe varieties are merely accidental, or permanent when not adulterated by a mixture with others. Moſt modern naturaliſts have adopted the former opinion, but our Author, with great force of argument, combats this notion, and brings many proofs that theſe breeds of domeſtic animals tranſmit

tranſmit their peculiarities invariably to their deſcendents, as long as care is taken to prevent the intermixture of the different kinds.

This being ſuppoſed, it becomes a matter of the utmoſt importance to have the peculiar qualities of each diſtinct breed of animals accurately aſcertained, that every man may have it in his power to chuſe that breed which poſſeſſes, in the moſt eminent degree, thoſe peculiarities of which he intends chiefly to avail himſelf; but here, he obſerves, very little is with certainty known;—although, he attempts to give a ſlight ſketch of a few of the breeds of horſes, ſheep, goats, and hogs, that have come to his knowledge. His obſervations on this head are new and intereſting: on the ſubject of ſheep he is extremely circumſtantial, and, we think, ſatisfactory.

The nature and improvement of paſture-graſſes next attract his attention. It is a prevailing opinion that old paſtures are always better than new. He inquires if this opinion is well founded, and ſhews that old paſtures are not *always* or *neceſſarily* better than new, although they ſometimes are ſo; and that this ſo often happens to be the caſe, he aſcribes to our ignorance of the proper paſture-graſſes, and our little care to obtain their ſeeds. He ſhews that the few graſſes we have hitherto cultivated artificially, are, in general, very bad paſture-graſſes; and he ſtrongly recommends this ſubject to the attention of improving farmers. He himſelf characteriſes ſeveral plants which he thinks would form excellent paſtures, that have ſcarce ever been cultivated; the principal of which are the purple and ſheeps feſcue, two kinds of pea graſs, common milkwort, yellow vetchling, tufted vetch, and common yarrow. He enumerates many other kinds which he thinks no leſs valuable, and accompanies the verbal deſcription with an engraved figure of each plant; by the help of which the different ſpecies may be eaſily known at ſight. In this department he has improved much upon Stillingfleet, his ingenious precurſor in this walk.

He next endeavours to aſcertain what is the moſt œconomical manner of conſuming the graſs on paſture fields, and what are the animals that may be moſt profitably kept upon the ſame farm; cloſing this branch of his ſubject with an inquiry whether there are not many other animals in the world that might with ſucceſs be introduced into Great Britain: together with ſome remarks relating to mules, and other animals of the hybrid kind.

The volume concludes with ſome very intereſting obſervations and experiments on plants that require to be raiſed in ſoils of a more or leſs ſpungy texture; on the effects of certain manures in promoting the growth of ſome particular plants in preference to others; and on the powerful efficacy of ſome ma-

nures in enriching particular ſoils, while they do not, in any degree, increaſe the fertility of others.

It is now time to cloſe our account of this Eſſay; which we ſhall do with obſerving, that it abounds with deep reſearches and intereſting concluſions, and that it ſeems to be well calculated for inducing the Reader to *think* and *reaſon* for himſelf, ſo as to be able to proceed with profit, after the book which has directed him into the right path is totally forgotten. The Author has evidently ſtudied agriculture with a more than ordinary degree of application. Hints frequently occur that will employ the reſearches of future ages; for the attentive Reader will eaſily perceive that more is often meant than meets the ear: and there are a greater number of new and ſingular facts thrown out, in the courſe of this Eſſay, than are to be met with in ſome whole libraries of common-place agriculture. This is the reaſon that to ſome Readers the Author will appear rather a little too fond of paradoxical aſſertions—a fault which we think he has not ſufficiently guarded againſt: as many paſſages are boldly announced, and appear to ſtrike more ſtrongly, than the ſame facts would have done if they had been more cautiouſly expreſſed. This, we imagine, is a blemiſh which the Author ought to endeavour to amend, in any future edition of his book, as it tends, unneceſſarily, to prejudice the weaker claſs of Readers againſt his performance.—It is alſo recommended to him to get ſome *Engliſh* friend to expunge the numerous *Caledonianiſms:* ſome of which, in the foregoing extracts, we have marked in *Italics.*

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ART. XI. *Experiments and Obſervations on different Kinds of Air.* By Joſeph Prieſtley, LL. D. F. R. S. Vol. III. 8vo. 1777. [See our Review for July laſt, Page 1.]

WE have too long, in conſequence of unavoidable interruptions, been prevented from executing our promiſe to give ſome further account of the contents of this publication, ſo intereſting to the Chymiſt and Philoſopher. In our former article we only gave the ſubſtance of the Author's lateſt experiments, reſpecting his diſcoveries concerning the conſtitution of the atmoſphere. The preſent volume contains ſuch a variety of curious matter, that we find it moſt proper and convenient to confine our extracts to a few ſubjects. We ſhall therefore attend ſolely to ſome of the Author's obſervations, that have relation to the *nitrous acid*; which, as he very early had the ſagacity to diſcover, is a principal and powerful agent in many of the moſt intereſting and important phenomena of nature.

The diminution or decompoſition of *nitrous air*, in ſome of the Author's experiments, is an extraordinary phenomenon. It is well known that water will abſorb a very ſmall portion of this fluid, unleſs *atmoſpherical air* be admitted; in which caſe a complete

complete decompoſition of the nitrous air is effected; the whole of its acid principle entering into the water, while its *phlogiſton*, or inflammable principle combines with the atmoſpherical air. The Author has however diſcovered a variety of ſubſtances which greedily abſorb and diminiſh this ſpecies of air. Theſe may be naturally divided into two claſſes: one, conſiſting of ſuch bodies as decompound it by ſeizing its *acid principle*; and the other, of ſuch ſubſtances as produce the ſame effect by laying hold of the *phlogiſton* which it contains.

Of the former claſs are *ſpirit of wine*, *cauſtic alcali*, and *oils*, particularly thoſe called eſſential oils, which decompound nitrous air, and abſorb it in prodigious quantity, and with great rapidity; evidently in conſequence of the well known affinity which they have, particularly the latter, with the nitrous acid; and which they accordingly attract from the nitrous air. Thus oil of turpentine was found to imbibe eleven times its bulk of nitrous air; which it likewiſe obſtinately retained, though a conſiderable degree of heat was applied to it. Spirit of wine too retains the acid which it has abſorbed from nitrous air, though heat be applied; and the acid is ſo intimately combined with the ſpirit, that it does not affect the juice of turnſole in any other manner, than common ſpirit of wine uſually does.

The effects produced on nitrous air, by thoſe bodies which decompoſe it, by means of their affinity to its *phlogiſton*, are ſtill more remarkable. The three mineral acids poſſeſs this property; and the nitrous, particularly, in an extraordinary degree. The quantity of nitrous air, ſays the Author, which this laſt-mentioned acid decompoſed, 'the quickneſs of the proceſs, and the effect of it upon the nitrous acid itſelf, were appearances that I viewed with aſtoniſhment, having had no expectation of any ſuch reſult; and ſeveral good Chymiſts of my acquaintance have expreſſed no leſs ſurpriſe at them than myſelf; though theſe facts will appear leſs extraordinary, when it is conſidered how very ſtrong is the affinity between this acid and phlogiſton. This, however, is perhaps a more evident proof of the peculiar ſtrength of this affinity than any other fact that chymiſtry has hitherto furniſhed.'—The following is the ſubſtance of the Author's experiments on this head:

Having filled a ſmall vial, that would contain four pennyweights of water, with a ſtrong pale yellow ſpirit of nitre; he fixed it with its mouth cloſe to the top of a pretty large receiver ſtanding inverted in water, and from which he had carefully drawn out almoſt all the common air that it contained. He then filled the receiver with nitrous air; and as faſt as this was abſorbed, he added more. In leſs than two days, this ſmall quantity of ſpirit of nitre had completely abſorbed 130 ounce meaſures of the air; together with an additional quantity

tity (proceeding from an iron wire, &c. which were a part of the apparatus) which he eſtimated at 20 ounce meaſures more. Among the ſingular *phenomena* preſented in this experiment, the following are the moſt remarkable:

Soon after the beginning of the proceſs, the ſurface of the acid aſſumed a deep orange colour; and when 20 or 30 ounce meaſures had been abſorbed, a green colour appeared at the top, which gradually deſcended till it reached the bottom of the vial. Towards the end of the experiment, the acid was become ſo volatile by this impregnation, that its evaporation was very ſenſible; and, at the concluſion of it, only half the original quantity of nitrous acid remained in the vial. The remaining acid was rather *blue* than green; and was become exceedingly weak, from the diſſipation of its acid, and probably from its exceſs of phlogiſton.

That the Author's theory is juſt with reſpect to the *rationale* of this proceſs; or, in other words, that the nitrous acid, in this inſtance, decompoſes nitrous air by attracting its phlogiſton, ſeems evident from a ſubſequent experiment; in which he agitated a quantity of ſtrong ſpirit of nitre in this air. After continuing this proceſs even for a very ſhort time, he found that the remaining nitrous air had actually been meliorated by it, or deprived of its phlogiſton: for, two meaſures of it, and one of freſh nitrous air, (which, ſuppoſing them equally phlogiſticated, ought to have formed three ounce meaſures) occupied only the ſpace of two-thirds meaſures. Further, common air, phlogiſticated by the admixture of nitrous air, was conſiderably improved by the ſame proceſs.

It is not to be ſuppoſed however that, in either of theſe two caſes, the air was rendered ſo pure as to be fit for reſpiration: 'but that any kind of air (the Author obſerves) ſhould be reduced by this proceſs to a ſtate that is at all *better* than perfectly phlogiſticated, will appear extraordinary, when it is conſidered, that, notwithſtanding the affinity there is between this acid and phlogiſton, yet the vapour of it never fails to impart phlogiſton to common air, ſo as to deprave it conſiderably. In ſeveral caſes I have obſerved that common air thus expoſed to the influence of nitrous vapour has become perfectly phlogiſticated in a very ſhort ſpace of time. It ſhould ſeem that the nitrous acid, when combined with water, has a ſtronger affinity with phlogiſton than it retains in the form of vapour, free from water.'

In our accounts of the Author's former volumes, we did not take notice of his attempts to procure the *nitrous acid itſelf* in the form of *air*. He juſtly conſidered this as a very important *deſideratum*; never once having loſt ſight of it ſince the idea firſt occurred to him. One capital difficulty was, to find a fluid ſubſtance

ſubſtance on which it could not act, and by which it might be confined, in the ſame manner as the other ſpecies of air are confined by water, quickſilver, or other fluids. Though, in conſequence of his trials he found reaſon to conclude that there is no *fluid ſubſtance* in nature with which it will not readily combine, ſo as to be condenſed and abſorbed by it; yet he found a method of procuring this acid *in the form of air*, and *without water*, and not condenſable by cold. This he effected by ſimply throwing it into *dry* glaſs phials; where however it was neceſſarily mixed and diluted with the common air before contained in them, as well as with a portion of nitrous air which comes over with it.

To this elaſtic fluid which acts upon, or is ſo readily condenſed by, all fluid ſubſtances to which it has hitherto been expoſed, the Author gives the name of *nitrous acid vapour*; to diſtinguiſh it from *nitrous air*, from which it materially differs. It is procured nevertheleſs by the ſame proceſs that is employed for the production of *nitrous air*; with only a ſlight variation or two in the management of it. In that very proceſs, this *nitrous acid vapour* is neceſſarily generated; and the water through which the *nitrous air* paſſes will be acidulated by it, whenever the effervescence has been ſo violent as to raiſe any *red vapour*. Biſmuth is the metal which he generally employs; and when he wiſhes to procure the *nitrous acid vapour* alone, or as free from nitrous *air* as poſſible, he takes care to uſe a very ſtrong acid, and to make the ſolution proceed as rapidly as poſſible, in a very tall phial, that there may be room for the ebullition of the acid. By attending to theſe circumſtances, the quantity of nitrous *air*, produced at the ſame time with the *vapour*, bears a very ſmall proportion to it.

'I was no ſooner (ſays the Author) in poſſeſſion of this *nitrous vapour*, which is the nitrous acid diſengaged from its uſual combination with water, and exhibited in the form of a dry air, though mixed with common air; than I ſaw opened to me an intire new field for experiments, towards which I looked with pleaſing expectation, even while the proſpect which it afforded was very indiſtinct; being ſatisfied, from the nature of the acid, and the important part it acts in the ſyſtem of nature, that it could not fail amply to reward whatever labour I ſhould beſtow upon it. And thouſih I have yet done but little, in compariſon of what, I have no doubt, may be effected by this new mode of operating, my readers will find that my expectations have by no means been diſappointed.'

We cannot recite, even in the moſt curſory manner, the many curious and intereſting experiments which the Author made with this new *aeriform* vapour; particularly in impregnating with it water, oils, ſpirit of wine, the mineral acids, and

and various ſolid ſubſtances. We ſhall only briefly ſpecify its effects on the *marine acid* impregnated with it.

In the firſt place, the ſpirit of ſalt which had been impregnated with even a ſmall quantity of this nitrous acid vapour, conſtituted an *aqua regia* much more powerful in the ſolution of gold than the common ſort. It is indeed a remarkable circumſtance attending this impregnation, that, whereas the beſt *aqua regia* is ſaid to be made by the addition of a fourth part only of ſpirit of ſalt to three fourths of ſpirit of nitre; the ſpirit of ſalt which has been impregnated with ſo ſmall a quantity of this nitrous vapour that its bulk is ſcarce ſenſibly increaſed by it, 'becomes poſſeſſed of all the properties of that *aqua regia* which conſiſts chiefly of ſpirit of nitre, and in much greater perfection.' This combination, conſequently, is a much cheaper ſolvent than the common preparation: for a ſmall quantity of ſpirit of nitre, which is a dear article, will thus communicate a ſufficient quantity of *nitrous acid vapour*, to ſaturate a large quantity of ſpirit of ſalt, which is comparatively cheap. Nitrous *air* likewiſe, decompoſed over ſpirit of ſalt, produces an equally powerful *aqua regia*.

It is very remarkable that though the abovementioned *aqua regia* was made by impregnating ſpirit of ſalt with a ſmall quantity of *nitrous acid vapour*, yet the Author could not compoſe an *aqua regia*, or any liquor that would diſſolve gold, by an inverſion of the proceſs; or by impregnating ſpirit of nitre with the *marine acid vapour*, or the vapour of ſpirit of ſalt, applied in the ſame manner. The produce in this caſe did not materially differ from common ſpirit of nitre. It is obſervable likewiſe that the abovementioned *aqua regia*, or ſpirit of ſalt impregnated with *nitrous acid vapour*, and which, when even cold, diſſolved gold ſo rapidly, diſſolved *ſilver* likewiſe.

It has been taken for granted by ſome chymiſts, that, in the proceſs for diſtilling the nitrous acid, there is an abſorption or diminution of the common or atmoſpherical air contained in the diſtilling veſſels. This obſervation, ſuppoſing it to be juſt, ſeemed to affect the Author's theory of the conſtitution of the atmoſphere; which, as we have formerly explained it, is founded on the production of the pureſt reſpirable air, from a mixture of the nitrous acid with various earths. It might be alleged, that the air which he procured in theſe remarkable proceſſes might be nothing more than that very air, now expelled from the nitrous acid, which the acid had before poſſibly attracted from the common maſs contained in the diſtilling veſſels, during the proceſs of diſtillation.

To aſcertain this matter, and to put an end to all poſſible doubt on this ſubject, the Author immerged the neck of a retort (containing 11 ounces of nitre and 8 ounces of oil of vitriol) under

under water, as well as the entire body of the receiver; on the upper part of which was a glaſs valve, through which any air that might be generated in the proceſs would paſs, and might be collected in a glaſs jar inverted over it: while no air could poſſibly gain admittance into the veſſels, *ab extra*. Further, when the proceſs was finiſhed, he could make an opening into the *apparatus*, under the water; and perceive how much of that fluid would ruſh in, to ſupply the place of the air that had neceſſarily been rarefied by the heat, or that might have been diminiſhed in conſequence of the ſuppoſed action of the included materials upon it. The contents of the retort and receiver together were 46 ounce meaſures.

Toward the beginning of the proceſs, 23 ounce meaſures of common air were expelled; and toward the end of it, 32 ounce meaſures of air were received, which greatly exceeded common air in purity. On opening the receiver under water, when the *apparatus* was cool, 29 ounce meaſures of water entered it. From theſe *data*, it follows that 26 ounce meaſures of air were *generated* in this proceſs for making ſpirit of nitre; and further, that had the water which entered even filled the entire cavities of the receiver and retort; it would ſtill have appeared that 9 ounce meaſures of air had been produced — 'The ſource of this air,' ſays the Author, 'is unqueſtionably the *earth* of the nitre united to a part of its *acid*.' He adds that when the heat is very great, he has obſerved 'that in this as well as in other proceſſes, a greater quantity of this earth will be carried off by this acid, than it can hold in ſolution when it is cold.'

Toward the cloſe of this volume the Author briefly conſiders the ſingular *phenomena* produced in the *detonation* of nitre, or its deflagration with combuſtible ſubſtances; in which caſes, and particularly in the exploſion of gunpowder, as well as in the proceſs for producing the *clyſſus* of nitre, the nitrous acid totally diſappears, and has been ſuppoſed by the chemiſts to be wholly deſtroyed. It is certain that it had hitherto eluded all their reſearches, and vaniſhed from their notice. In the operation for the *clyſſus* made with charcoal in particular, the ſole product remaining in the retort is the alcaline baſis of the nitre, deſerted by its *acid*: and in the receiver is found only a ſimple phlegm or water, manifeſting not the leaſt ſign of *acidity*.— As we have been favoured with ſome recent obſervations of the Author on this curious ſubject; we ſhall give the ſubſtance of them in this place.

The lateſt and moſt plauſible ſolution of the phenomena attending the decompoſition of nitre by deflagration, is that offered by *M. Macquer*, in his excellent *Dictionary of Chemiſtry*;

—[Article, DETONATION *of nitre*] where he conſiders this proceſs as one of the moſt important in chemiſtry; and ſuppoſes that in this caſe a *nitrous ſulphur* is formed, by the rapid union of the nitrous acid contained in the ſaltpetre with the *phlogiſton* contained in the charcoal, ſulphur, metal, or other inflammable matter, added to it. This peculiar ſpecies of ſulphur, thus haſtily formed, he ſuppoſes to be 'infinitely more combuſtible than the common or vitriolic ſulphur; ſo that it cannot exiſt an inſtant without being entirely burned. Hence it is inflamed with extreme rapidity and violence, as ſoon as it is formed.'

But, in the opinion of Dr. Prieſtley, the exiſtence of this *nitrous ſulphur* is entirely hypothetical; and the phenomena of *detonation*, though hitherto conſidered as the moſt difficult in chemiſtry, admit of the eaſieſt explanation imaginable. This explanation is founded on that remarkable fact firſt diſcovered by him;—*that no ſubſtance containing earthy matter can be made red hot in contact with the nitrous acid, without the production of* DEPHLOGISTICATED AIR: and if the ſubſtance contain inflammable matter, it will be inflamed with the greateſt violence in contact with this kind of air. All the phenomena of deflagration, he adds, may be ſeen in perfection, by dipping a piece of red hot wood into a jar of *dephlogiſticated air*.

He therefore ſuppoſes that when gunpowder, or any other ſimilar compoſition, is fired, *dephlogiſticated* air is formed; and by means of this fluid, *without the aid of any other air*, the remainder of the compoſition is inflamed with peculiar violence: the *dephlogiſticated air* immediately ſeizing the phlogiſton let looſe in the proceſs. The air that reſults will be more or leſs pure, in proportion to the ſmaller or greater quantity of phlogiſton that it contains. In the detonation of gunpowder, it is in general conſiderably phlogiſticated. Laſtly, the nitrous acid, inſtead of being deſtroyed, as hath been commonly ſuppoſed, enters into the compoſition of the different kinds of air that are formed on the occaſion.

An Appendix to this volume contains ſeveral miſcellaneous communications from the Anthor's philoſophical correſpondents. In the firſt article, Mr. Warltire, Lecturer in Natural Philoſophy, beſide ſome obſervations relative to the refractive power of inflammable air, and the decompoſition of it by burning, &c. communicates a method of giving the ſparkling appearance to the *artificial* Pyrmont and Seltzer waters, by means of preſſure. This he effects, by fitting to the upper veſſel of Dr. Nouth's or Mr. Parker's apparatus, a perforated cork, through which paſſes a glaſs tube, open at both ends, and 18 or 20 inches long; the lower extremity of which is immerged into a cylindrical

drical glaſs veſſel or ciſtern, which has previouſly been introduced into the upper veſſel, and which contains a quantity of mercury more than ſufficient to fill the tube. In proportion as the water aſcends into the upper veſſel, and the common air contained in it is compreſſed; the mercury riſes in the tube, proportionably to its ſpecific gravity, and acts as a weight or compreſſing force, on the fixed air thrown up into the middle veſſel. To ſet a limit to this compreſſion, the tube may be about 18 or 20 inches long; though we have been informed that a tube nearly twice as long may be employed without danger; and it is made to terminate above in the ſhape of a funnel or cup. In conſequence of this conſtruction, when the fixed air in the middle glaſs, and the common air in the upper veſſel, have been ſo far compreſſed as to endanger an exploſion; all the quickſilver will be forced up into the funnel, and detained there, till ſufficient room is made by a diſcharge of water; when the quickſilver falls back again into its place, and acts as a compreſſing force as before.

By this proceſs, as we have been informed, the impregnated water is rendered briſk; and, upon pouring it out of the apparatus, ſparkles almoſt as much as bottled cyder: though, on expoſing it to the common preſſure of the atmoſphere, it does not part with its air in ſo large a quantity, or with ſuch violence, as the water ſold under the denomination of *Seltzer*, when the cork is firſt drawn from the bottle.

In the ſecond article, Mr. Henry, F. R. S. relates ſome experiments made by him to aſcertain the effects of fixed air in the preſervation of plants, fruits, &c.—In the third, Mr. Magellan, F. R. S. gives an account of a method which he has contrived, of greatly accelerating the proceſs of impregnating water with fixed air; and of two *eudiemeters* invented by him, to meaſure the degree of ſalubrity in the air of different places *. He relates likewiſe an experiment of Profeſſor Allamand's, confirming that of Father Beccaria, on the property of the Bononian phoſphorus to reflect the *ſame* coloured light which it had before received. For the particulars of this delicate and intereſting experiment, the Reader may conſult the 61ſt Volume of the *Philoſophical Tranſactions*, or the account we gave of it, in our 48th Volume, March 1773, page 226.

The fourth article is an extract of a letter from *Signor Landriani*, in which he gives an account of his examination of the ſalubrity of the air, in different places, aſcertained by means of an *eudiometer* invented by him. Carrying this inſtrument with him, in a tour through Italy, he found its teſtimony agree per-

* Mr. Magellan has ſince publiſhed a particular deſcription of his Apparatus. See the preſent Catalogue, Art. 25.

ſectly with the experience of the inhabitants. On aſcending the mountains near Piſa, he found each *ſtratum* of air was purer, in proportion to its height: but making ſimilar experiments on Mount Veſuvius, he obſerved that, as he aſcended, and approached the *lava*, and the mouth of the volcano, the eudiometer ſhewed that the air became ſenſibly more vitiated than below.

In the fifth article, *Signor Volta* briefly relates the diſcoveries he has made (an account of which he lately publiſhed †) relating to *inflammable air*; particularly that which he has diſcovered to ariſe from pools, and in marſhy ſituations; and which he conſiders as the uſual product of the putrefaction and decompoſition of vegetable ſubſtances in water. This ingenious philoſopher has lately, as we have been informed, conſtructed a piſtol, which he *loads* with a mixture of inflammable, and common, or dephlogiſticated air, and which he fires even with the ſlight electric ſpark furniſhed from one of his own ſmall *electrophori*.

In the ſixth article, Mr. Hey, F. R. S. gives an explanation of the experiments which he had communicated in the Appendix to the Author's firſt volume, relative to the *acidity* of fixed air; in his account of which he was liable to be miſunderſtood, as meaning to deny that quality.

The preſent volume is terminated by two letters from Mr. Bewly; in the firſt of which, he ſhews, by experiments, from whence, and in what manner, the alcaline baſis of nitre acquires, during its deflagration with charcoal, (and the conſequent expulſion of the nitrous acid before combined with it) that large portion of fixed air with which it is found to be impregnated, at the end of the proceſs.—In the ſecond letter he propoſes a new theory with reſpect to the ſpontaneous accenſion of *Homberg's Pyrophorus*, on its expoſure to atmoſpherical air; after having firſt ſhewn the inſufficiency of *M. du Suvigny's* hypotheſis to account for that ſingular phenomenon; and which is founded on the ſuppoſed agency of a diſengaged *vitriolic acid*, which *may be* contained in it.—Mr Bewly's idea, in ſhort, is, that the *pyrophorus* is a peculiar combination of phlogiſton and alcali, or earth; and that it decompounds *the air*, and is ſet on fire, as many other inflammable ſubſtances are known to be, by the *nitrous acid*; which, according to Dr. Prieſtley's ingenious theory, is the principal, or, at leaſt, a conſtituent part of atmoſpherical air.

† In a work intitled, *Lettre Sull' Aria Inflammabile Nativa delle Paludi.* 8vo. Milan. 1777.

ART.

ART. XII. *The Hiſtory of Glaſgow*, from the earlieſt Accounts to the preſent Time. With an Account of the Riſe, Progreſs, and preſent State of the different Branches of Commerce and Manufactures now carried on in the City of Glaſgow. By Joſeph Gibſon, Merchant in Glaſgow. 8vo. 5 s. Glaſgow printed, and ſold by A. Donaldſon in London. 1777.

THIS volume gives us a view of the ancient and preſent ſtate of the city of Glaſgow, in a great number of particulars. The Author's account of his method is as follows; 'In compiling of this work I have proceeded in this manner: the lives of the biſhops I have extracted chiefly from Mr. Keith's catalogue of Scots biſhops, whoſe accuracy, as far as I know, has never been called in queſtion. In the hiſtory of the city I have endeavoured to fix the æras, and to aſcertain the cauſes, from which the riſe, progreſs, and preſent ſtate of the city have flowed, and I have narrated ſuch public tranſactions as the community has been engaged in. In the deſcription of the preſent ſtate of Glaſgow I have related things impartially as they are. In the account of commerce, I have made choice of the year 1771, as this was the laſt year in which the exports were conſiderable. In treating of the manufactures I have made choice of the year 1771 alſo, in order that the Reader might have it in his power to ſee, at one view, both the commerce and manufactures of the city of Glaſgow: though I am conſcious, that, if I had made choice of the manufactures of 1776, they would have exceeded in value thoſe of 1771.' One inſtance he gives of this, *viz.* value of printed linens made in 1771, 30,000l.; in 1776, upwards of 100,000l. ſterling. There ſeems ſomewhat of an inconſiſtency there, that the exports ſhould have ſo greatly failed ſince the year 1771, owing to the unhappy conteſt with America, and yet that the value of the manufactures ſhould have ſo much increaſed. It may be aſked, of what benefit is the increaſe of manufactures, if they cannot be diſpoſed of? He does indeed afterwards add, that, by ſhutting of the American market, neceſſity has led the manufacturers to make trial of others; and they now find that markets can be procured which will make them returns in ſix months, ſo that three times the quantity of buſineſs may be done on the ſame capital as formerly, the American returns not being made in leſs than eighteen months.' Since this is the caſe it appears ſurpriſing that the *exports* ſhould not now *be conſiderable*, unleſs he means that the manufactures have found a greatly increaſed *home* conſumption.

This writer complains of the management of the Scotch in regard to ſome articles of commerce: among other things he remarks that 'Faſhion operates powerfully on every ſpecies of manufactures; that manufacturing in Scotland is deprived of

the advantage reſulting from faſhion; that we ſeem not to have ſufficient ſpirit to dare to have a faſhion of our own; that while the induſtrious inhabitants of Glaſgow and Paiſley were lately exerting themſelves to improve, bring to perfection, and extend the manufactures of cambric and lawn, the greater part of the women in Scotland were wearing muſlin, a fabric of the Indies:' nay, adds he, 'ſo great is the influence of faſhion, that the very wives and daughters of theſe men were wearing this exotic themſelves!'

In another place, ſpeaking of commerce, he ſays, 'It is not an eaſy matter to aſcertain the value of the goods exported from Glaſgow; it is certainly very great. I ſhall only obſerve, that about one-fourth part of them are of the manufacture of Scotland; and that therefore the effect which the commerce of Glaſgow has on the wealth of South Britain, in compariſon with what it has on the wealth of North Britain, (owing to our inattention to manufactures) is nearly in the direct ratio of three to one. The ſhipping of Clyde at this time is about 60,000 tons.'

He concludes with ſaying, 'Could a ſubſcription for ſo ſmall a ſum as four thouſand pounds *per annum* be brought about in North Britain, to continue for fifteen or twenty years, and was the application of this money to be entruſted to a ſet of men verſed in manufacturies, for the purpoſe of introducing woollen and other manufactures, I am convinced that in a courſe of thirty or forty years, we ſhould not only rival, but excel England, in a very great number of different manufactures; our people would be prevented from emigrating to America, for they would then be able to earn their bread at home, and we *would* ſoon become a rich and a happy people.'

This Merchant mentions ſome of the diſcouragements to commerce which prevail in North Britain, and in his zeal to remove that which ariſes from faſhion, he propoſes a public breakfaſt three times in a year, to ſettle theſe matters in ſuch a manner as might be beneficial to the home manufactory.

Mr. Gibſon appears to be a plain ſenſible man, who underſtands trade, and wiſhes to advance the proſperity of the city of Glaſgow. He apologizes for the imperfections of his work, which he ſays he does not expect will be read by the learned. His ſtyle, though void of all ornament, however, has not any thing materially faulty, except the frequent Scotticiſms, which, to an Engliſh ear, are uncouth and diſpleaſing; but he ſeems to have intended his performance more for North than South Britain. In the *appendix* are ſeveral original papers; ſome of them neceſſary to aſcertain particular facts; others are merely matters of curioſity. Thoſe which were written in the Latin language are tranſlated.

ART.

ART. XIII. *Six Diſcourſes:* To which is prefixed an Introduction; containing a View of the genuine ancient philoſophy; of the natural and effectual Tendency of that Philoſophy, and of Chriſtian Morality, to all true Proſperity in *this* World; and ſome Obſervations on a Book lately publiſhed, intitled, A View of the internal Evidence of the Chriſtian Religion. By Percival Stockdale. 8vo. 3s. 6d. Conant. 1777.

THIS volume merits nearly the ſame account which was given of *three diſcourſes* publiſhed by this author a few years ago *. Mr. Stockdale diſcovers both ſenſe and learning, but there is ſomewhat turgid and affected in his ſtyle; and while he pleads, at times, for a bluntneſs in his manner, it ſeems to become aſſuming, and to intimate ſome diſappointed expectations which have raiſed his chagrin. At the ſame time we muſt add that his ſermons contain, amidſt a number of exceptionable paſſages, much excellent and pious advice; and that they bear the appearance of the preacher's real deſire to be ſerviceable to his hearers. Moſt of them were preached before naval audiences. He dedicates his performance to Dr. Shipley, biſhop of St. Aſaph, expreſſing his 'pleaſure that he can yet find *one* biſhop, whom he can praiſe without flattery.' He takes ſome other opportunities, we obſerve, to convey a hint to his ſuperiors in the church; 'If, ſays he, a biſhop can be ſuppoſed ſo far to forget his duty, which is to exhibit in his life, as conſpicuouſly as the infirmities of human nature will admit, a model of his mild, humane, and humble maſter—if he can ſo far forget his duty, as hardly to deign to ſpeak to a worthy and exemplary, but thread-bare country curate, becauſe his ſtation in the church is low, and becauſe he is poor;—and when he does vouchſafe to ſpeak to him, if he addreſſes him in ſuch a tone, and with ſuch a look as a Nebuchadnezzar would uſe to one of his diſgraced courtiers;—if he can thus treat a virtuous brother, whom he ſhould make his companion and friend, whoſe wants he ſhould relieve, whoſe *heart* he ſhould cauſe to *ſing for joy*;—if in that *meek, open, and generous* claſs of men, ſuch a monſtrous individual can be found; he is a proud, unchriſtian prelate, and deſerves as much to be excommunicated as the moſt notorious profligate.'

The above paſſage is introduced, among others, to illuſtrate the nature of pride.

In the cloſe of his laſt diſcourſe we find him again complimenting the rulers of the church; '*To maintain*, he ſays, *the rights of the church, as eſtabliſhed by law*, to promote the diffuſion of the chriſtian religion; to urge, whenever occaſion offers, the cauſe of humanity; and *to prevent the wanton effuſion of human*

* Vid. Review, vol. xlviii. p. 331.



*blood*;

*blood*; for theſe ſalutary purpoſes alone, according to *my* humble view of policy, they poſſeſs, with propriety, a ſhare in the legiſlature. And I ardently wiſh, that in the hour of trial, they may not as meanly deſert the *firſt* of theſe great objects, as they have lately ſhrunk from the *laſt*.'

But while our preacher in this manner arraigns the dignified clergy, he, at the ſame time, appears himſelf as a ſtrenuous advocate for its forms and conſtitutions; and to this, if it is done with modeſty and candour, we could not much object; but was it neceſſary, for this end, that he ſhould condemn, and that with a degree of ſeverity and virulence, the members of other churches, who have certainly an equal right with him, or with any biſhop, or prince, to judge for themſelves in matters of conſcience and religion? 'I think, ſays he, that few Engliſhmen, of a liberal mind, will in any way diſſent from the church of England, provided their judgment is acute and vigorous, and provided they give to our eſtabliſhed worſhip, and to the pretenſions of the ſectaries, a fair examination and compariſon' After this notable remark, we find him, in a note, excepting the reverend Theophilus Lindſey, whom he tells us he once heard with pleaſure at Eſſex-houſe, and of whom he ſpeaks in reſpectable terms. Not ſo, however, of Mr. Lindſey's friend, Dr. Prieſtley, whom he once heard at the ſame place. Among his ungenerous obſervations on the diſſenters, he ſingles out Dr. Prieſtley, and beſtows near two pages upon him, concluding with this charitable reflection, 'that if it had been Dr. Prieſtley's fortune to be a pope (for it might have been his fortune, not his crime), he would have been as great a tyrant as a Sixtus or an Alexander.'

We ſhall finiſh this article with one more extract which diſcovers the ſpirit of our confident declaimer;—'I earneſtly wiſh, ſays he, for the peace and proſperity of the church and ſtate, that a temperate and judicious exertion of ſome of our penal laws, againſt which a virulent and ungrateful clamour hath of late been raiſed, becauſe they were dormant, might oblige the preſbyterians to deſiſt from their obſtinate and arrogant claims, which they call petitions; and the methodiſts, to relinquiſh the mechanical operation of the ſpirit, for the mechanical operation of their trades.' How edifying all this, and more to the ſame purpoſe, to a number of ſailors and marines!

After the above declaration, who can lay any ſtreſs on his aſſertions, 'that he ſhould hate himſelf if he had a particle of the inquiſitorial ſpirit, and that if he had the power of an emperor he would not hurt a hair of a man's head who diſſented from him in matters of religion.' Aſtoniſhing! that a man of common ſenſe ſhould be ſo blind as to pronounce with anger that Dr. Prieſtley would be a tyrant, was it in his power, and

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at the ſame time call out himſelf for the exertion of penal laws againſt the diſſenters!

We have dwelt too long, perhaps, on this article, and therefore ſhall take no farther notice of the introduction to this volume, nor of the ſevere cudgelling which he beſtows on Mr. Soame Jenyns, than juſt to hint to this doughty champion, that poſſibly ſome *methodiſt* may hereafter remind him, that the articles of the church of England, to which he, no doubt, conſcientiouſly adheres, give ſome intimation that the heathen morality, which he ſo highly extols, is *of the nature of ſin.*

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# MONTHLY CATALOGUE,
## For JANUARY, 1778.

### POETICAL.

Art. 14. *The Saints*, a Satire. 4to. 2s. Bew. 1778.

THE Methodiſts are the principal objects of this bitter performance; the writer of which appears, indeed, to have been inſpired by the moſt intolerant abhorrence of all fanaticiſm: the following picture of a celebrated leader of our modern enthuſiaſts, may ſerve as a ſpecimen of his manner:

——'*Detected Simon!*—to juſt ſcorn conſign'd,
Incurable in *body* as in *mind*;
By *vice*, 'ere manhood reach'd its prime decay'd,
*Pale, meagre looks* prepar'd him for his *trade*.
In ſpoils *corporeal*, now no more he deals;
For *thoſe* full many a *fleſhly thorn* he feels.
*Sweet Saint!* he traffics now in *ſouls* alone;
Long may his power o'er *Falſehood*'s dupes be known!
Fled from the pert chican'ry of the *bar*,
May no more *frauds divulg'd* his purpoſe mar;
But *ſimony* and *prieſtcraft* fill his purſe,
Who takes *advowſons* and *loſt ſouls* to nurſe!
Nor gifted now (as once) to pleaſe the *fair*,
He turns his powers to preaching and to pray'r,
Carries on *commerce* in a decent way,
And *gulls* thoſe *harlots* whom he us'd to *pay*.
Full well he knows the *myſt'ries* of his art,
That *whining cant* can win the *guilty heart*;
That the true teſt of doctrines well laid down
Is an aſſenting *groan*, and *half a crown*.
That ſhallow minds to empty rant incline,
The paſſive dupes of *ſanctify'd deſign*,
Like ſhips unballaſted, which chance muſt ſave,
The ſport of ev'ry wind and ev'ry wave.'—

The author is no leſs virulent in his *proſe* notes, which are very numerous, than in his *poetical* text.

Art.

Art. 15. *The Ciceroniad*, a Poem, inſcribed to William Earl of Mansfield, with a Dedication to his Lordſhip. 4to. 2s. Bew. 1777.

We have heard of the Epic Muſe, the Tragic Muſe, the Comic Muſe, the Plaintive Muſe, and the Friſky Muſe; but never, till now, were we made acquainted with the *Rolling Muſe*. You ſtare, gentle Reader; but you ſhall, likewiſe, be introduced to the newly deſcended goddeſs.

'O! Truth, aſſiſt me, whilſt I *roll* along
Thy name immortal in no vulgar ſong.'—

'Long had fierce Diſcord ſhook the wrangling throng,
Each day more loud the tempeſt *roll'd* along.'—

'Grammar no more the well-turn'd periods *roll*,
Unclaſſic jargon ſtupifies each ſoul.'—

'Tis done—thy influence rulhes on my ſoul,
And, aw'd by thee, my numbers tamely *roll*.'——

The plan of the Ciceroniad is, briefly, this: Tully is ſent from the ſhades, to determine the different pretenſions of our bar-orators to the prize allotted to ſuperiority of merit in their profeſſion. The pleaders, accordingly, aſſemble, and aſſert their reſpective claims; which gives the poet an opportunity of ſketching their characters: and ſome of them are ſeverely ſatiriſed. The palm is beſtowed on Lord Mansfield; who, upright judge as he is, it is hoped, will duly weigh the value of this compliment, ſhould Du——g or Th——e proſecute the author for a libel.

The great maſter of Roman eloquence is chiefly diſtinguiſhed from the Britiſh orators, by the graceful *waving of his hands*:

'All watch'd each motion of the god-like man,
Who *wav'd his hands*, and graceful thus began.' P. 14.

——'Tully *wav'd his hands*,
While expectation hush'd the liſtning bands;
All watch'd each motion of the god-like man,
Who *wav'd his hands*, and graceful thus began.'——P. 31.

Unfavourable as theſe ſpecimens may appear, there are many good verſes interſperſed in this very unequal performance.

Art. 16. *Northern Tour*; or Poetical Epiſtles. 4to. 2s. Wilkie.

It really gives us pain, where we ſee proofs of goodneſs of heart in a writer, to cenſure his performance with ſeverity, or to treat his unfortunate efforts with contempt. But, in a work of critical diſcrimination, where the PUBLIC depend on the judgment and veracity of the Reporter, TENDERNESS muſt give way to TRUTH. In the name of truth, then, be it known to this honeſt rhyming traveller, that while we applaud his moral reflections and good ſentiments, we muſt condemn his poetry. For, although he is ſometimes not unhappy in his verſification, he is, for the moſt part, ſo piteouſly proſaic, that, indeed, he ſinks beneath all gravity of condemnation. Yet, as

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he ſeems, by his manner of writing, to be a worthy and amiable man, we could not bear to hold his work up to that ridicule with which leſs feeling critics may be tempted to treat it.

Art. 17. *Poems on various Subjects and Occaſions.* By Mrs. Savage. 12mo. 2 Vols. 6s. bound. Parker. 1777.

Mrs. Savage aſſures her readers, that theſe 'amuſements of a leiſure hour, are offered to the world, in compliance with *real* ſolicitations of her friends.'——If the lady's importunate friends were at the expence of the impreſſion, ſhe may have no reaſon to complain,—unleſs ſhe ſhould be diſſatisfied with the reception which collections of this kind generally meet with from perſons who, not being *friends* of the *writer*, are leſs *ſolicitous* about the *writings*: eſpecially when nothing is found in them that riſes above mediocrity.

Art. 18. *Religion*, a Poem. By the Rev. Chriſtopher Wells, Curate of St. Olave's, Southwark, and Afternoon-Preacher at Bermondſey. 4to. 1s. Bathurſt. 1777.

This young writer*, more orthodox in divinity than poetry, will do well to conſider, attentively, the diſtinction which critics make between blank verſe and meaſured proſe.

Art. 19. *England's Glory*, a Poem to the King. 4to. 2s. Fielding and Walker.

Advanced from his annual *broad ſide*, on a ſingle ſheet, to an handſome *quarto* of thirty-eight pages, we did not, at firſt-ſight, recognize our old friend the Bellman of St. James's; but the moment we heard his voice, the ſly old bard ſtood confeſs'd, notwithſtanding his diſguiſe!

'With juſt applauſe *bright* MANSFIELD *he* is crown'd,
In whom the nobleſt qualities abound.'

* * * *

——'Thus miniſters of exquiſite report,
Illuminate and ſtrengthen GEORGE's court.'

Good morrow, my worthy maſters and miſtreſſes all!

Art. 20. *The Windſor-Stag*; a Poem, founded on Fact. 4to. 1s. 6d. Dodſley. 1777.

The *fact* on which this poem is ſaid to be *founded*, is thus related, in a note;

'In the reign of George II. a ſtag of Windſor Foreſt leaped over the park-pales to get at a favourite cow. The owner by chance found him out, and deſired a neighbouring huntſman to kill him. The huntſman brought his hounds; but how much was he ſurpriſed when he came to the appointed place, to ſee the ſtag lie down at the heifer's feet, and *die!*

'The novelty of the accident ſoon ſpread about; and coming to the ears of the late Duke of Cumberland, he deſired a nobleman of his acquaintance to write a copy of verſes on it. This he, in *Latin*, conciſely performed; and the verſes were preſented to the king. The ſubject, however, ſeeming adapted for a longer performance, induced Lord Apſley to deſire the preſent Author † would write the following poem.'

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* Vide our account of Mr. Wells's *Addreſs to the Genius of America*, Rev. vol. liv. p. 421.

† An *Etonian* of ſixteen: 'his firſt attempt with the muſes.'

The poetic embelliſhments of this ſingular tale, will not abſolutely diſgrace 'a youth of ſixteen,' although it will be remembered that Mr. Pope, at the ſame age, was the author of *much better* verſes.

Art. 21. *Sir Martyn*; a Poem in the Manner of Spencer. By William Julius Mickle. 4to. 2s. 6d. Flexney. 1777.

Having already expreſſed our approbation of this poem, we have only to inform our readers, that it was firſt publiſhed in 1767, under the title of The Concubine (ſee Rev. vol. xxxvi. p. 352.), and that the Author, apprehending that the former title conveyed an improper idea of the deſign and ſpirit of the poem, has changed it for that of the hero of the piece, Sir Martyn. The argument, given by the Author in his preface to this edition, is as follows:

After an invocation to the Genius of Spencer, and the propoſition of the ſubject, the knight's firſt attachment to his concubine, his levity, his love of pleaſure, and diſſipation, with the influence over him, which ſhe on this aſſumes, are deſcribed. The effects of this influence are next exemplified, in the different parts of his relative character,—in his domeſtic elegance of park, garden, and houſe,—in his unhappineſs as a lover, a parent, and a man of letters,—behaviour as a maſter to his tenants, as a friend, and a brother,—and in his feelings in his hours of retirement, as a man of birth, and a patriot. The piece cloſes with an allegorical cataſtrophe.

Art. 22. *The Oeconomy of Beauty.* In a Series of FABLES: addreſſed to the Ladies. By Dr. Coſens, Miniſter of Teddington, Middleſex; and Chaplain to the Earl of Denbigh. 4to. 10s. 6d. Boards. Walter, 1777.

For the deſign, with ſpecimens of the execution, of theſe fables, we muſt refer our Readers to the account given (in the 47th volume of our Review, p. 282.) of the *firſt Book*. The ſecond Book being now added, the quantity, as well as the price of the work, is nearly doubled. The name of the Author, who is rather celebrated as a preacher than as a poet, is likewiſe now firſt added. Dr. Coſens is, undoubtedly, a man of wit; but, in his verſification, he comes ſhort of the eaſy, natural flow of Gay and Moore.

Art. 23. *The Park.* 8vo. 6d. Goldney.

Conſiſts of what the Author deems *ſatirical* remarks on the company frequenting the Mall; but 'twas pity that the poor man ſhould have ſo miſ-ſpent his time, for who will buy ſuch verſes as

'Well, ſays Miſs Vainwith, ſtrange things one ſees,
That black-ey'd girl's as well known as the trees?'

The ballad-printer in *Stonecutter ſtreet* would have given him three half crowns for as many *diſmal ditties*, which he might have produced with perhaps leſs than half the trouble that this miſerable pamphlet may have coſt him.

Art. 24. *The Paſtor.* Addreſſed to the Rev. John Weſley. By John Hough, of the Inner-Temple. In which the character of that *fallacious Caſuiſt* is accurately delineated. 4to. 1s. Williams.

Of all the numerous opponents of Mr. Weſley, Mr. John Hough appears to be the moſt harmleſs. A *titmouſe* attacking a RAVEN.

PHILO-

## PHILOSOPHICAL.

Art. 25. *Deſcription of a Glaſs Apparatus*, for making Mineral Waters, like thoſe of Pyrmont, &c.; together with the Deſcription of ſome new Eudiometers, &c. In a Letter to the Rev. Dr. Prieſtley, LL. D. F. R. S. By J. H. De Magellan, F. R. S. 8vo. 2 s. Johnſon. 1777.

In the firſt part of this tract, Mr. Magellan deſcribes ſeveral improvements which he has made in Mr. Parker's apparatus; by means of which water may very quickly be ſaturated with fixed air. His proceſs ſcarce requires more than a quarter of an hour; and the product is double of that which could be made in the ſimple or common apparatus now in uſe.

The Author next deſcribes ſome new *Eudiometers*, or inſtruments invented by him to aſcertain, with the *greateſt accuracy*, the ſalubrity of the air. Three different conſtructions for the attaining this very intereſting *deſideratum* are here circumſtantially deſcribed. They are all ingeniouſly contrived, and are conſtructed with as much ſimplicity as the ſubject, probably, is capable of; at leaſt where *great accuracy* is required; but they are too complex to admit of any deſcription without a view of the plate.

## RELIGIOUS and CONTROVERSIAL.

Art. 26. *A Father's Advice to his Daughters.* Small 8vo. 6d. Buckland, &c.

Offers good counſel to young females, I. As to their choice of a huſband,—that he be a 'truly pious man,'—'governed by the principles of grace, &c. &c. II. As to their behaviour in the married ſtate. The good father appears to be a perſon of plain ſenſe, and great piety. It is to be feared, therefore, that none but pious young people (if ſuch are to be found), who have the leaſt need of his advice, will look into this little volume.—A degree of genius in the writer, with a pleaſing perſuaſive ſtyle, are requiſite in theſe days of improved taſte, to command an extenſive circulation,—in regard, eſpecially, to *preceptive* compoſitions.

Art. 27. *Diſcourſes on practical Subjects.* By Job Orton. 12mo. 2 Vols. 6 s. bound. Shrewſbury printed. London ſold by Buckland, &c. 1776.

Theſe diſcourſes bear the ſame character with others already publiſhed by this Author, and of which we have given ſome account. The worthy writer being debarred by ill health, from the *pulpit*, retains his deſire of uſefulneſs, and endeavours to contribute to this end by *preaching* from the *preſs*. Thoſe who are diſpoſed to attend candidly and attentively to him will, we doubt not, find themſelves improved. 'It ſeems, ſays he, in the preface, agreeable to the wiſe plan of Providence, and to the ſtate and circumſtances of men, that diſcourſes of different kinds and ſtrains ſhould be addreſſed to them; and all may through his bleſſing contribute to the general edification and happineſs.—The plain language and familiar phraſes to be found in ſome of theſe diſcourſes, are not indeed ſuited to the general taſte of the age, or the particular taſte of ſome readers of practical books. But it appears to me extremely evident, that we have carried our refinement of public diſcourſes too far, ſo that they are above the capacities, and

and not ſuited to the feelings of moſt of our hearers and readers. The ſtate of religion in the age in which we live, requires ſomething more plain, familiar, and ſtriking, than is often to be met with in modern ſermons. The want of 'coming home to men's buſineſs and boſoms,' to uſe Lord Bacon's language, will in ſome meaſure account for the too general neglect of the miniſtrations of ſome regular, judicious, and even ſerious preachers, and for the eagerneſs with which multitudes run after preachers of a different ſort.' In this ſtrain the Author juſtly apologizes for the manner in which ſome important duties are here urged. The two volumes contain thirty-ſix diſcourſes. The ſubjects of ſome of them are ſingular; one we find from that text, *Is not this the carpenter?* Another from Prov. xxvii. 8. *As a bird that wandereth from her neſt, ſo is a man that wandereth from his place.* The text of another is, *Remember Lot's wife*, &c. &c. But the reflections on theſe and other ſubjects are juſt and uſeful. On the whole, they teſtify, in a plain and ſerious ſtyle, a love to piety and virtue, and an earneſt wiſh to inſpire others with it, and extend their influence, if it were poſſible, over every human being.

Art. 28. *The Ingratitude of Infidelity*; proveable from the Humiliation and Exaltation of Jeſus Chriſt, being the moſt beneficial Appointments to Mankind, that are within the known Plan of God's moral Government. Addreſſed to Modern Infidels, Jews, Papiſts, and other Unbelievers. By Caleb Fleming, D. D. Paſtor of a Proteſtant Diſſenting Church, who meet at Pinner's-Hall. 8vo. Johnſon. 1 s. 1775.

The worthy Author of theſe two ſermons, the publication of which was but lately made known to us, is a firm friend to Chriſtianity, and a zealous defender of its truth. His ſentiments are indeed widely different from thoſe which are commonly eſteemed orthodox; the falſehood of ſome of this kind he is fully convinced of, and is warm and confident in oppoſing them. Whatever may be his peculiarities, he appears to be a worthy and good man, who wiſhes well to the cauſe of truth and religion. His claſſing papiſts with unbelievers in the title-page is rather ſingular; but he ſays in the introduction, 'the papiſt, if he calmly conſiders, will aſſuredly know that his *faith* is not the reſult of a judgment founded on the written New Teſtament canon; but it is merely an *implicit credulity* in his prieſt, and in what his prieſt calls the church. He ought not, after this, to think himſelf at all inſulted by being put into the company of unbelievers.—In fact, a *papiſt*, as ſuch, has no religion; ſince he has neither eyes nor ears of his own, for he ſacrificeth his reaſon and underſtanding at the altar of *myſtery*, and blindly ſubjugates conſcience to prieſtly dominion.'

The interpretation which he here gives of the humiliation and exaltation of Jeſus Chriſt, he ſays, has afforded him the moſt ſolid ſatisfaction, 'after about forty years more ſtated enquiry,' and he hopes may be ſerviceable to others. 'Whatever imperfections,' he adds, 'may be found in the ſtyle, language, or ſentiment, theſe diſcourſes ſpeak the genuine conceptions of a man who muſt, according to the courſe of nature, ſoon have a perſonal interview with that ſame divine perſonage, whom the one God the Father has conſtituted the one Lord over the dead and over the living.'

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We ſhall only add a paragraph from the concluſion of theſe ſermons, on which the Reader will form his own judgment.—'I would add, that the worſhip of the *papal church* is anti-chriſtian, and idolatrous; for it makes uſe of many mediators.—It is ſaid, I am afraid too juſtly, that that ſhocking popiſh *ſuperſtition* is now gaining ground, in a proteſtant chriſtian nation,—but if it be true, it can do no other than deprave and unchriſtianize the ſpirit of our people—for the worſhip of papal Rome is not at all fit for men, conſidered either as rational beings or as chriſtians. And were it not for the diſſipation and debauchery, which are become epidemical, and an avowed aim in public a——— to give a deſpotic ſway to the Britiſh ſcepter, we might all be aſtoniſhed at the deluſion.'

Art. 29. *A Diſcourſe on Repentance.* By Thomas Mole *. 8vo. 2s. Johnſon. 1776.

This diſcourſe conſiſts of eleven ſections, in which the nature of the goſpel diſpenſation is conſidered, and repentance ſhown to be an eſſential qualification for the forgiveneſs of ſin: the learned and judicious Author enquires how far the promiſe of forgiveneſs relates to the preſent ſtate of the world, and offers ſeveral arguments to prove the efficacy of true repentance to the remiſſion of thoſe ſins which men commit after believing and profeſſing the goſpel: objections to theſe arguments are examined and obviated; and the neceſſity of repentance inſiſted on and enforced. The treatiſe is concluded with an addreſs, to ſuch as by early inſtruction in religion have engaged in the profeſſion of it; to ſuch as by various deluſive pretenſions are induced to delay their repentance; to ſuch as give themſelves up to a life of ſenſuality and ſin; and to ſuch as indulge themſelves in the habitual commiſſion of any one ſin. Theſe ſeveral points our Author treats with ingenuity, piety, and perſpicuity. The addreſſes to different perſons, in the concluſion, are earneſt, ſenſible, weighty, and convincing; becoming a chriſtian miniſter who ſincerely wiſhes to promote the true intereſt and happineſs of his hearers. His addreſs to thoſe in the younger part of life is thus introduced; 'It is a method which many take at preſent in educating their children, to train them up in the knowledge of the world, and to qualify them for figuring among the gay part of it. But, I fear, conſidering what is meant by the 'world,' that this is leading them in at the wrong gate, and that they will be found the happieſt in the end, who have known the leaſt of it. For to what doth ſuch an early familiarity tend, but to the contracting a faſt friendſhip with the world, which is *enmity with God*; and of which Chriſt in his time, declared, *they have both ſeen and hated both me and my Father.*'

We ſhall only add, that we have read this performance with pleaſure, and think it well calculated to promote the moſt important intereſts of mankind.

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* The Rev. Mr. Mole, of Uxbridge, one of the oldeſt diſſenting miniſters in the kingdom.

Art.

Art. 30. *Benjamini Kenicotti Epiſtola ad celeberrimum Profeſſorem Joannem Davidem Michaelis; de Cenſurâ primi Tomi Bibliorum Hebraicorum nuper Editi, in Bibliothecâ ejus Orientali*, Parte XI. 8vo. 1s. Oxoni, Proſtat venalis apud Rivington, Londini. 1777.

It is not poſſible that ſuch a work as that which Dr. Kennicott is now publiſhing ſhould be wholly free from objections and ſuſpicions; all that can be expected is, that it ſhould be as perfect as the ſtate of manuſcript copies and verſions will admit, and that a clear, fair, and faithful order ſhould be preſerved in reciting the various readings, and criticiſing them. Men of learning, of candour, and piety, it might be hoped, will be open and ingenuous in propoſing their difficulties about it, and not raſhly condemn or cenſure. But great minds are not free from human frailties, and envy ſometimes cleaves to them ſtrongly. This may have been the caſe with ſome of Dr. Kennicott's opponents: but is ſurely not to be ſuppoſed of Dr. Michaëlis! a profeſſed friend to and encourager of the great undertaking in which Dr. K. is engaged! The Latin pamphlet before us, however, exhibits complaints, and, as it appears, juſt complaints, of the conduct of Dr. M., who, in a pamphlet publiſhed above a year ago, occaſionally introduces ſeveral inſinuations and objections to the diſadvantage of Dr. Kennicott's performance. Our learned Oxonian, with great reaſon complains, that his German friend ſhould not have imparted immediately to him his difficulties and remarks, or that if he thought it proper to make them public, he ſhould not directly have ſent him the book in which they were contained, as he had done the other parts of the ſame work; whereas he ſaw *this* only accidentally, and ſome time after it had been ſent forth into the world. As we have not ſeen the eleventh number of the Bibliotheque, which contains the animadverſions here alluded to, we are not ſufficiently qualified to judge concerning the controverſy. But we may ſay that Dr. Kennicott appears to have ſtated the objections fairly, and, in general, to have anſwered them fully.

It is difficult to aſſign a reaſon for this clandeſtine kind of attack which Dr. Michaëlis has made; but he may be able, perhaps, to vindicate himſelf in a better manner than we apprehend.

Dr. Kennicott concludes with requeſting, that his antagoniſt would, without delay, publiſh this defence with that part of his work in which ſo many accuſations have been ſcattered. 'This,' ſays he, 'you will not object to, if you are ſincere in ſaying that the charge you bring ariſes not from envy or malevolence, but from a pure regard to truth:' if you do object to it I recur to what you advanced twenty-three years ago, 'Leſt we ſhould do any injury to Kennicott, we deſire to correct whatever may have been more haſtily written.'

This pamphlet contains alſo a ſhort letter to the Reader concerning F. Fabricius, who, in two volumes, which he has lately publiſhed at Rome, has given, Dr. Kennicott tells us, an unjuſt and falſe account of the Hebrew manuſcripts preſerved in Italy.

7

AMERICAN

## AMERICAN CONTROVERSY.

Art. 31. *An Addreſs to the Inhabitants of Penſilvania*, by thoſe Freemen of the City of Philadelphia who are now* confined in the Maſons Lodge, by virtue of a *General Warrant*, ſigned in Council by the Vice Preſident of the Council of Penſilvania. 8vo. 4d. Philadelphia printed, London reprinted, by Phillips in George Yard. 1777.

State neceſſity hath often been pleaded in defence of *general warrants*, which have long been made uſe of, even in this land of liberty, and which having lately received a remarkable *check* † here, have now found their way to America, where the occaſional *convenience* of theſe engines of deſpotiſm, has not eſcaped the obſervation of the new governments eſtabliſhed in the Engliſh colonies.

In the preſent unſettled and diſtracted ſtate of public affairs in North-America, it is no wonder that recourſe hath been had to this ſummary mode of providing for the ſecurity of, what they call, the ſtate.——With the Britiſh army thundering in their ears, and the proſpect of impending ruin, from which, humanly ſpeaking, nothing could ſave them but a ſpeedy flight,—it would have been ſtrange remiſſneſs in the council of Penſylvania, if they had paid no attention to the conduct of thoſe of their fellow-citizens of whom they had, or *thought* they had, reaſon to entertain any degree of ſuſpicion.

The warrant, by virtue of which the *addreſſers* were taken into cuſtody, imports, that the gentlemen therein named, were of the number of thoſe perſons who had, "in their general conduct and converſation, evidenced a diſpoſition inimical to the cauſe of America;" and whom it was "neceſſary, for the public ſafety," at ſo dangerous a criſis, to ſecure:—unleſs they would 'promiſe in writing, to remain in their dwelling houſes, ready to appear on demand of council, and mean while, refrain from doing any thing injurious to the *united ſtates*, &c. and from giving intelligence to the commander of the Britiſh forces, &c.'——With which they refuſed to comply; conſidering the requiſition as illegal and tyrannical.

The gentlemen (who were chiefly quakers), on being arreſted, and confined in the free maſons lodge, boldly and reſolutely proteſted againſt this violent procedure; they aſſerted their innocence, they called for a public hearing, and they required to face their accuſers.

Theſe demands were referred to the congreſs; and the remonſtrants were, ſoon after, informed, that they ſhould be releaſed from their confinement, provided they would ſubſcribe to the *teſt* (mentioned in the note below ‡), which congreſs would accept in full ſatisfaction of all their ſuſpicions.

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* The dates of the ſeveral papers of which this pamphlet is compoſed, run from Auguſt 31, to September 9.

† Thanks to the ſpirit and intrepidity of Johnny Wilkes, for this advantage to the cauſe of civil liberty.

‡ Viz. "I do ſwear (or *affirm*) that I will be faithful, and bear true allegiance to the common-wealth of Penſylvania, as a free and independent ſtate, &c."

To this *condition* the priſoners, with a manly firmneſs, refuſed to ſubmit; while on the other hand, is it to be wondered at, if their very refuſal ſerved to ſtrengthen the ſuſpicions that had been conceived, to their detriment; and that they were, in conſequence, ordered to prepare themſelves for baniſhment.?

On this intimation, the priſoners renewed their remonſtrances and demands of *an hearing*,—the continued denial of which was undoubtedly a *cruel hardſhip*, whatever were or were not, their demerits, with reſpect to the matter in accuſation.

In fine, we ſuppoſe § the gentlemen were actually ſent out of the province ||, in conſequence of their finally "refuſing," as the *reſolve* of the council expreſſes it, "to promiſe to refrain from correſponding with the enemy, &c."—on the word *refrain*, the priſoners have this comment: 'the charge againſt us of refuſing to promiſe to *refrain* from correſponding with the enemy, inſinuates that we have already held ſuch correſpondence, which we utterly and ſolemnly deny.'

The remonſtrances made by theſe gentlemen, during their confinement, are drawn up with a becoming ſpirit, and manly energy; and ſeem to have been written by the quakers; a ſet of men who although faſt friends to monarchy, never were known to *bow* to the *Baal* of oppreſſion, or to *conform* to the *arbitrary* requiſitions of any power on earth.

## POLITICAL.

Art. 32. *The Caledonian Dream.* Inſcribed to the Rt. Hon. the Earl of Chatham. 4to. 1s. Fielding and Co. 1777.

The Author *dreams*, as moſt of his countrymen do, of the ſpeedy ſubjugation of the Americans:—waking or ſleeping we ſee, the bonny Caledonians are *awe* for *government*.

Art. 33. *Letters occaſioned by three Dialogues* * *concerning Liberty*; wherein the Author's Doctrine reſpecting the *State of Nature*, is ſhewn to be repugnant to *Nature*. To which are added, *Remarks* on Dr. Price's additional Obſervations on the Nature and Value of Civil Liberty. By Joſeph Wimpey. 8vo. 1s. 6d. Johnſon. 1777.

Although Mr. W. differs, widely from the judicious Author of the *three dialogues*, and from Dr. Price, on the ſubject of civil liberty, yet he argues the ſeveral points with temper, and decency of language; a circumſtance which our diſcerning Readers will accept as, at leaſt, preſumptive evidence of his good ſenſe, and judgment.

Art. 34. *Second Thoughts*, or obſervations on Lord Abingdon's *Thoughts* on the Letter of Edmund Burke, Eſq. to the Sheriffs of Briſtol. By the Author of the *Anſwer* † to Mr. Burke's Letter. 8vo. 1s. 6d. Cadell. 1777.

This antagoniſt of Lord Abingdon's, diſcovers conſiderable ability, and, eſpecially an extenſive knowledge of the Britiſh conſtitution.

§ Unleſs they had the good fortune to be ſet at liberty by General Howe, who took poſſeſſion of Philadelphia, on the 26th of the ſame month.

|| The place of their baniſhment, was *Staunton* in the county of Auguſta, in Virginia.

* See Review, vol. lv. p. 218—249.

† See Rev. July, 1777, p. 85.

He writes with ſpirit, and ſays many ſtriking things; but, in the ardor of conteſt, following his blow with, perhaps, too much confidence, he attacks ſome very eminent characters, particularly Dr. Franklin, with an illiberal ſeverity; for which he deſerves the reprehenſion of every conſiderate and candid reader. But if, as we have heard, he is a young writer, he may hereafter, as his judgment ripens, make a diſtinguiſhed figure in the polemical field.

Art. 35. *A Letter to the Rt. Hon. Willoughby Bertie*, by *deſcent* Earl of Abingdon, by *deſcent* Lord Norreys; high Steward of Abingdon and Wallingford. In which his Lordſhip's candid and liberal treatment of the *now* Earl of Mansfield, is fully vindicated. 8vo. pr. *one pound Scotch.* One Shilling and Eight Pence, *Engliſh.* Payne, &c. 1778.

An admirable piece of irony, in which Lord A. (who, certainly, is but an unfledg'd *writer*), is totally overwhelmed, by the ſuperior abilities of his mock-vindicator. We have not, for a long time paſt, been ſo well entertained, in the peruſal of any publication, of the humorous kind. Wit is ſaid to be of *no* party, yet has it been engaged in *all*; and is, perhaps, the moſt powerful auxiliary to *any*.

## MATHEMATICS.

Art. 36. *A Compleat Theory of the Conſtruction and Properties of Veſſels*, with Practical concluſions for the management of Ships, made eaſy to Navigators Tranſlated from *Theorie complette de la conſtruction et de la manœuvre des Vaiſſeaux*, of the celebrated Leonard Euler. By Henry Watſon Eſq. 8vo. 5*s.* boards. Elmſley. 1776.

The value of the original work, of which this is a tranſlation, is well known to thoſe who are acquainted with the mathematical principles of hydraulics. It is the moſt compleat ſcientific treatiſe, on this ſubject, as far eſpecially, as it relates to the conſtruction and management of ſhips. But thoſe who are converſant with foreign publications of this nature, are well appriſed, that every language has technical terms and phraſes peculiar to itſelf: the preſent tranſlation is, on this account, the more valuable; and it is undertaken with a view of rendering the more abſtruſe and mechanical part of nautical ſcience, generally underſtood.

The work is divided into three books: in the firſt book, the Author conſiders veſſels in equilibrium and at reſt; and, by a variety of mathematical inveſtigations, determines the ſtability of different veſſels, and lays down rules for this purpoſe. He cloſes, with recommending in general, and as the moſt effectual means of augmenting their ſtability, to carry the center of gravity as low as poſſible. The 2d book contains an inveſtigation of the reſiſtance which veſſels experience in their courſe, and of the action of the rudder. The 3d book treats of maſts and the management of veſſels: to the whole is added, a ſupplement upon the action of oars.

MISCELLANEOUS.

Art. 37. *Obſervations on the Means of better draining the middle and ſouth levels of the Fens.* By two Gentlemen who have taken a view thereof; addreſſed to the Landed and Commercial Intereſts, affected by the Bill propoſed to be brought into Parliament. 4to. 2s. 6d. Evans. Strand. 1777.

As far as we are able to judge of the ſubject, from a bare peruſal of this pamphlet, and a curſory inſpection of the engraved plans which accompany it, there ſeems to be reaſon for concluding, with the ſenſible writer, that the works propoſed by the bill are inadequate to the object; that the drainers will continue to work upon falſe principles; that the additional expenſes will only tend to increaſe the preſent calamity of the country, by uſeleſs charges, and an accumulation of former errors, from which the long roll of undertakers and artificers, will alone reap any benefit.

Art. 38. *The Caſe of Thomas Jones*, Cl. of Ely, Cambridgſhire, reſpecting his preſent ſtate of confinement, &c. Together with ſome introductoty Remarks on the general ſtate of *the Bedford Level*, particularly the ſouth part of it. 4to. 1s. Leacroft.

Mr. Jones's caſe conſiſts, partly, of matter of public concern, but chiefly of a repreſentation of his private diſtreſſes, ariſing from the oppreſſion of his creditors. This reverend gentleman had, it ſeems, taken an active part in ſeveral large public works in the *ſouth level*, had purchaſed lands, to a very conſiderable amount; and had, in the iſſue, a fair proſpect of being a great gainer by his improvements. Having however the misfortune of falling into ſome unhappy connexions, and of ſuſtaining heavy loſſes by the failure of perſons to whom he was creditor for large ſums, he was arreſted, in April laſt, and thrown into priſon; where he remained at the time of the publication of this pamphlet, which is dated from the King's Bench, in September: and where, he poſſibly ſtill remains, in a moſt diſtreſsful and ruinous ſeparation from his wife and children.

This caſe ſeems, ſo far as we can judge from the unhappy man's own repreſentation of it, to be a very hard one, indeed! and if his perſecutors are unable to invalidate the facts which he has ſtated, with regard to their proceedings againſt him (which are alledged to have been of the moſt unfair and ungenerous kind), the public will, undoubtedly, view their conduct in a very unfavourable light.—— Of all monſters, an unfeeling, unrelenting creditor, muſt ſurely, (where the debtor is worthy of compaſſion) be the moſt abhorrent to God, and to all good men; To God, becauſe HE is the PERFECTION OF BENEFICENCE; and to the good man, becauſe he is ever the moſt ſenſible how much even the beſt of us ſtand in need of that mercy, which we ſo frequently dare to with-hold from one another!

Art. 39. *A Rural Ramble*; to which is annexed *a Poetical Tagg*; or Brighthelmſtone Guide. By G. S. Carey. ſmall 8vo. 2s. Baldwin. 1777.

Deſcribes, with ſome pleaſantry, but indifferent writing, the incidents which occurred in a *foot-walk* to Brighthelmſtone. Some of the poetry ſeems to be *aimed* in imitation of Mr. Anſty's truly humorous, and perhaps, *inimitable* Bath-Guide.

Art.

Art. 40. *The way to be Rich and Reſpectable.* Addreſſed to Men of ſmall fortune. In this pamphlet is given, an eſtimate, ſhewing that a gentleman, with a wife, four children, and five ſervants, may, reſiding in the country, with a few acres of land, live as well as, and make an appearance in life, equal to a man of 1000l. a year, and yet not expend 400l. including the rent both of houſe and land; and ſtill be able in the courſe of 20 years, to lay by 2500l. The plan of living in this eſtimate, is not ideal only, but has been abſolutely purſued by the Author many years. Such as are fond of farming, will here find the expence attending, and the profits ariſing from the cultivation of land, feeding of ſheep, &c. &c. 8vo. 2d. Edition. 1s. 6d. Baldwin.

The luxury and extravagance which have encreaſed ſo much among all ranks in the preſent age, render it highly neceſſary for all perſons to begin to think of *œconomy*. Happy however, if they do not, as is too often the caſe, exert their parſimony on improper objects, and thus injure ſome who have a juſt claim to their regard, inſtead of retrenching with reaſon and humanity. Good ſenſe, and obſervation, if properly attended to, will generally inſtruct us where to ſave, and where to ſpend; and if we do not attend to theſe, we are not likely to gain much benefit from extraneous rules.

This pamphlet, appears to have been well received by the public; the title-page ſufficiently declares its nature and deſign: it may be of uſe to give ſome aſſiſtance to thoſe who are really diſpoſed to live within the bounds of their ſtation and fortune. We obſerve one ungenerous article, which ſays, 'buy ſuch things as country ſhopkeepers have from London, always *in London*, &c.' This would be unfriendly to our country neighbours, and would diminiſh the reſpect and aſſiſtance, which a gentleman or his family might occaſionally ſtand in need of, and would be more likely to obtain by a conduct, in ſome meaſure oppoſite to that which is recommended by our Author, than by the obſervance of his precept.

Art. 41. *The Champion of Virtue.* A Gothic Story. By the Editor of the *Phœnix*; a tranſlation of Barclay's Argenis. 12mo. 3s. ſewed. Robinſon. 1777.

This writer has imitated with tolerable ſucceſs, the ſtyle and manner of ancient romance. The ſtory is enlivened with an agreeable variety of incidents; the narrative is plain and ſimple; and the whole is adapted to intereſt the feelings of the reader,——provided he has either faith, or fancy, enough to be intereſted in the appearance of ghoſts.

Art. 42. *Travels for the Heart*; written in France. By Courtney Melmoth. 12mo. 2 Vols. 5s. ſewed. Wallis. 1777.

We do not heſitate to pronounce this haſty production, an unſucceſsful attempt to imitate the Shandyan manner. The work is indeed ſufficiently irregular, and the Author has ſaid enough about his irregularities. But, for that graceful eaſe and apparent negligence of language, which has all the excellencies of the converſation-ſtyle without its defects——for thoſe delicate touches of nature which captivate the ſoul,——we have ſearched in vain. In lieu of the former, we meet with a great parade of words, affected phraſes, whimſical conceits, and gaudy ornaments: inſtead of the latter, we have much

much unmeaning talk about the heart. The Author's ideas (to borrow the language of his master), 'are tinsel'd over with an abundance of words which glitter, but convey little light and less warmth.' ——"For our part," we had rather read "five words directed point blank to the heart."——If Mr. Melmoth knew his own *talents*, he would employ himself chiefly in the humourous delineation of characters; of his abilities for which, he has given us an agreeable specimen or two, in the course of these volumes.

Art. 43. *Memoirs of the Life and writings of Samuel Foote* Esq; the English Aristophanes. 8vo. 1s. Bew. 1777.

A *life-writer* seems to have become as constant an attendant at the funeral of people of any eminence, as the *death-hunter:* with this difference in their views, that while the one commits the *body* to oblivion, the other consigns the *name* to immortality.—A grubstreet immortality, however, is commonly of so transitory a nature,—so much do our trunk-makers and cheesemongers exceed the worms in voracity, that we imagine, the Undertaker's work is beyond all competition, more durable than the Biographer's.

Art. 44. *A History of the late Revolution in Sweden*, which happened on the 19th. of August 1772, containing in three Parts, the Abuses and the Banishment of Liberty in that Kingdom. Written by a Gentleman, who was a Swede. 8vo. 5s. sewed. Donaldson.

It is unfortunate that this gentleman (who, by his own account, had been no more than eleven months acquainted with the English language when he wrote this book), did not throw his materials, into the hands of some person accustomed to composition. They might, in such a case, have been both useful and entertaining.—— In their present form it is toilsome to read them; but, as a foreigner and a fugitive, the Author is entitled to every degree of indulgence.

Art. 45. *The Kentish Traveller's Companion*, in a Descriptive View of the Towns, Villiages, remarkable Buildings and Antiquities, situated on, or near the Road from London to Margate, Dover and Canterbury, illustrated with a correct Map of the Road, on a Scale of one Inch to a Mile. 12mo. 2s. 6d. Fielding and Walker. 1777.

This book is superior both in matter and language, to what we usually meet with in publications of the same kind. It may not only prove an useful and agreeable fellow-traveller, in a summer excursion through the pleasant county it describes, but an entertaining companion by a winter evening fire. The (many) Kentish antiquities, are described in an intelligent and scientific manner, and the particular beauties of prospect and situation, are pointed out with taste and well informed observation.

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## SERMONS.

I. *The Resurrection of the Body, deduced from the Resurrection of Christ, and Illustrated from his Transfiguration*; before the University of Oxford, at St. Mary's, on Easter-Monday, March 31st, 1777. By Robert Holmes, M. A. Fellow of New-College. 4to. 1s. Rivington.

This

This diſcourſe was printed in conſequence of a note from an anonymous hand, aſſuring the Author, that the ſatisfaction which it gave in the delivery, induced ſome of the hearers to wiſh it might be made more public. It is an ingenious, ſenſible ſermon, illuſtrating the ſubject in a manner ſomewhat new. He renders the text, Phil. iii. 21. a little different from our verſion; *Who ſhall transfigure the body of our humiliation, that it may become conformal to the body of his glory.* He pleads for the reſurrection of the *body* and the *ſame* body. The *glorious body of Chriſt* or *the body of his glory*, he ſuppoſes to have been manifeſted to thoſe of the apoſtles, who were preſent at the tranſfiguration, and he conſiders this, as the archetype or model of the future body of chriſtians. This great viſion (the tranſfiguration) ſays he, will inform men, that it is very poſſible to the hand of omnipotence ſo to modify matter, as to induce change without deſtroying identity, and to preſerve the ſameneſs of a *body of humiliation*, even when it is *tranſfigured* to a *body* of *glory*. It is aſſerted by thoſe who maintain the ſcriptural idea of reſurrection, that *God* has promiſed to repeat this miracle: and if it be true, that *God* has made promiſe of it, not to reſt ſatisfied in the expectation that it ſhall again happen, muſt be the conſequence of more impiety than weakneſs.——It ſeems to reſult from the compariſon between theſe two important facts, that it was one great end of the tranſfiguration of *Chriſt*, to give ample information in reſpect of the *reſurrection*; and to prevent miſtakes which might be, and partly have been, made in that point of doctrine, by arguments drawn from that *body of Chriſt*, in which he appeared after his reſurrection, which was not, truly and poſitively, *his body of glory*.

If. Preached in Lambeth Chapel, at the conſecration of the right Rev. John Butler, LL. D. Lord Biſhop of Oxford, May 25th. 1777. By John Sturges, A. M. Prebendary of Wincheſter, and Chaplain in ordinary to his Majeſty. Publiſhed by command of the Archbiſhop. 4to. 1 s. Cadell.

In a diſcourſe pronounced at the conſecration of a biſhop, it was natural for the preacher, to enter on a general view and defence, of the eccleſiaſtical part of our public conſtitution. The prebendary of Wincheſter, accordingly, conſiders 'not only the general neceſſity of proviſion being made in all chriſtian countries,' [he might have ſaid *all* countries, without limitation;] 'for perpetuating religious knowledge, and enforcing religious truths, but alſo the expediency of this proviſion being adapted to the different circumſtances of each country:'—with a particular view (by no means improper, on the occaſion which then preſented itſelf), to that proviſion which is made for theſe purpoſes in our own.

In diſcuſſing this ſubject, and ſhewing the expediency and neceſſity of appropriating ſome ſhare of honours and wealth for the reward of merit in the clerical profeſſion, our preacher has manifeſted the utmoſt candour and moderation, and has ſupported his cauſe with good ſenſe and ſound reaſoning.

With reſpect, indeed, to the *general deſervings* of the Clergy of our eſtabliſhed church, we think every impartial reader will ſubſcribe to the following juſt encomium, taken from the concluſion of this very judicious diſcourſe:

'If,

'If, without laying any claim to abſolute perfection, we take a view of our eſtabliſhment as compared with others, and appeal to experience for its merits, we ſhall ſee (I believe) abundant reaſon to approve and to eſteem it. We ſhall not eaſily find a church, whoſe public worſhip is conducted with more decorum and propriety; where the truths of the goſpel are explained more ably, its duties more faithfully inculcated; where religious knowledge has been cultivated with more diligence, or purſued with leſs reſtraint; where reaſon, in its moſt improved ſtate, has been more ſucceſsfully employed in defending and eſtabliſhing chriſtianity; and, finally, where there remain to poſterity more illuſtrious monuments of the learning, the wiſdom, and the piety of its members.'

III. *The Religious improvement of awful events.*—Preached at Blackley, September 21ſt. 1777; on occaſion of a ſhock of an Earthquake, which happened the preceding Lord's Day. To which is prefixed, *The Theory of Earthquakes*, from Sir Iſaac Newton, and others. By John Pope. 4to. 1s. 6d. Warrington Printed; and Sold by Johnſon in London.

In the diſcourſe, introductory to the ſermon, Mr. Pope has given a review of the different hypotheſes, relative to the ſuppoſed *natural* cauſes of earthquakes, which have been advanced by Sir Iſaac Newton, the late Dr. Stukeley, and Dr. Prieſtley; to which he has added, ſome judicious ſuggeſtions of his own: the whole tending to eſtabliſh, a *theory* of this moſt curious, though awful phenomenon.

With reſpect to the *religious improvement* of the ſubject, in the *ſermon*, it is equally pious and rational.—By an advertiſement annexed, we are informed, that the Author is preparing to give the public, *a tranſlation of* M. BAUME's *Chymie Experimentale et Raiſonné.*

IV. Preached in the Pariſh Church of St. Mary Magdalen, in the Bail of Lincoln, at the Viſitation of the Archdeacon of Lincoln, May, 28th. 1777. By John Diſney, D. D. Rector of Panton, and Vicar of Swinderby, in Lincolnſhire, and Chaplain to the Biſhop of Carliſle. 4to. 1s. Johnſon.

This ſermon, though upon a ſubject on which ſcarce any thing new can be expected, does honour to the preacher, as it ſhews a ſteady and conſiſtent attachment to the great and important principle of chriſtian liberty; however unfavourable a defence of them may be thought at this juncture.—It is the ſubſtance of a plea for a farther reformation in our eſtabliſhed church, in thoſe inſtances, more eſpecially, where reſtraints ſeem to be laid upon the exerciſe of our common rights, as chriſtians and proteſtants: reſtraints, which, in the preacher's opinion, are by no means conſiſtent with the principles on which the proteſtant reformation aroſe, and on which alone it can be juſtified.

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*** An account of *Eſſays Moral and Literary* will be given in our next.

††† The "Penſylvanian's" Letter will be duly attended to.

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ERRATA in the REVIEW for December,

P. 437. l. 12. from the bottom, dele *interval.*

P. 438. l. 12. for *Mr. A.* read *This friend.*

# THE

# MONTHLY REVIEW,

## For FEBRUARY, 1778.

ART. I. *A Harmony of the Evangeliſts, in Greek; to which are prefixed, Critical Diſſertations in Engliſh.* By Joſeph Prieſtley, LL. D. F. R. S. 4to. 14 s. Boards. Johnſon. 1777.

SOME of Dr. Prieſtley's writings on theological ſubjects have been cenſured, as too haſtily produced; and it hath been ſuggeſted, that by beſtowing more time upon them, the author might have rendered them much more uſeful. Whether there be any juſt ground for this complaint, we cannot take upon ourſelves to determine. It is ſufficient for us, on the preſent occaſion, to obſerve, that the book now before us is not a haſty production. 'Whatever, ſaith the ingenious Author, may be thought of the work which I now preſent to the Public, I can aſſure my Readers that there is hardly any ſubject on which I have beſtowed more *pains*, or to which I have given more *time*.'

From this account, and from the known abilities of the Author, the Reader will expect to find conſiderable light thrown upon the ſubject, in this performance; and we will venture to declare our opinion, that he will not be diſappointed.

'The Harmony of the four Goſpels, ſaith Dr. P. or the reducing the hiſtory of our Saviour, as delivered by the four Evangeliſts, Matthew, Mark, Luke, and John, to the order of time in which the events really happened, has been a favourite object with critics, even from the very early ages of Chriſtianity; and ſince the revival of letters in Europe, the number of harmoniſts has been ſo great, that the enumeration of them would be tedious. Nor ſhall we wonder at the attention that has been given to this ſubject, when we conſider how very important a hiſtory that of Chriſt is, infinitely more ſo than that of any other man that ever lived on the face of the earth; in compariſon with whom kings, lawgivers, or philoſophers appear, as nothing.'

He proceeds, in his preface, to account for the loſs of the chronological order of events in the life of Chriſt, and for the

difference in the harmonies of the Evangeliſts; and on theſe points he offers many curious and important obſervations. He totally diſapproves of the notion of an univerſal and infallible inſpiration of the ſcripture hiſtorians *as writers*; and he hath offered, on this part of his ſubject, many conſiderations, which ſeem to have great weight. But though he rejects the ſuppoſition, that theſe writers were incapable of relating the ſame ſtory with any inconſiſtency in the circumſtances of it, yet he admits that when the prophets or apoſtles worked miracles, or delivered prophecies, and other meſſages from God, they muſt have been inſpired.

Having thus attended to the Author's preface, which is of conſiderable length, we proceed to his obſervations on the Harmony of the Evangeliſts. Theſe obſervations are divided into ſeventeen ſections, containing a great variety of valuable remarks, which well deſerve the attention of the learned, and indeed of all who wiſh to obtain an accurate knowledge of the life of Chriſt.

Dr. P. adopts the opinion propoſed by Mr. Mann, in his *Diſſertations on the Times of the Birth and the Death of Chriſt*, with reſpect to the Duration of Chriſt's miniſtry; namely, that he preached no longer than one year, or one year and a few months. Several ſections of the obſervations on the Harmony of the Evangeliſts are employed in ſtating the evidence, and producing the arguments, which ſupport this hypotheſis, and in vindicating it againſt objections. This appears to us to be a very important point, and we could with pleaſure tranſcribe the ſeveral arguments by which Mr. Mann and Dr. P. have endeavoured to eſtabiſh it; but as this cannot be done without extending the Article to an immoderate length, we will content ourſelves with laying before our Readers the concluſion of the ſeventeenth ſection of the obſervations, which exhibits a computation of the time neceſſary for the purpoſe of Chriſt's miniſtry.

'It certainly appears, upon the whole,' ſaith Dr. P. 'that one year was abundantly ſufficient for all the events recorded in the evangelical hiſtory. No perſon, reading Matthew, Mark, or Luke, could poſſibly have imagined that they took up more; and every thing is perfectly eaſy in John, admitting the tranſpoſition of one chapter, the preſent connection of which evidently ſhows it to be out of its proper place; and the interpolation of the word *paſſover* before *feaſt of the Jews*; a miſtake ſo eaſy, in ſome early tranſcriber (by taking into the text a marginal illuſtration of ſome perſon, who raſhly ſuppoſed the *paſſover* was the feaſt referred to) and ſo much like other miſtakes, that are generally ſuppoſed to have been made, ſince theſe books came from the hands of the original writers, that a much ſmaller advantage, than is here propoſed by it, would juſtify us in admitting it. In fact, other critics have admitted it for different,

ferent, and leſs weighty reaſons. There are perſons, however, who would not alter the preſent copies of the New Teſtament, though they were obliged to ſuppoſe, that the public miniſtry of Chriſt laſted *forty* years inſtead of *four*, which is the general hypotheſis.

'I ſhall conclude this ſection with obſerving, that, according to the preceding diſpoſition of our Lord's hiſtory, we have an eaſy plan of his public miniſtry, and obſerve a pretty equal diſtribution of his labours, to inſtruct and convert the people of the Jews. For almoſt all the former half of the year was ſpent in Galilee, and the latter in Judea.

'Galilee is a country of about forty miles in length, lying Eaſt and Weſt, and about fifteen, or in ſome places twenty miles in breadth. Cana is ſituated in the Weſtern part of it, Nazareth about the center, and Capernaum in the Eaſt. This part of the country was, probably, the moſt populous, being ſituated upon the ſea of Galilee, which employed a great number of ſhips.

'Our Lord ſpent all the early part of his life at Nazareth; but probably was not conſpicuous. He began to work miracles at Cana in the Weſt, but preſently, leaving that place, he ſpent the firſt part of his public preaching in the more populous country about Capernaum, in the Eaſt; after he had opened his commiſſion, as we may ſay, in Judea, and eſpecially in the parts near Jordan, where John had borne witneſs of him, and pointed him out to the people.

'During the firſt weeks of his preaching in Capernaum and the neighbourhood, he was cloſely attended by his diſciples, who may be ſuppoſed not to be yet qualified to preach themſelves. But before he left Galilee for that time, he removed to Nazareth, and its neighbourhood, where the people muſt have been in ſome meaſure prepared to receive him; and not having much time to ſpend there, he ſent out the twelve apoſtles, two and two, to aſſiſt him in going over that part of the country, which ſeems to have been but thinly inhabited.

'After Pentecoſt our Lord made a progreſs through *Trachonitis*, and to the utmoſt northern boundary of the land of Canaan, towards Tyre and Sydon. During this part of his ſtay in Galilee, it is not improbable but that his diſciples might aſſiſt him in preaching the goſpel, though it be not particularly mentioned.

'Taking his final leave of Galilee, Jeſus ſent out ſeventy diſciples, to preach in the larger country of Judea. He alſo ſeveral times viſited the country beyond Jordan; nor was Samaria by any means neglected by him.

'Upon the whole, all the country that was formerly poſſeſſed by the twelve tribes, may be ſuppoſed to have been pretty equally enlightened by the preaching of the goſpel, and to have enjoyed nearly equal advantages, during the courſe of our Lord's public preaching.'

Some good obſervations are made by Dr. P. on the circumſtances attending the reſurrection of Jeſus, which we will here inſert as another ſpecimen of the Author's manner of writing on this occaſion:

'Much, saith he, has been written by several modern divines, on the harmony of the different accounts which are given by the four evangelists, of the circumstances attending the resurrection of Jesus; and I believe it may be *possible* to draw up a narrative, which shall comprize all the different accounts, and be consistent with itself; but to me it is evident, that if the different writers had had exactly the same ideas of the circumstances attending that event, they would not have written as they have done concerning it.

'Matthew says (xxviii. 1, &c.) That Mary Magdalene and the other Mary went, at the break of day, to see the sepulchre, but an angel had rolled away the stone, and sat upon it. The angel bade them tell the disciples that Jesus was risen from the dead: and as they were making haste to deliver that message, Jesus himself appeared to them, and they fell down and held him by the feet, but he bade them go and tell his disciples to meet him in Galilee.

'Mark says (xvi. 1, &c.) That, at sun-rise, Mary Magdalene, Mary the mother of James, and Salome, going to anoint the body of Jesus, found the sepulchre open; and going in, saw a young man sitting on the right hand, who told them that Jesus was risen, and bade them tell his disciples to meet him in Galilee. Afterwards this Evangelist informs us that Jesus, having risen early in the morning, appeared first to Mary Magdalene, who went and informed the disciples, but was not believed by them.

'Luke says (xxiv. 1, &c.) That many women who had followed Jesus from Galilee, and others with them, going with spices, found the stone rolled away; and going into the sepulchre found not the body of Jesus; and that while they were in doubt, two men stood by them, who said that he was risen; and that they went and told the disciples, who did not believe them; but that Peter ran to the sepulchre, and seeing the grave cloaths, wondered very much.

'John, who is the most circumstantial in his relation, says, (xx. 1, &c.) That while it was yet dark, Mary Magdalene went to the sepulchre; and upon seeing the stone taken away, ran to inform Peter and John. Upon this, these two disciples ran to the place, and finding the cloaths only, returned; but that Mary, who stood without, and wept, on looking into the sepulchre, saw two angels, sitting one at the head, and the other at the feet, where the body had lain; and while she was asking them concerning the body, Jesus himself appeared to her, and bade her go and tell his disciples that he was risen.

'To me it appears not very easy to suppose that these different accounts were written by persons who had precisely the same ideas of the events, and of the order of them; but the variations are such, that it is not worth the while of any friend of Christianity to take pains to reconcile them. After considering and comparing all these accounts, my own ideas of the affair are as follow.

'The stone was rolled away from the sepulchre, Jesus rose, and the guard were dispersed, some time before day-break. Presently after, the women came with their spices, intending to embalm the body; but recollecting that the stone was too large for them to remove, they were at a loss what to do; when they were surprized to find

and it already rolled away, and the body gone. Being exceedingly aſtoniſhed at this, they diſperſed themſelves to different places, to inform the diſciples of what they had ſeen; for it is not at all probable, that, in their preſent ſtate of fear and conſternation, they were all together. Mary Magdalene went to Peter and John, who immediately ran to the ſepulchre, followed by Mary herſelf; but ſtaying longer than they did, and looking into the ſepulchre, after they were gone, ſhe ſaw firſt the two angels, and then Jeſus himſelf.

'Suppoſing the other women not to have quitted the garden, but to have waited for the return of Mary Magdalene, we may allow that they alſo were favoured with an appearance of Jeſus to them, preſently after the appearance to Mary, and before they had quitted the garden, when they were all permitted to embrace his feet, according to Matthew.

'By this time, it is probable, that moſt of his diſciples were got together, in conſequence of the news they had heard, when Mary joined them, and informed them that ſhe had ſeen Jeſus himſelf, but they gave no credit to her. Some time the ſame day, when the diſciples were ſeparated, Jeſus appeared to Peter alone, Luke xxiv. 34, who upon this, probably aſſembled as many of the diſciples as he could, to inform them of it. After the appearance of Peter, our Lord joined the two diſciples who were going to Emmaus, and diſcovered himſelf to them; upon which they immediately returned to Jeruſalem, and going to the place where the diſciples were aſſembled, were informed by them that Jeſus had appeared to Peter; and while they were giving an account of the manner in which he had made himſelf known to them alſo, Jeſus himſelf appeared to them, and eat with them. Thomas, being informed of this, would not believe; but that day ſevennight, Jeſus appeared to them when Thomas was preſent, and was fully ſatisfied. After this, all the diſciples went to Galilee, where Jeſus was ſeen by them, and the other diſciples, many of whom reſided in Galilee; and returning to Jeruſalem, he aſcended to heaven in the preſence of many of them, from the Mount of Olives.

'I take it for granted, that John would not have given ſo circumſtantial an account, as he has done of the manner in which the reſurrection was firſt notified, if it had not been for the ſake of being more exact than the other Evangeliſts had been. I have, therefore, followed his account, and think that the variations in the other Evangeliſts, which cannot be eaſily reconciled with it, muſt be aſcribed to their being miſinformed, and miſtaken concerning them. But they are things of no moment, ſo that the variations with reſpect to them, ſerve to make the general account of the reſurrection the more, and not the leſs credible.

'All the Evangeliſts, except John, repreſent the women as having ſeen the viſion of angels before any of them had been with the apoſtles, but the account which John gives, makes the diſcovery of the reſurrection more gradual and pleaſing. It is alſo to be obſerved, that the manner in which they deſcribe this viſion is remarkably different.

'The reader will find much light thrown upon the hiſtory of the reſurrection in a quarto pamphlet of Dr. Lardner's, intituled, *Obſer-*

*vations on Dr. Macknight's Harmony of the four Goſpels, ſo far as relates to the Hiſtory of our Saviour's Reſurrection.* Dr. Macknight has made ſuch a number of arbitrary and improbable ſuppoſitions relating to this part of the goſpel hiſtory, that, inſtead of ſucceeding in his attempts to reconcile the different accounts of it, the unwarrantable liberties he has taken with it do, as Dr. Lardner obſerves, exceedingly *perplex* and *pervert the hiſtory, which muſt be of bad conſequence. No hiſtory*, he obſerves, p. 16, *can ſtand ſuch treatment.* My account of the order of the events agrees very nearly with that of Dr. Lardner, though it was written without conſulting his. We differ in this, that he thinks all the writers had preciſely the ſame ideas of the order of the events, which to me does not appear probable.'

To this work the Author hath prefixed a manly and ſenſible dedication to that friend of civil and religious liberty, and, in all reſpects, moſt amiable character, Dr. Price. Some of our Readers will, perhaps, think themſelves obliged to us for a tranſcript of it:

'REVEREND AND DEAR SIR,

'Permit me, as a mark of our *friendſhip*, and of our *love of the ſame ſtudies*, to inſcribe this work to you. It is not that I wiſh to ſcreen myſelf behind your authority, or to make you reſponſible for what is new, and may be thought too bold or hazardous in the *opinions* maintained in it; but I wiſh to have your countenance for the *freedom* with which I have treated this ſubject, and eſpecially for what I have ſaid relating to the *inſpiration of the books of ſcripture.* This opinion is not only a bar to freedom of inquiry, but has operated in a manner very unfavourable to the credibility of the goſpel hiſtory. With reſpect to other matters of a ſpeculative nature, relating to Chriſtianity, I cannot be more ready to take, than you are to allow, and encourage, the greateſt freedom of thinking and writing, and conſequently the moſt open and avowed difference of *ſentiment*; ſince what is moſt eſſential to the Chriſtian *temper and conduct* is perfectly conſiſtent with this difference.

'In a variety of articles in *metaphyſics*, and *ſpeculative theology*, it is probable that, having, at an early period, embraced very different general principles, you and I ſhall continue through life to hold very different opinions, and with reſpect to their influence in a theoretical ſyſtem, we may lay conſiderable ſtreſs upon them; but we agree in a firm belief of Chriſtianity, and of the infinite importance of it to the virtue and happineſs of mankind.

'Whether Chriſt was a man like ourſelves, or a being of a higher rank, but between which and the Supreme, there is ſtill the ſame infinite diſtance, the authority of the goſpel precepts, promiſes, and ſanctions is the ſame, and the higheſt poſſible, viz. that of the *great being* by whom Chriſt ſpake, who is *his God and Father* as well as ours; and who, if we obey his will revealed to us in the goſpel, will love and honour us, as he loves and honours him.

'I think myſelf happy in being united with you in the purſuit of *natural ſcience*, and in an attachment to the natural *rights and liberties of mankind*; but I truſt we ſhall both of us ever act upon the idea

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of the inferiority of all the civil rights of *men* to the privileges of *Chriſtians*, and of the inſignificancy of all things *temporal* compared with things *eternal*.'

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ART. II. *The Gentleman Farmer, being an Attempt to improve Agriculture, by ſubjecting it to the Teſt of rational Principles.* By Lord Kaims. See laſt Month's Review.—*Farther Account.*

(*By a* CORRESPONDENT)

AGRICULTURE was long neglected by the inhabitants of Scotland; but all ranks, in that country, are now applying with unremitting aſſiduity, to the improvement of this uſeful art, from whence we expect, that they will, in a ſhort time, rival even the ENGLISH, in this their favourite profeſſion. We obſerve, with pleaſure, that ſeveral valuable (*practical*) treatiſes on agriculture have, within the compaſs of a few years, been publiſhed in that country. Theſe have in general one great advantage over moſt of our Engliſh publications on this ſubject. Being written by men, who have themſelves actually practiſed agriculture, they abound more with uſeful precepts, adapted to the ſoil and climate (the reſult of experience) than our more bulky performances. But, ſtill, we have reaſon to regret that ſo many of theſe authors, in imitation of our book-makers, have thought it neceſſary to ſay ſomething on almoſt every branch of agriculture; while it is impoſſible that any man can be equally acquainted with every branch of the art. Accident, inclination, or genius forbid this; for from one or other of theſe cauſes, ſome particulars will always obtain a much greater ſhare of attention than others; and upon theſe favourite points alone can the author become an uſeful inſtructor:—books are thus multiplied without neceſſity, and the errors of former writers are not ſuffered to fall into oblivion.

The work before us is, in ſome meaſure, liable to this objection. Almoſt every branch of the farmer's buſineſs is here diſcuſſed, nor are all of them treated with equal ſkill and judgment. But the book, nevertheleſs, contains ſo many uſeful precepts, the reſult of experience, that we conſider it, on the whole, as a valuable addition to the general ſtock of agricultural knowledge; eſpecially to the inhabitants of Scotland, for whom it was in a particular manner originally intended.

The Public is indebted for this valuable treatiſe to the very ingenious Author of the Elements of Criticiſm; who, at a period of life when others only ſeek for eaſe, is indefatigable in the purſuit of knowledge; and who, like another Voltaire, repelling the attacks of time, unites the experience of age with the fire and vivacity of youth. The preſs ſtill teems with the varied productions of his unwearied pen; but, unlike the philoſopher of Ferney, our Author is employed in conveying to his

countrymen only uſeful knowledge and leſſons of wiſdom, by which poſterity will be benefited, long after the ſprightly, but too often ill judged, ſallies of the other will be totally forgotten,

This work conſiſts of two parts, the firſt on the practice, the ſecond on the theory of agriculture, and an appendix containing ſome pieces of a miſcellaneous nature.

We mentioned, in our laſt, the general contents of this work, and gave a few paſſages from it, as ſpecimens of the execution: to which the following extracts and obſervations may now be added.

Among other particulars in the ſecond chapter (on Farm-cattle, &c.) we meet with a compariſon between the expence of labouring with horſes or with oxen, which, like all other computations of this kind, of late, turns out much in favour of the former. We, who ſpeak not from any great experience, can ſee no valid objection to this calculation; but one peculiarity has occurred to us on this head, which deſerves to be attended to. We know that, in old times, oxen were the only beaſts of draught throughout every part of Britain. We know alſo that wherever, in this country, conſiderable improvements in agriculture have taken place, oxen have been long diſuſed, and horſes have been employed in their ſtead: and that although horned cattle are ſtill put to the plough, in thoſe rude and uncultivated parts of the country where agriculture is unſkilfully practiſed, yet that they never fail to diſappear as the inhabitants improve in knowledge, and are as invariably ſucceeded by horſes for draught. Whence, we would aſk, proceeds this unaccountable phenomenon? We hear daily complaints that mankind are ſo wedded to old practices, that it is a matter of great difficulty to perſuade them to adopt new ones, even when demonſtrations of their ſuperior utility are produced; but, in this inſtance, although ſtrong arguments are daily employed to convince men that they will do well to adhere to their old practice, they, nevertheleſs, relinquiſh it, and adopt a new one, in favour of which they are not able to produce any argument that ſeems to be of weight. Such a peculiarity could not prevail ſo univerſally without ſome cauſe. We therefore recommend this circumſtance to the conſideration of future writers, as an object that requires a more ſerious inveſtigation than it ſeems, as yet, to have obtained.

His directions about bringing land into tillage from the ſtate of nature, are judicious, and the reſult of actual experiment. The firſt crop he recommends is turnips, after having brought the land into a mellow tilth by fallow and manures. This is an expenſive method in compariſon of ſome that have been recommended to the Public by farming quacks, who, by calcu-

lations

lations that are perfectly faultleſs, ſave that they have no foundation to reſt upon, prove in the cleareſt manner that a barren heath is more valuable to its poſſeſſor, and will ſooner enrich him than the mines of Potoſi. What have not thoſe to anſwer for, who thus deliberately ſet themſelves to ruin thoſe ignorant and credulous perſons into whoſe hands ſuch chimerical treatiſes may fall!

In treating of ridges, he obſerves that, on a clay ſoil, 'the ridges ought to be twelve feet wide, and twenty inches high; to be preſerved always in the ſame form by caſting, that is, by ploughing two ridges together, beginning at the furrow that ſeparates them, and ploughing round and round till the two ridges are finiſhed.' To this form of a ridge we have ſome objections: firſt, The ſame plough can never be equally proper for plowing the hanging and raiſed ſide of the ridge, on which account it would be neceſſary to employ, at all times, *two ploughs* of different conſtructions, otherwiſe one ſide of the ridge, at leaſt, muſt be imperfectly plowed: ſecondly, When two furrows are turned towards one another in beginning to plow the two ridges, theſe furrows muſt either be laid quite cloſe upon each other, or a part of the earth will be left faſt beneath them; but if they are laid quite cloſe at plowing, and an opening is afterwards made by the plough between theſe ridges, a part of the edge of the furrow will be raiſed higher than that part of the ridge which is immediately behind it, where the water will be detained before it can reach the furrow, and will damage the crop: laſtly, The rounding procured by raiſing the middle of the ridge ſo high, can be of no uſe in throwing off the water from the ridge during all that interval which occurs between plowing and harrowing (which is uſually the wetteſt ſeaſon of the year) as the inequalities formed by the furrow-ſlices lying parallel to one another the whole length of the ridge, prevent its deſcent. For theſe reaſons we imagine it would be more adviſable to keep the ridges always flat in clay as well as other ſoils, only with the precaution of making the ridges narrow in proportion to the viſcidity and obduracy of the clay. A ſkilful plowman can always give narrow ridges (when plowed ſo as to make what was the furrow the former year the middle of the ridge this year) a ſufficient degree of roundneſs to allow the water to fall into the furrows. But the moſt perfect manner of ridging land of this kind, that we have yet ſeen, is that which is practiſed in Eſſex. There the ridges are only about three feet wide, and are made to run in a direction right acroſs the ridges of the former year, by which means the horſes in plowing always ſtep full acroſs the former years ridges, ſo as never to pouch the ground with their feet in the ſmalleſt degree: an advantage of very great moment in a damp binding ſoil.

In

In treating of turnips, he ſays, 'the ſeaſon of ſowing muſt be regulated by the time intended for feeding. When intended for feeding in November, December, January, and February, the ſeed ought to be ſowed from the 1ſt to the 20th of June. Where the feeding is intended to be carried on to March, April, or May, the ſeed muſt not be ſown till the end of July.' We can ſee no better reaſon for this poſitive precept, than the vulgar prejudice that turnips ſown early run ſooner to ſeed in the ſpring than ſuch as are ſown later: but if no better reaſon can be aſſigned for it, we will venture to aſſure the Reader that he may ſow the turnips intended to be conſumed in April or May equally early with thoſe that he means to conſume in December. For it is a fact, confirmed by experience, that if a turnip does not ſhoot that ſeaſon in which it is ſowed, it will be as late in ſending out its flower ſtems in the enſuing ſpring if ſown in May as in Auguſt. And as turnips attain a much larger ſize if ſown early than late, it ought to be a general rule for every kind of feeding, to ſow them, if poſſible, in the month of June, if the ground can be put in order by that time.

Of graſs, he ſays, 'the ſeeds cannot be ſown too thick.' But is not this a raſh expreſſion? Twenty-four pounds of red clover ſeed per acre when the crop is intended for cutting green, is, he thinks, the ſmalleſt (we would ſay *largeſt*) quantity that ought to be ſowed. Flax, he ſays, is the beſt crop to ſow it with.—Lord Kaims is a powerful advocate for the flax huſbandry in Scotland.

The ſeventh chapter treats of the rotation of crops; a ſubject that has only of late obtained a place in treatiſes on agriculture, but which, we hope, will never for the future be omitted. He prefaces what he has to offer on this head with many general obſervations relating to the effects of different kinds of crops upon the ground. In this department, although we doubt not but the practice he recommends in general will be found agreeable to experience, yet we meet with too much hypothetical reaſoning. Things doubtful are aſſumed as certainly known; a fault which we have remarked in other parts of his Lordſhip's work: but theſe are like ſpecks on the ſun, and we only mention them to guard others from implicitly relying on all that is here advanced in the theoretical line. He then produces ſome examples of wretched rotations that are, he ſays, ſtill common in Eaſt Lothian; at which we were not a little ſurprized, as we remember to have heard the farmers in that diſtrict of Scotland much commended for their ſkill in agriculture. We would fain hope, for their credit, that his Lordſhip may have been miſinformed of ſome particulars relating to them. The following are the rotations which he moſt approves:

*Rotation*

*Rotation in a clay ſoil.*

| Inc. | 1775. | 1776. | 1777. | 1778. | 1779. | 1780. |
|---|---|---|---|---|---|---|
| 1. | Fallow. | Wheat. | Peaſe. | Barley. | Hay. | Oats. |
| 2. | Wheat. | Peaſe. | Barley. | Hay. | Oats. | Fallow. |
| 3. | Peaſe. | Barley. | Hay. | Oats. | Fallow. | Wheat. |
| 4. | Barley. | Hay. | Oats. | Fallow. | Wheat. | Peaſe. |
| 5. | Hay. | Oats. | Fallow. | Wheat. | Peaſe. | Barley. |
| 6. | Oats. | Fallow. | Wheat. | Peaſe. | Barley. | Hay. |
| 7. | Paſture. | Paſture. | Paſture. | Paſture. | Paſture. | Paſture. |

'When the rotation is completed, the ſeventh incloſure having been ſix years in paſture, is ready to be taken up for a rotation of crops, which begins with oats in the year 1781, and proceeds as in the ſixth incloſure. In the ſame year 1781, the fifth incloſure is made paſture; for which it is prepared, by ſowing paſture graſs-ſeeds with the barley of the year 1780. And in this manner may the rotation be carried on without end. Here the labour is equally diſtributed; and there is no hurry nor confuſion. But the chief property of this rotation is, that two culmiferous or white-corn crops, are never found together: by a due mixture of crops, the ſoil is preſerved in good heart without any adventitious manure. At the ſame time, the land is always producing plentiful crops: neither hay nor paſture get time to degenerate. The whole dung is laid upon the fallow.

'Every farm that takes a graſs crop into the rotation muſt be incloſed, which is peculiarly neceſſary in a clay ſoil, as nothing is more hurtful to clay than poaching.

*Rotation in a free ſoil.*

| Inc. | 1775. | 1776. | 1777. | 1778. | 1779. | 1780. |
|---|---|---|---|---|---|---|
| 1. | Turnip | Barley. | Hay. | Oats. | Fallow. | Wheat. |
| 2. | Barley. | Hay. | Oats. | Fallow. | Wheat. | Turnip |
| 3. | Hay. | Oats. | Fallow. | Wheat. | Turnip | Barley. |
| 4. | Oats. | Fallow. | Wheat. | Turnip | Barley. | Hay. |
| 5. | Fallow. | Wheat. | Turnip | Barley. | Hay. | Oats. |
| 6. | Wheat. | Turnip | Barley. | Hay. | Oats. | Fallow. |
| 7. | Paſture. | Paſture. | Paſture. | Paſture. | Paſture | Paſture. |

'For the next rotation, the ſeventh incloſure is taken up for corn, beginning with an oat crop, and proceeding in the order of the fourth incloſure; in place of which, the third incloſure is laid down for paſture, by ſowing paſture graſſes with the laſt crop in that incloſure, being barley. This rotation has all the advantages of the former. Here the dung is employed on the turnip crop.

'We

'We proceed to conſider what rotation is proper for *carſe** clay. The farm I propoſe conſiſts of ſeventy-three acres. Nine are to be incloſed for a kitchen-garden, affording plenty of red clover to be cut green for the farm-cattle. The remaining ſixty-four acres are divided into four incloſures, ſixteen acres each, to be cropped as in the following table:

| Inc. | 1775. | 1776. | 1777. | 1778. |
|---|---|---|---|---|
| 1. | Beans. | Barley. | Hay. | Oats. |
| 2. | Barley. | Hay. | Oats. | Beans. |
| 3. | Hay. | Oats. | Beans. | Barley. |
| 4. | Oats. | Beans. | Barley. | Hay. |

'Here the dung ought to be applied to the barley.'

In this chapter he maintains that it is beneficial to the farmer never to have graſs above ſix, ſeven, or eight years old, and therefore he includes graſs crops in his rotation, as above. This will probably open a field of controverſy. We think the ſubject has never been fully diſcuſſed, and doubt not but we ſhall be induced to return to it on ſome future occaſion. A writer who is bold, and thinks for himſelf, is certainly the moſt uſeful of all authors. A mere compiler lulls the mind aſleep, whereas the original genius rouzes it to action, and may, even when he errs, prove highly beneficial to the Public.

Cut graſs, in ſummer, is, he thinks, the moſt proper for feeding farm-cattle; but to ſave the expence of carting it home he recommends a kind of moveable ſhed, of his own invention, for feeding them on the field. 'A middle-ſized horſe' (Quere the weight alive?) he obſerves, 'will eat ten Dutch ſtone of red clover daily; ſome go the length of ſeventeen; an ox or a cow' (Quere again, the weight of ſuch ox or cow) 'will eat eight ſtone.' This is too indefinite, as the common ſize of beaſts, in one part of the country may be, at leaſt, double the ſize of thoſe in other parts.

For feeding cattle, he condemns a ſhed erected upon pillars as too cold for the climate of Scotland, and adviſes that a feeding-houſe ſhould have many windows, or air-holes, to be ſhut or opened at pleaſure, ſo as to exclude cold in winter, and admit plenty of freſh air in ſummer.

His directions for managing ſtall-fed cattle are very full, and appear to be judicious. Nothing, he obſerves, is ſuch an improvement of a gravelly or loamy ſoil as conſuming turnips upon the field in winter; as the poaching a light ſoil, he ſays, 'takes away the pores, and makes the earth more compact and retentive.'

The following method of conſuming turnips on the field in winter is excellent:

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* What kind of clay is this?

'Suppoſing,

'Suppoſing, ſays he, the incloſure to be an oblong ſquare, which is the moſt convenient for *ſtakes**, begin at one of the ſhort ſides, and from the fence throw the turnip towards the middle of the field, clearing as much ground as can be done at one throw, which may be thirteen or fourteen feet. Separate this vacant ſpace from the turnip by ſtakes. Let the ſtakes incline inward to the field, which will prevent the cattle from rubbing them down. Introduce the cattle into this void ſpace, and begin with throwing over to them, from time to time, the turnip that were taken up, ſo ſparingly that they may eat without trampling them under foot. After theſe are clean eat up, clear another ſtrip of the ſame breadth with the former, by throwing over to the cattle the turnip that grow there. Remove the ſtakes to the ſide of the growing turnip, and go on till the field be eat up. In this manner the whole field will be kneaded and poached, ſo as totally to alter the texture of the ſoil. But becauſe to give the cattle no other bed, would greatly retard the progreſs of fattening; an adjacent graſs-field is neceſſary, in which they ſhould be put every night for a dry bed. In this graſs-field place hecks, for feeding the cattle with hay or ſtraw; as nothing contributes more to expeditious fatning, than alternate green and dry food.'

He much diſapproves of keeping *winterers* in a ſtraw-yard, as being too cold in winter for the cattle; it alſo waſtes a great deal of ſtraw, and is hurtful to the dung. 'They ought, ſays he, to be kept in a houſe, where there is a free ventilation; indulging them only an hour or two in the field when let out to water; more or leſs according to the weather.'

In the thirteenth chapter, which treats of the proper ſize of a farm, and the uſeful accommodations it ought to have, we meet with many obſervations that well deſerve to be attended to by every gentleman of landed property. We think, however, he has here omitted one circumſtance that ought to have been particularly regarded, viz. the proportioning the ſize of the farm to the ſtate of cultivation it is in at the time. In a rude unimproved farm, many operations are neceſſary which cannot be carried on without a great power of men and horſes. Hence it will follow that a farm in theſe circumſtances muſt be of a ſufficient ſize to maintain that ſtrength, or its improvement will be at a ſtand. We may likewiſe obſerve, that many of the common operations of agriculture require to be conducted upon a pretty large ſcale, or, if otherwiſe, there will be a certain loſs of labour; it is not therefore a juſt way of reaſoning to ſay that if a farm of a certain extent requires ſuch an expence, one of half the extent will require half the expence, &c. as this will not hold. To give an example in a common operation, the conveyance of manures from the dung-yard to

* The Author has not explained what kind of fence is here meant.

the

the field: let us ſuppoſe the field at ſuch a diſtance from the yard as is juſt ſufficient to keep in conſtant employment four carts, four fillers on the dunghill, and one to unload the carts. If the farm is of ſuch a ſize as only to keep two carts, then it is plain that in this caſe the fillers, and the perſon who unloads the cart, would be idle one-half of their time, ſo that there is a clear loſs of half their labour. If to avoid this inconvenience, one or more of the fillers are retrenched, ſo as to keep thoſe that remain conſtantly employed, no loſs will be ſuſtained on their account, but in exchange for that, a much greater loſs is ſuſtained by keeping the horſes ſo much longer while in yoke; for in this caſe they would not draw much more than half the number of loads they would have done, had there been plenty of perſons to fill. Numberleſs other inſtances of a ſimilar nature might be given, in which a great loſs occurs to the farmer, who is not in a condition exactly to proportion, at all times, the ſtrength he employs to the nature of the work he is to perform; and as this circumſtance ſeems to have been overlooked by all the writers who have hitherto enquired into the proper ſize of farms, we conclude that the ſubject has not yet been properly diſcuſſed.

In the chapter which treats of the rent that ought to be afforded from a corn farm, we meet with the following caſe:

'Take a farm of ſixty acres; which being partly in paſture, may be managed by a ſingle plough with four horſes. I begin with computing the rent of ſuch a farm, where the product in corn and graſs is at a medium equal to the value of five bolls per acre, or 50 s. amounting upon the whole farm to 150 l. Add the profit of ten winterers fed with ſtraw, which may be ſtated at 5 l. The whole ſum drawn out of the land is 155 l.; from which is to be deducted the tenant's ſhare, and every other article of expence: the balance is the landlord's rent. Let us enter into the ſeveral articles of deduction.

'Firſt, The ſeed, which ſhall be ſtated at 20 l. only, as a part is in paſture.

'Second, The fifth part, or 20 per cent. of the value of the labouring ſtock, which, by computation, is 74 l. 10 s.*. *Inde*, 14 l. 18 s.

| | | | | |
|---|---|---|---|---|
| * Four horſes | — | — | — | £. 48 0 0 |
| Horſe-furniture | — | — | — | 2 0 0 |
| Two ploughs | — | — | — | 2 0 0 |
| Carts and wains | — | — | — | 14 0 0 |
| Harrows and brake | | — | — | 2 0 0 |
| Roller — | — | — | — | 1 0 0 |
| Fanner | — | — | — | 2 0 0 |
| Forks, ſpades, ſcythes, rakes, wheelbarrows, hooks, &c. | | | | 1 10 0 |
| Twelve harden ſacks | | — | — | 2 0 0 |
| | | | | £. 74 10 0 |

'Third,

'Third, The farmer's ſhare 20 l.

'Fourth, As the Farmer himſelf may ſtand for one ſervant, I ſtate only the wages and maintenance of another 12 l.

'Fifth, The maintenance of the four horſes 24 l.

'Laſtly, The money paid for ſhearing, threſhing, &c. lumped at 8 l.

'Theſe deductions amount to 98 l. 18 s. But if the land can be managed with two horſes, the deductions will amount to 82 l. 2 s. only, beſide ſaving a driver.

'*N. B.* Reparation of houſes, and other ſmall articles, are too minute to enter into a general view. But if any article be thought too high, they may ſerve to balance what is ſubtracted from that article.

'The account then ſtands thus. On the one hand the product — — — — £. 155 0 0

Subtract on the other hand — — 98 18 0

56 2 0

This balance of 56 l. 2 s. is the landlord's rent.

'Suppoſing the product to be but four bolls per acre, or 40 s. *inde* the product — — — £. 125 0 0

Subtract as before — — 98 18 0

Rent 26 2 0

'Suppoſing the product to be 3½ bolls per acre, or 35 s. *inde* — — — — £. 110 0 0

Subtract — — — 98 18 0

Rent £. 11 2 0

'Here an unexpected diſcovery is made of very great importance in farming; which is, that a farm yielding no more but an average of 3½ bolls per acre, had better be wholly ſet for paſture. For ſuppoſing it in that ſhape to yield no more but 5 s. per acre, which is 15 l. for the whole, the clear profit is greater than when the farm is in corn; and the landlord draws more rent: he draws the whole 15 l. as land ſet in paſture is not burdened with any expence. This diſcovery may be of uſe to many a poor tenant, who labours and toils at the plough from year to year, to his own loſs. If his farm produce not more than 3½ bolls per acre, better abandon the plough, turn his farm into paſture, and ſit idle.'

We give this article as a ſpecimen of the ideas entertained by the gentlemen in Scotland of the ſtock, &c. neceſſary for a farm, and of the manner in which a farmer ought to live. If this be compared with articles of the ſame kind in England, many of which occur in Young's Tours, it will ſerve to evince the

the vaſt difference between the ſtate of a Scotch and an Engliſh farmer.

As we have not room for a minute detail of what his Lordſhip has written on the theory of agriculture, we ſhall content ourſelves with informing the Reader that he adopts the opinion that ſeems, at preſent, to be moſt univerſally received among the literati in Europe concerning the food of plants, viz. that water or air, not excluding the ſubſtances that are contained in them, is the common food of all plants; that, by conſequence, ſoil is only of utility in affording a ſteady ſupport to plants, and that manures operate chiefly on the ſoil, by altering its texture, and rendering it more capable of adminiſtering the common food to the roots of plants than it naturally would be. In explaining and illuſtrating this theory, he employs about one hundred and fifty pages; but as arguments would ſuffer by being abridged, we refer the ſpeculative reader, who wiſhes for farther ſatisfaction on this head to the book itſelf: after warning him, that theories in agriculture are, in general, but too apt to miſlead the mind, by making it diſguiſe facts ſo as to ſuit the favourite idea that has been preconceived.

We cannot avoid, although with regret, reprehending his Lordſhip for a vague and unphiloſophical application of terms, which we think highly blameable. The term *Elective Attraction* is now ſufficiently underſtood by all philoſophers, and is univerſally employed to denote that quality in certain bodies by which they are determined to unite with one of two ſubſtances in preference to another with which it would have united if no other ſubſtance had been joined with them; but here we find it employed to denote almoſt every kind of junction of one body with another. Not only all chemical ſolutions, but even mechanical diffuſions are denominated *elective attractions*—Water is ſaid to have an elective attraction for ſalt, and diſſolves it—Water has alſo an elective attraction for clay; 'powdered clay, ſays he, is ſuſpended in water; but the elective attraction is not ſo ſtrong as to diſſolve the clay: it continues viſible in the mixture and makes the water turbid. Their mutual attraction yields by degrees to the repeated impulſes of gravity: the clay ſubſides, leaving the water tranſparent as originally.' According to this mode of reaſoning, all ſubſtances that admit of being minutely divided have an elective attraction for water. Gold, by a mechanical proceſs, may be reduced to ſuch a degree of fineneſs, as to be not only ſuſpended for a time, but even permanently ſuſpended in water. Even oil, by ſtrong agitation, can be ſo intimately blended with water as to render the mixture turbid: *the mutual attraction, indeed, yields by degrees to the repeated impulſes of gravity; the water ſubſides, leaving the oil tranſparent*

*ſplenent or originally.* Many of the diſcoveries of modern times muſt be attributed to the attention that has, of late, been paid to the terms uſed in philoſophical reaſoning, which, inſtead of being left vague and indeterminate, as in the preſent inſtance, and as was but too common of old, are now accurately defined, and employed with the moſt philoſophic preciſion. We hope, therefore, to ſee this ſmall blemiſh corrected in a future edition.

To this work are ſubjoined ſeveral diſſertations of a miſcellaneous nature. In the firſt, the Author points out the principal imperfections in the common huſbandry of Scotland. The ſecond contains a propoſal for improving agriculture in that kingdom: an inſtitution which, we think, might be attended with many beneficial conſequences. The third treats of the general heads of a leaſe for a corn farm, in which it is intended to point out the plan by which both the proprietor and tenant ſhould be ſecured from injury, and the ground moſt perfectly cultivated. As this is an object of the utmoſt conſequence to a country beginning to improve, which we ſuppoſe is the caſe with Scotland, it merits particular regard; and, if we are not miſinformed, it actually does obtain a very particular degree of attention from the gentlemen of that kingdom.

It appears to us, however, that his Lordſhip had not conſidered this branch of his ſubject with that degree of attention it required; as ſeveral of the clauſes here enumerated are altogether inconſiſtent with one another, and could not take place in the ſame leaſe; and ſome of them would be unneceſſary if other parts of the plan were to be executed.

He begins with recommending leaſes that ſhall have an uncertain iſſue; that is, to terminate with the life of the holder of the farm. But to this we ſee two great objections. The firſt is, that a prudent man will be afraid to lay out much money in improving a farm in theſe circumſtances, leſt he ſhould hurt his family by ſo doing. It therefore checks induſtry, and has a tendency to introduce a degree of languor and deſpondency, which muſt ever be prejudicial to the community. The ſecond objection is, that it muſt often ſubject the ſurviving family to the moſt cruel hardſhips when they are leaſt able to bear it. The idea is certainly unworthy of a generous mind, as it prompts the landlord to ſecure himſelf by ſnatching from the widow and the orphan thoſe harveſts that had been prepared for them by the labour of the indulgent huſband and parent, and of driving them out to miſery and want, at that moment when they are deprived of him who alone could have been their ſtay and ſupport. Is it not enough that they ſhould be deprived of his aſſiſtance in ſupplying their wants? Their ſufferings ought rather to be alleviated than augmented on this mournful occaſion.

In the ſequel he approves of reſtrictive clauſes, limiting the tenant to a certain *routine* of crops, which he thinks would be beneficial. Were the knowledge of agriculture arrived at the utmoſt poſſible degree of perfection, it might be doubted whether clauſes of this nature would be advantageous; but in the preſent imperfect ſtate of our knowledge in this art, nothing, to us, appears more ridiculouſly abſurd than ſuch a propoſal. It is acknowledged that the farmer muſt, on many occaſions, explore his way in the dark; he is a traveller in an unknown country, where he may meet with many unforeſeen obſtructions: yet he muſt be obliged to walk right forward in a line chalked out to him, without either deviating to the right hand or to the left, but at the peril of utter ruin. It is acknowledged that he alone muſt make the neceſſary diſcoveries in that unexplored country, yet others, who are themſelves unacquainted with it, preſcribe rules which he muſt on no account tranſgreſs:—was ever any thing more abſurd than ſuch a thought!

We reprobate theſe clauſes with the leſs reſerve, becauſe we have it in our power to beſtow the moſt ample applauſe on another article propoſed by his Lordſhip; an article that entirely ſuperſedes the uſe of theſe imperfect regulations; which gives to the tenant that effectual ſecurity he wants; which tends in the moſt powerful manner to improve the country, to enrich the proprietor, and render every perſon intereſted in the tranſaction happy in their ſeveral ſtations, as well as uſeful members of ſociety. It is founded on equity, and therefore deſerves the higheſt praiſe; it is dictated by wiſdom, and therefore cannot fail to be moſt extenſively uſeful. After this exordium the Reader is, no doubt, deſirous of knowing what this applauded article is.—Nothing can be more ſimple or natural. We give it in the Author's words:

'The following, ſays he, or ſome ſuch clauſe, will excite a tenant's higheſt induſtry to improve his farm to the utmoſt, ſuppoſing it to be only for nineteen years. At *expiry* of the leaſe, the tenant ſhall be entitled to a ſecond nineteen years, upon paying a fifth part [or any other proportion, he might have ſaid, agreed upon by the parties] of more rent; unleſs the landlord give him ten years purchaſe of that fifth part. The rent, for example, is 100 l. The tenant offers 120 l. He is entitled to continue his poſſeſſion a ſecond nineteen years at the advanced rent, unleſs the landlord pay him 200 l. If he offers a ſtill higher rent, the landlord cannot turn him out, unleſs he pay him ten years purchaſe of that offer.'

We perfectly agree in opinion that this clauſe would excite a tenant's higheſt induſtry to improve his farm to the utmoſt, and in conſequence would ſuperſede the uſe of all other clauſes.

We

We would only propoſe this ſmall alteration, to render it entirely unexceptionable, viz. that inſtead of terminating with the ſecond nineteen years, the leaſe ſhould be renewable at the end of every nineteen years *in infinitum*, on the tenant's agreeing to pay a like proportional riſe; the proprietor always being at liberty to buy the leaſe at ten years purchaſe of the riſe of rent, as above, at the renewal of every nineteen years, if he ſhould ſo incline. In this caſe, it is plain, that the tenant, by conſidering his leaſe as a perpetuity, would exert himſelf to the utmoſt, to render it worth the rent at which he could inſure it to himſelf and heirs. But if, by accidental circumſtances, he ſhould find that it could not poſſibly bear the additional rent, he is free to give it up whenever that additional rent ought to commence. On the other hand, ſhould the proprietor find that, from any cauſe whatever, the farm would yield a greater rent than was ſtipulated by the leaſe, he has it in his power to purchaſe the leaſe at the moderate rate of ten years purchaſe of that additional rent, which he may then lett to another, at the farther additional rent it may be worth. In ſhort, turn this clauſe how you will, we imagine it impoſſible to ſtate a caſe in which either the proprietor or tenant could be injured in their intereſt: and we make no doubt that if the proprietors of land in Scotland ſhould univerſally agree to adopt this method of letting land, it would ſoon become the richeſt and beſt improved country on the globe; and the revenues of the landholders be encreaſed in a more rapid proportion than has ever been experienced in any other country. In ſuch caſe juſtice would demand that a ſtatue ſhould be erected in honour of the beneficent author who firſt ſuggeſted the idea of it.

We beg pardon of the Reader, who may have no taſte for the ſtudy of agriculture and huſbandry, for having dwelt ſo long on this Article. The remaining part of the Appendix treats of the propagation of plants and animals, where we meet with ſeveral entertaining obſervations.

We cannot diſmiſs the preſent Article without warmly recommending this volume to the notice of every perſon who has any concern with rural affairs. For although there are a few paſſages which we think leſs perfect than others, and which, on account of the ſmallneſs of their number, we have pointed out as we went along; yet it abounds with ſuch uſeful information as cannot fail to render it highly beneficial to thoſe who attentively peruſe it.

ART. III. *The Battle of Haſtings*; a Tragedy. By Richard Cumberland, Eſq. As it is acted at the Theatre Royal in Drury-lane. 8vo. 1 s. 6d. Dilly. 1778.

OF all the ſeveral dramas, tragedies, comedies, or farces, that have come within our cognizance for many years paſt, we do not remember one of ſo extraordinary a complexion as the play now before us. It ſeems to have been intended and given by the elaborate Author as an abſtract of all excellence. It aſpires to the various characters of philoſophical, political, poetical, and theatrical. It is all peacock's feathers. We will not attempt to ſtrip the ſtately Bard of his variegated plumage, but rather add to his honours and ornament by applying the tar of criticiſm, that his feathers may ſtick ſo much the cloſer.

Dramatic poets, from Æſchylus to Shakeſpeare, have often derived their fables from the annals of their country; and after having founded their plays on ſome great hiſtorical event, have been allowed to heighten and embelliſh it; but the great and leading features of the ſtory were conſtantly retained, the character of the perſonages preſerved, and the poet, who was indulged in probable fictions to ſupport and adorn hiſtory, was not however permitted groſsly to violate or contradict it.

*Aut famam ſequere, aut ſibi convenientia finge.*

Writers of tranſcendent genius overleap all rules. The hiſtorical plays of that common mortal Shakeſpeare, are almoſt regular annals, and his Romans or Engliſhmen are as faithfully delineated, and as eaſily recognized, in the theatre, as in Plutarch or Holingſhed. The tragedy of the Battle of Haſtings is raiſed on more ſublime and eccentric principles. William is ſcarcely mentioned, and never in terms of conqueſt: Harold, the enterpriſing gallant Harold, is repreſented as a monkiſh bigot; while Edgar Atheling, whom hiſtorians have almoſt marked with imbecility, is exalted into a hero, and even raiſed to that throne on which the battle of Haſtings ſeated the Duke of Normandy. The death of Turnus cloſes the Æneid. With ſuch an authority, as well as hiſtory, in his favour, a common poet might have ſuppoſed the death of Harold, which is recorded in this tragedy, a ſufficient warrant for eſtabliſhing the dominion of the conqueror; but our Bard very adroitly rallies his troops under Edgar Atheling, ſounds a retreat, and drops the curtain. In ſhort, the Battle of Haſtings like,

The ſtory of the bear and fiddle,
Is ſung, but breaks off in the middle.

The whole drama begins, continues, and ends, diametrically oppoſite to your expectations; and this it is, Mr. Johnſon, *to elevate and ſurprize!*

But

But if the general ſtructure of the fable be admirable, the detail is not leſs peculiar. The diſcovery [ἀνεγνωρισις] was, by the ancients, and their ſervile imitators, conſidered as one of the moſt important circumſtances of tragedy, requiring the utmoſt caution and addreſs. It was therefore frugally uſed, and fearfully conducted. The Drury-lane Euripides of 1778 has, however, dealt out *the diſcovery* with ſuch a laviſh hand, that his prodigality in this inſtance would be inexcuſable, did it not palpably proceed from the inexhauſtible riches of an exuberant imagination. Firſt, a noble, in the intereſt of the concealed Edgar Atheling, reveals him, without any apparent motive but the overflowings of a benevolent heart, to one of the warders of his caſtle. To his ſiſter, however, to whom it ſeems more important that the real character of Edgar ſhould be known, the ſame noble does not reveal him, but Edgar himſelf makes her acquainted with it. Afterwards he very impoliticly makes the ſame diſcovery to Harold; and his miſtreſs, who follows him in diſguiſe to the camp, ſtill more impoliticly and unexpectedly betrays herſelf to her rival. Ordinary characters would have conducted themſelves on different principles, and ordinary writers would have given different draughts of them; but our Poet deals in the *extraordinary*; and this it is, Mr. Johnſon, *to elevate and ſurprize*.

The language of this tragedy affords the moſt curious ſpecimen of the *modern-antique* we remember to have ſeen. Here is no vulgar diſcrimination of character, which aſſigns to maids and heroes, kings and peaſants, a different ſtyle. Our Author produces none but well-bred perſons, and they ſeem to have been all educated in the ſame ſchool of metaphor,—a prey at which each ſpeaker greedily ſnatches, and never quits till he has fairly run it down:

So eloquent, he cannot ope
His mouth, but out there flies a trope.

We have the pleaſure alſo of converſing with our oldeſt and moſt intimate poetical acquaintance, who are perpetually brought before us, from Shakeſpeare down to Maſon and Gray, all of which are occaſionally introduced by our Author, to whoſe work we would recommend this motto,

Such labour'd nothings, in ſo ſtrange a ſtyle,
Amaze the unlearn'd, and make the learned ſmile.

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Art. IV. *Fabulæ ſelectæ. Auctore Joanne Gay, Latine redditæ.* 8vo. 2 s. 6 d. Dodſley. 1778.

OF Gay's Fables every thing is ſaid by their own celebrity. Of the tranſlation of this ſmall ſelection, before we ſay any thing, we ſhall give a ſpecimen:

## The tame Stag.

As a young ſtag the thicket paſt,
The branches held his antlers faſt;
A clown who ſaw the captive hung,
Acroſs the horns his halter flung.
Now ſafely hamper'd in the cord,
He bore the preſent to his Lord.

* * *

At firſt, within the yard confin'd,
He flies and hides from all mankind;
Now bolder grown, with fix'd amaze,
And diſtant awe preſumes to gaze;
Munches the linen on the lines,
And on a hood or apron dines:
He ſteals my little maſter's bread,
Follows the ſervants to be fed:
Nearer, and nearer now he ſtands
To feel the praiſe of patting hands;
Examines every fiſt for meat,
And though repuls'd diſdains retreat:
Attacks again with levell'd horns,
And man, that was his terror, ſcorns.
Such is the country maiden's fright,
When firſt a red-coat is in ſight;
Behind the door ſhe hides her face,
Next time, at diſtance, eyes the lace;
She now can all his terrors ſtand,
Nor from his ſqueeze withdraws her hand,
She plays familiar in his arms,
And every ſoldier hath his charms;
From tent to tent ſhe ſpreads her flame;
For cuſtom conquers fear and ſhame.

## Cervus Mansuetus.

*Dum juvenis tendit dumeta per aſpera cervus,*
*Ramorum cohibent brachia denſa caput;*
*Nequicquam implicitâ luctantem fronte colonus*
*Cernit, et injecto cornua funeligat.*

*Ille tenet laqueo, prædaque ſuperbus opima,*
*Captivam domino donat habere feram.*

* * * *

*Clauditur exigui cum primum in limite ſepti,*
*Se tegit, atque hominem vitat, et ora fugit.*
*Mox animum capiens, obtutu fixus in uno,*
*Luminibus tacitis ſingula cautus obit.*
*Pendula funiculis tum prendens lintea morſu,*
*Prandia ventrali, pileolove facit:*
*Cruſtula ab armigero captat ſibi fraude tenello,*
*Speque dapum, ſervos geſtit ubique ſequi.*
*Vicinus magis atque magis nunc omnibus aſtat,*
*Plaudenteſque ſubit lætus, ovanſque manu;*

Mox

*Mox eſcam impatiens palma ſibi poſcit ab omni,*
*Cedere et indignans, ſæpe repulſus adeſt.*
*Armata dein fronte minax ſua jura tuetur,*
*Ludibrioque hominem, quem metuebat, habet.*

*Haud ſecus agreſtis trepidat formidine virgo,*
*Coccina cum primum percutit ora chlamys:*
*Pone fores latitat, faciemque abſcondit; at oras*
*Paulatim auratæ ſpectat, amatque togæ:*
*Nunc formidato ſeſe offert fortior hoſti,*
*Nec preſſam, graviter ſert, retrahitve, manum:*
*Ludere in amplexu jam non horreſcit; et omnis*
*Creditur illecebras miles habere ſuas;*
*Accendit totas tandem ambitioſa cohortes:*
*Quippe metum ſubigit mos, refugitque pudor.*

The tranſlation here is tolerably eaſy, but not without faults. In ſome places it is *too* literal to be elegant; in others not ſufficiently ſo.

*Quippe metum ſubigit mos, refugitque pudor.*
For cuſtom conquers fear and ſhame.

In the Latin, ſhame is repreſented either as flying from fear, or rejecting it; for the word *refugit* will bear both interpretations: but it is cuſtom that puts ſhame to flight; and *fugatque pudorem*, if the meaſure of the verſe had allowed, would have been the proper rendering. However, the verb *refugio* has ſometimes a neutral ſenſe, and the tranſlation, though in this place not eligible, is juſtifiable.

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ART. V. *The Hiſtory of England, from the Revolution, to the preſent Time.* In a Series of Letters to the Rev. Dr. Wilſon, Rector of St. Stephen's, Walbrook, and Prebendary of Weſtminſter. By Catherine Macaulay *. Vol. I. 4to. 15 s. Boards. Dilly, &c. 1778.

WHAT a phænomenon in the literary world is the Author of the compoſitions now before us! To ſee a lady ſtep forth, in the aſſembly of learned ſages, and aſſume the *hiſtorian's* chair, is an object which was never beheld, in any country, till a *Macaulay* appeared! To hear her, too, with manly energy, with clear and nervous diction, and in a bold and animated ſtyle, explain the principles of government, develope the ſtateſman's views, and trace, with perſpicuity, the alternate progreſs of royal or of popular encroachment on the legal conſtitution of the ſtate,—this is all unparalleled in the annals of literature!

We have, on a former occaſion, obſerved, that thoſe *females* who have been ambitious of reputation in the republic of letters,

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* A full-length print of the Author, elegantly engraved by Caldwell, is given, by way of frontiſpiece.

have generally diſtinguiſhed themſelves by their vivacity and imagination; that topics which require inveſtigation and labour, have been thought too ſerious and important to engage *their* attention; that *they* have been deemed inferior in capacity to men; and that *wiſdom* is an enemy to *beauty*. But, on the other hand, we have remarked, that their ſuppoſed narrowneſs of underſtanding, is not to be aſcribed to any deficiency of nature, but to the want of cultivation. Certain it is, that genius is not confined to either ſex; and that where the improvements of education have been added to native ability, the inſtances of excellence in the female character have been equally numerous, in proportion, to thoſe in the male line, where the advantages of culture are more commonly beſtowed. Accordingly, in the preſent example, we have heard it generally allowed, that our fair hiſtorian hath acquitted herſelf with a degree of merit, not only equal to that of many celebrated writers in the ſame claſs, but ſuperior to moſt of thoſe, in particular, who have treated of Engliſh affairs.

Of Mrs. Macaulay's *Hiſtory of England from the acceſſion of James* I. *to the elevation of the houſe of Hanover*, five volumes have already appeared; in the laſt of which, the narrative proceeded to the *reſtoration* of monarchy under Charles II. The materials for continuing the work from that period, to the *revolution* which brought in William III. are, as the advertiſements inform us, preparing, by the author, for the preſs. In the mean time, particular motives have induced her to publiſh her account of a later period, with ſome variation of *manner*, from the continued gravity of hiſtoric detail, to the more eaſy and familiar form of epiſtolary ſtyle. What theſe motives are, may be collected from detached paſſages in the letters themſelves.

To Dr. Wilſon, this lady, it is well known, is under very great and uncommon obligations; ſuch as, indeed, muſt naturally call for every poſſible return of gratitude; and, accordingly, we are to regard the handſome manner in which ſhe has addreſſed the work before us, to her venerable and liberal friend, as one expreſſion of that amiable principle.

In her firſt letter, after teſtifying her deſire of rendering the correſpondence worthy of her friend's attention, and the ſource of his amuſement, ſhe thus proceeds,—ſomewhat in the ſtrain of an *epiſtle dedicatory*.

'The virtues of your character, it muſt be owned, afford an ample field for literary eloquence: a detail of filial piety, in inſtances the moſt trying to *human* fortitude; the ſupporting an independent temper and conduct in the midſt of the ſervile depravities of a court; the almoſt ſingular inſtance of warm patriotiſm united to the clerical character; your moderation in every circumſtance of indulgence which regards yourſelf, while you

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are laviſhing thouſands on the public cauſe, and to enlarge the happineſs of individuals; the exemplary regularity of your life; your patience and fortitude, and even chearfulneſs, under the infirmities of a weak and tender conſtitution; and, laſtly, the munificent favours you have conferred on me, are ſubjects of ſufficient power to animate the dulleſt writer; but theſe are ſubjects, my friend, which I am convinced will pleaſe every Reader better than yourſelf: and as the love of your country, and the welfare of the human race, is the only ruling paſſion I have ever diſcerned in your character, I ſhall avail myſelf of this inclination, and endeavour to fix your attention by the intereſting detail of *thoſe cauſes and circumſtances, which have inſenſibly led us from the airy height of imaginary ſecurity, proſperity, and elevation, to our preſent ſtate of danger and depravity.*'

We have printed the concluding part of the foregoing paragraph *in Italics*, becauſe the words there uſed, ſeem to point, directly, at the main deſign of the preſent work. In another place, again addreſſing herſelf to her aged and reverend correſpondent, ſhe adds, in connexion with what we have here quoted, 'nor do I pretend to tell you novelties, or to have any other end in this narration, but to revive in your memory the facts neceſſary to connect that train of events, which have compleated the overthrow of the Whig principles, and bids fair to render the government of this country as intolerable a deſpotiſm as the Romans endured after the ruin of their commonwealth.'

Thus, we ſee, even in theſe times of political apoſtacy, and amidſt the prevalence of oppoſite ideas, this ſpirited writer continues firmly attached to thoſe *manly* principles of liberty, for which the preceding parts of her hiſtory have been ſo remarkably diſtinguiſhed. And, here, it may not, perhaps, be improper to repeat a remark of our own, with reſpect to this part of the lady's public character, and that of her hiſtorical productions:—we were ſpeaking of the frequent opportunities afforded her, in writing the reign of Charles I. "of diſplaying that love of freedom which ſhe avows to be the object of ſecondary worſhip in her delighted imagination." We repeat, too, that we are glad, however, to perceive, that although ſhe gives a liberal ſcope to thoſe noble principles, ſhe does not "(except in a few caſual overflowings * of her zeal for the common rights of mankind)

* We are truly concerned to meet with any occaſion for *qualifying* the praiſe of impartiality which we could, with pleaſure, beſtow without limitation on this ingenious writer, and which, in general, ſhe well deſerves; but the truth is (and TRUTH ought not to be violated, in compliment to any human being) that our author hath, in a few inſtances, ſuffered expreſſions to drop from her pen, and ſentiments to eſcape her, which are inconſiſtent with the candour of an hiſtorian.

Thus,

mankind) "run into the extravagant enthuſiaſm of *republican* bigots." "We Reviewers, who, from age, and long experience, have acquired moderation, and who, in our critical capacity, have no paſſions, and are of no party, are ever upon our guard againſt *bigotry*, even though it ſhould aſſume the alluring ſhape of FREEDOM."

If we may be allowed to hazard a conjecture of our own, with regard to the views of our fair patriot, in detaching this part of her hiſtory from the main body of the work,—ſhe, perhaps, had other objects in contemplation, beſide the amuſement of her reverend friend, and the furniſhing him with helps for his recollection of paſt events. She, poſſibly, conſidered the critical circumſtances of the times in which we live, and was attentive to the immediate demand which ſhe might ſuppoſe the public to have, at this peculiar juncture, upon every friend to its moſt important intereſts, eſpecially to the guardian care and ſecurity of our excellent conſtitution. She might, in this view of things, think it high time to ſtand forth, and join with other public ſpirited perſons, in the various ranks and ſtations of ſociety, in order to unveil the hidden myſteries of modern politics, and modern meaſures, to bring matters home to our immediate ſituation,—to ſhew us what treacherous ground we ſtand upon,—and, like another Caſſandra, warn us of our impending danger.—If this intention is not directly avowed, it is, in our apprehenſion, ſufficiently implied, in almoſt every page of the volume before us.

We will now proceed to the work under conſideration, and let it ſpeak more directly for itſelf, in the following extracts:

In the remarks which our Author makes on the criminal neglect of our forefathers, in regard to the glorious opportunities offered to them, for rectifying, at the *reformation*, and the *revolution*, the enormous abuſes which had crept into the government, both in church and ſtate, there is much truth, uttered with much ſeverity: but, what is more ſevere than truth!

'The reformation,' ſays Mrs. M. 'and the revolution, are the two grand æras in our hiſtory, which are celebrated by every

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Thus, for inſtance, in her ſecond letter, ſhe, unguardedly, paſſes the following harſh ſentence on the Tory party:

——'The Jacobites, [in the reign of Will. III.] whoſe political errors flow entirely from religious bigotry, were but a ſmall number in compariſon to the Tories, whoſe corruptions primarily flow from the badneſs of their hearts, and from thence infect their underſtanding.'

This account of the origin and ſource of Tory-principles, is too abſurd (begging the lady's pardon) for a ſerious refutation: a Tory-writer might, with equal truth and candour, paſs the ſame judgment on Whigs and Whiggiſm.

political

political writer, as productive of the moſt perfect ſtate of civil and religous freedom which human ſociety is capable of enjoying; and yet, my friend, your penetrating ſagacity muſt have led you to diſcover, that the reformation was more the reſult of intereſted policy *, than an honeſt zeal to reſtore the primitive purity and ſimplicity of the Chriſtian ſyſtem: a purity no longer preſerved, than while the church was totally unconnected with the civil power. But a reformation on theſe principles would have ill ſuited the deſigns of a court.

'The view of Henry VIII. was to gratify his reſentment againſt the Roman pontiff, to enrich his coffers with the ſpoils of the clergy, and to render his power completely deſpotic by the union of the eccleſiaſtic with the civil ſword. Theſe pious views have been religiouſly followed by his ſucceſſors; church-government, inſtead of being new-modelled on a plan proper to preſerve the freedom of the conſtitution, and the morals of the people, is rendered a mere miniſterial engine; the ſpiritual kingdom of Chriſt, a ſubordinate limb of the ſtate politic; and the regular teachers of Chriſtianity, the profeſſed creatures of government, and the baſe inſtruments of wicked policy.'

With reſpect to the REVOLUTION, our Author acknowledges that it gave a different aſpect to the conſtitution from that which it had worn through the government, 'or rather the tyrannies,' of the Tudors and the Stuarts; that the maxim of hereditary, indefeaſible right, which thoſe princes had eſtabliſhed, chiefly by the aſſiſtance of the church, was altogether renounced by a free parliament; that the power of the crown was acknowledged to flow from no other fountain than that of a contract with the people; and that allegiance and protection were declared reciprocal terms; yet, ſhe obſerves, 'on this great occaſion, when the nation had ſolemnly renounced their allegiance to the male line of the Stuarts, for their abuſe of power, and their repeated at-

* With reſpect to *the court*, this appears to be ſtrictly juſt; but it would be wrong to extend this obſervation (which Mrs. M. evidently does not) to the views of many individuals among the active promoters of the reformation; numbers of whom proved the ſincerity of their intentions by the ruin of their fortunes, and even the ſacrifice of their lives.—This note may ſeem unneceſſary, as the remark is ſo *obvious*; but ſuffer us to add, that we cannot be too cautious, too ſcrupulouſly careful, in reſpect to the ſacred memories of thoſe good men—that not the leaſt ſhadow of a reflection may ſeem to be caſt upon them, by any appearance of a conceſſion, of which the eternal traducers of that reformation may take an ungenerous advantage; and from which they may affect to triumph, although conſcious that they have obtained no victory. The reformation will ever reflect the higheſt honour on the body of the people who carried it on, whatever may be thought of the *court-policy*, which at length adopted it.

tempts

tempts to deſtroy all the balances of the conſtitution, and render the monarchy purely deſpotic; when they had adopted into the regal rights a family who had no pretence but that of election; the zeal of the patriots to eſtabliſh the perſonal intereſt of their leader, co-operating with thoſe irrational prejudices which the deteſtable doctrines of the church had ſown very deep in the hearts of the people, occaſioned the convention of eſtates which eſtabliſhed William on the throne, to neglect this fair opportunity of cutting off all the prerogatives of the crown, to which they had juſtly imputed the calamities and injuries ſuſtained by the nation, and which had ever prevented the democratical principles of the conſtitution from acting to the ſecurity of liberties and privileges vainly ſet forth in the letter of the law.

'The plan of ſettlement,' continues our hiſtorian, 'was neither properly digeſted, nor maturely formed; it was neither agreeable to the regularity of the Saxon conſtitution which effectually ſecured every privilege it beſtowed; nor did it admit of any of thoſe refinements and improvements, which the experience of mankind had enabled them to make in the ſcience of political ſecurity. On the contrary, the new monarch retained the old regal power over parliaments, in its full extent; he was left at liberty to convoke, adjourn, or diſſolve them at his pleaſure; he was enabled to influence elections, and oppreſs corporations; he poſſeſſed the right of chuſing his own council, of nominating all the great officers of the ſtate, the houſhold, the army, the navy, and the church; the abſolute command over the militia was reſerved to the crown; and ſo totally void of improvement was the revolution ſyſtem, that the *reliques* of the ſtar-chamber *was* retained in the office of the attorney-general, who, in the caſe of libels, has the power of lodging a vexatious, and even a falſe information, without being ſubjected to the penalty of coſt or damage!'

We muſt not overlook the following obſervation, which ſhews that nothing can be more detrimental to the liberties of a nation, than an *unimproved revolution* in its government; *viz.* 'When the ſucceſſion in the government is changed, without a ſubſtantial proviſion for the ſecurity of liberty, its total deſtruction is accompliſhed, by the very meaſure intended for its preſervation; and the reaſon is plain; a military eſtabliſhment becomes neceſſary to defend the government from the pretenſions of the dethroned ſovereign. Beſides, thoſe who, on principles of patriotiſm, are the authors of ſuch a revolution, are imperceptibly warmed into the injudicious heat of partizans; and the dread of pains and penalties attendant on a reſtoration, inſenſibly leads them to concur in ſtrengthening the power of the reigning ſovereign, though at the expence of that conſtitutional freedom they had run the hazard of their lives and fortunes to obtain!

This

This remark evinces the juſtneſs of the Writer's notion of the point under conſideration, and the clearneſs of her diſcernment of human nature,—its weakneſs, and its inconſiſtencies; but it may, likewiſe, hint to us this diſcouraging concluſion,—that if ſo little dependence can be placed on the firmneſs of thoſe who take the lead, even in the beſt of cauſes, and with the beſt *intentions* to ſupport it, how cautious ought we to be, of engaging in great and hazardous attempts for the redreſs of national grievances, by *violent* means: ſince we have ſo ſeldom ſeen that the benefit reſulting to the public, from ſuch means, however ſucceſsful, has proved adequate to the poſſible danger, and the certain coſt.—In brief, revolutions in government, generally, through miſmanagement, reſemble that which happened in the garden of the farmer, who deſired the 'ſquire to bring his huntſman and hounds, in order to catch the hare which was foraging among his cabbages.

With reſpect to the Tories, whatever may be thought of the ſlaviſh complexion and miſchievous tendency of their political tenets, it is but juſtice to them to acknowledge, that they have been always ſtaunch and true to their principles. Of this, our Author gives a notable inſtance in their ſudden attachment even to King William, in order to carry their favourite point of regal prerogative.——Speaking of the endeavours of the Whigs, ſoon after the revolution, to ſecure the only remaining conſtitutional check on the power of the crown,—the ſettlement of the royal revenue, and the command of the purſe,—with the mortifications endured by William, in conſequence of thoſe meaſures;—the hiſtorian adds,—'William did not long labour under theſe mortifications; the Tory faction, whoſe principles led them to oppoſe every limitation to royal powers, had been only induced to comply with the Whigs, [in eſtabliſhing William on the throne, which had been abdicated by James] through the terror of attainders, to which they were liable, from the guilt they had incurred as abettors of the cruel and tyrannical meaſures of the laſt reign. This party no ſooner perceived that William was as tenacious of power as his predeceſſors, than they began to form deſigns to diſappoint the Whigs of all the ſalutary fruits of the revolution.'—Our Author ſhews in what reſpects they ſucceeded in this laudable deſign, and how cordially William met their advances.—In a word, 'the Whigs' ſays Mrs. M. 'were ſo entirely foiled in every effort they made to vindicate the liberties of the people, and to obtain juſtice on public delinquents, [meaning the obnoxious inſtruments of the late king's arbitrary proceedings] that a bill to attaint the blood, and forfeit the eſtates of the execrable Jeffries, proved as unſucceſsful as their other attempts; and while the family of this deteſtable citizen were permitted to enjoy the fruits of his villainy,

lainy, the brave, the virtuous, the patriotic Ludlow, was refuſed the ſatisfaction of ſpending the ſhort remainder of life in his own country;—a country, for whoſe welfare he had often bled, and had offered the ſacrifice of his life and fortune.'——This ſingle fact is ſufficient to ſhew, that the cold-blooded Dutchman had not a juſt ſenſe of the value of thoſe very principles to which he was indebted for his own advancement to the throne of theſe kingdoms.

By his *trimming* conduct, however, William (whoſe politics, like the little politics of moſt princes, regarded rather his own perſonal advantages, than the general welfare of the ſtate) ſeems to have gained thoſe points which were his moſt immediate concern; and to have managed ſo, as to ſecure both Tories and Whigs in his intereſt: balancing the oppoſite parties in ſuch a manner as, in our Author's words, 'to give the preponderating weight to every court meaſure.' The Tories, ſays ſhe, 'looked up to him for preferment, and the Whigs for ſafety; and both parties vied with each other in adulatory addreſſes, and unconſtitutional compliances: nor were the two [religious] factions, of high church and low, much leſs favourable to the power of government. As William was a Calviniſt by profeſſion, and a friend to toleration, he had the whole body of diſſenters at his command; who little attending (as ſeems to be the caſe with ſome of them in the preſent day) to the intimate connection between civil and religious liberty, and *the impoſſibility of preſerving the one with the loſs of the other*, regarded the enlargement of the king's power as a neceſſary bulwark againſt the tyranny of the church.'

The Jacobites, too, as well as the other parties, were courted, and even truſted by the new monarch, who was, perhaps, politically right in reſolving not to be king of the hills, nor of the vallies, but *king over all.* The following is our Author's brief character of this political fact. 'They may juſtly be termed idol-worſhippers; they make a deity of human power, and expect particular benefits for their ſervile offerings. They look with malignant eyes on democratical privileges, merely becauſe they affect the happineſs of ſubjects in general; they grant power to the ſovereign, as miſers lend money, with the view of illegal intereſt; and willingly ſubject themſelves to the inſolence of ſuperiors, on the hope that they may have it in their power to return the inſult on thoſe whom they regard in the light of inferiors.——All this party were, to a man, againſt encroaching on what they termed the juſt prerogative of the crown.

'The pernicious cuſtom of bribery in elections, which began at the latter end of the reign of Charles II. and which had increaſed with a rapid progreſs ſince the revolution, began now to be generally practiſed: Tories and Whigs, placemen and patriots,

patriots, in defiance of law, juſtice, and common decency, openly and avowedly out-bade each other, and bought votes as men would buy cattle in a common market.' From this accurſed mode of corruption, together with the ſcheme of the national debt, and the fatal invention of *the funds*, this empire, it is to be feared, may date its ———. But we pretend not to be *Caſſandras.*

Our Author's diſplay of the conduct of the two leading and contending parties, throughout the whole of William's reign, is accurate, lively, impartial, and entertaining; and did our limits permit, we ſhould be tempted to give large extracts from it: but we muſt reſtrain our inclination. Unable, however, wholly to reſiſt the temptation, we ſhall lay before our Readers her very judicious conſiderations on the important queſtion, 'whether, on the whole, the revolution was advantageous or diſadvantageous to the liberties of the Britiſh empire.'

In eſtimating the conſequences of this great event, our hiſtorian obſerves that, in the firſt place, it muſt be remembered, that the change in the ſyſtem of foreign politics, which took place after the ſucceſſion of William, involved theſe kingdoms in connexions, wars, and debts, which, as it has been often foreboded, ſo it may now be pronounced, muſt end in univerſal calamity.

'It was to ſupport this ſyſtem of politics, that a parliamentary ſanction was obtained for that unconſtitutional engine of deſpotiſm, a ſtanding army; and it was to ſupport this ſyſtem of politics, that all the increaſed powers of corruption were employed in a manner totally to deſtroy all principle, and debauch the manners of the whole people.—I am ſure, my friend, you will agree with me, that no advantages we gained by the revolution [*this is a bold thing to ſay, indeed!*] can be equivalent to the ſubverſion of all principle in a body of men, whoſe virtue and reſolution had more than once ſaved the conſtitution againſt the combined powers of church and ſtate!

'Candour,' continues this noble-minded woman, 'muſt acknowledge, that the total corruption of *Whig** principle reflects as much diſhonour on the ſovereign, as it does on the party. But without entering into a minute deſcription of the conduct and character of William, we will, my friend, compare his opportunities, with the uſe he made of them; and we ſhall, in ſome meaſure, be enabled to judge, whether public good or pri-

* We could wiſh, by the way, that theſe two vile, low, cant terms, of Whig and Tory were altogether aboliſhed, or ſent back to Ireland, from whence they came. Have we not good words to convey the ſame ideas?—Henceforth, then, inſtead of *Whig* and *Tory*, let us ſay FREEMAN and *Slave.*

vate

vate intereſt, virtue or ambition, had the ſtrongeſt influence over his mind.

'Placed at the head of his native country, as the laſt hope of his [it's] ſafety from a foreign yoke, and raiſed to the throne of England, under the name of her Deliverer from civil tyranny and religious perſecution, it muſt be acknowledged, that fortune did her utmoſt toward exalting her favourite, William, to the firſt rank of reſpectable characters; but the great authority which this Prince obtained over the Dutch, on the merit of preſerving them from the yoke of France, he, in many inſtances, uſed in a manner inconſiſtent with the rights of a free ſtate; and, inſtead of eſtabliſhing their republican liberty on a permanent baſis, he laid the foundation for that monarchical power, which is to this day exerciſed by his ſucceſſors.

'Succeſs, which ever enlarges the noble mind, ſhrunk William's to all the littleneſs of vulgar character.—When raiſed to imperial dignity by the efforts of the *Whigs* [in *quoting* we muſt copy the term] for the generous purpoſe of enlarging and ſecuring liberty, he abandoned his benefactors, and entered into diſhoneſt intrigues with the *Tories*, in order to increaſe the influence, and extend the power of the crown; nor did he ever quarrel with theſe avowed enemies to civil and religious freedom, till they oppoſed meaſures which tended to the manifeſt diſadvantage, if not to the ruin of their country.

'Ambitious of being conſidered as the arbiter of the fate of Europe, and anxious for the ſafety and proſperity of the Dutch, William ruined the finances of England, by engaging her in two long and expenſive wars. By the means of profuſe and extenſive bribery, he obtained from the Commons, what Charles II. could never obtain from the wickedeſt parliament with which England had ever been curſed, namely, a ſtanding army, and a landed [query, *funded*] debt; a circumſtance which rendered our Deliverer ſo tenacious of corrupt influence, that he twice refuſed his aſſent to a bill for triennial parliaments, and never would give his conſent to an act for limiting the number of placemen and penſioners.

'I have now related to you, my friend, the remarkable parts of the policy and conduct of William after his acceſſion to the throne of England; and I believe you will not find it a difficult matter to determine the queſtions, Whether public good or private intereſt, virtue or ambition, had the ſtrongeſt influence over his mind? and, Whether he was the ſaviour and deliverer of this country, or the ſubverter of the remaining ſound principles he found in the conſtitution?'

Such is the idea which our Conſtitutional Hiſtorian entertains of 'the immortal William, and his Whig partizans;' and

and ſuch her opinion of the real extent of thoſe benefits which accrued to this country, from the glorious revolution: for a GLORIOUS event it was, notwithſtanding that our infatuated forefathers, unhappily for their poſterity, neglected to improve the advantages which a kind Providence held forth to their acceptance, at that moſt important æra.—But, perhaps, it was not intended, by the ſupreme diſpoſer of all events, that a ſtate ſhould ever exiſt, in which 'government would be found to anſwer its juſt end, where the princes would all be wiſe and good, and the people content and happy *,—*Except in ſome work of imagination.*'

We ſhall, here, for the preſent, cloſe the firſt part of our account of this very ſingular hiſtory, hoping to reſume the farther conſideration of it, in our next Number. We call it *ſingular*, not only on account of the uncommon ſpirit with which it is written, and the ſex of the writer, but of its peculiar form, and the ſtriking, ſummary, comprehenſive manner in which the narration is conducted,—ſcarcely reconcileable, indeed, with the common received notions of hiſtoric compoſitions. The work, in our opinion, ſhould rather have been entitled *Commentaries, or Reflections, on the Hiſtory of England*, during the periods beforementioned. But, under whatever title its readers may accept this performance, we know of no production of the kind, that affords us a more ſatisfactory view of the temper of parties, or the policy of the times.

*N. B.* We have obſerved a few ſlight miſtakes in theſe letters, with regard to the mention of certain facts and events, owing, probably, to the writer's hurry, or inadvertency. Theſe we ſhall candidly point out, at the concluſion of our review of the volume; leaving it to the Author to correct them as ſhe may think proper, in a ſecond edition.

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ART. VI. *A Treatiſe on the various Kinds of permanently elaſtic Fluids, or Gaſes.* 8vo. 108 Pages. Cadell. 1777.

THIS ſyſtematical and very uſeful compendium of the diſcoveries relating to *air*, and to the ſeveral other permanently elaſtic fluids to which that denomination has been affixed, though printed in this form, is given likewiſe as an appendix to a new edition (juſt publiſhed in three vols. 8vo.) of Mr. Keir's excellent tranſlation of Macquer's *dictionary of chemiſtry* †:—one of thoſe rare verſions, in which the copy is an improvement on the original. The firſt Engliſh edition of that work, in *quarto*, which the tranſlator had enriched with ſeveral new articles, contained, among others, under the title of *Fixable Air*, a conciſe account of the late obſervations that had been

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* Vid. Concluſion of Mrs. Macaulay's firſt letter.

† See our Review, vol. lvi. March 1771, p. 165.

made on that and ſome other permanently elaſtic fluids. The rapid progreſs, however, which has ſince been made in this branch of philoſophical chemiſtry, induced the Author to treat this intereſting ſubject more at large, in this new edition; and indeed ſo very copiouſly, as to render it neceſſary, or at leaſt expedient, to publiſh the *article* in a treatiſe apart; in which he has collected, and judiciouſly reduced into a ſyſtematical order, the principal obſervations which have been made on the different permanently elaſtic fluids; and has added occaſionally a few original experiments and obſervations made by himſelf; the whole forming a conciſe, but very ſatisfactory abſtract of the principal diſcoveries or obſervations that have been made on theſe ſubjects, from the days of *Van Helmont* to the preſent; with references to the authors from whoſe works they have been extracted.

The new phraſeology which the Author has introduced into this part of ſcience, and which muſt ſtrike the attention of the Reader in the title-page of this performance, firſt requires ſome explanation. We allude to the term GAS, or GASES, firſt uſed by *Van Helmont*, to indicate certain elaſtic fluids (many of which he undoubtedly obſerved and diſtinguiſhed; though it does not appear that he ever attempted to ſeparate and examine them), ſince deſigned, in this country particularly, by the name of AIR. To theſe as well as the ſeveral other permanently elaſtic fluids diſcovered by Dr. Prieſtley, the Author, throughout this treatiſe, uniformly gives the appellation of *gaſes*:—partly on account of the ſeeming 'impropriety of applying the word *air*, to all permanently elaſtic fluids' indiſcriminately; and partly from an apprehenſion that, in a ſyſtematical treatiſe like the preſent, the uſe of 'an avowedly improper term' may tend to miſlead the judgment of the learner.—Accordingly, throughout the whole of this compendium, inſtead of the terms FIXED AIR, (which was undoubtedly an unlucky appellation) nitrous *air*, inflammable *air*, &c. the Author uniformly uſes the appellations of calcareous *gas*, nitrous *gas*, inflammable *gas*, &c. to diſtinguiſh them from *the air*, properly ſo called.

We do not, however, coincide in opinion with the Author on this ſubject; as we cannot think, great as the diſcoveries in this part of ſcience have been, that the time is, even yet, arrived that will juſtify, much leſs render neceſſary, the eſtabliſhment of a new nomenclature on this ſubject. The term, *air*, had been uniformly applied by *Boyle*, *Hales*, *Brownrigge*, *Black*, *Macbride*, *Cavendiſh*, &c. to deſign thoſe permanently elaſtic fluids which fell under their notice. Dr. Prieſtley, in conſequence of his numerous diſcoveries, found himſelf under a neceſſity of giving names to the new ſubjects which preſented themſelves to him, in the courſe of his experiments; and very properly, in our opinion, contented himſelf with only *extending*

the accuſtomed phraſeology. He found the term, *air*, generic, and he retained it; applying it to each of the newly obſerved elaſtic fluids, with the addition only of ſuch an epithet as either indicated its quality, or denoted the particular ſubſtance from, or by means of which it was procured. As the ſenſe in which he thus employed the term *air*, was preciſely explained by him, and the term itſelf only uſed to diſtinguiſh theſe fluids from *vapours* condenſable by cold; we cannot ſee any inconvenience likely to follow the retaining it, or, in particular, that any one could be in danger of being miſled by the uſe of it:—eſpecially as, after all our diſcoveries on theſe ſubjects, the nature of ſome of theſe fluids,—even of *the* AIR itſelf, is not yet perfectly known; and further experiments are perhaps ſtill wanting to enable us to pronounce, *What is* AIR, *and what is not?*

Our ingenious reformer of the old phraſeology has not, we think, been perfectly conſiſtent in one part of his new nomenclature. To the elaſtic fluids above mentioned, he has given the title of *gaſes*, in order to diſtinguiſh them from *the* AIR properly ſo called;—becauſe, as he alleges, they are very different from it in moſt of their properties; and the giving them the ſame name is as great an impropriety 'as if all *liquids* were confounded under the name of *water*.' In conformity to this diſtinction, the term, *gas*, ought not, under any modification, to have been applied to *the* AIR. The Author nevertheleſs, in his chapter on common or reſpirable *air*, has, beſides its uſual appellation, given that fluid the title of *atmoſpherical* GAS.—But to proceed from *words*—on which we have perhaps dwelt longer than becomes *philoſophers*—to *things*: though, as *critics* likewiſe, we have a right to watch over *language*, as well as *matter*; eſpecially when an *innovation* is preſented to the court.

From the new matter contained in this performance, we ſhall only ſelect an intereſting original experiment of the Author's, relating to the production of *dephlogiſticated air* (or as he terms it, *deflagrating air*, or gas), through the means of the *vitriolic* acid. We have formerly given an abſtract of Dr. Prieſtley's proceſs*, in which he calcined three ſeparate portions of red lead, combined with the three mineral acids; and procured no *dephlogiſticated air* except from that parcel which was treated with the *nitrous acid*. The author has met with a different reſult: we ſhall therefore tranſcribe part of the account which he gives of his proceſs, in his own words.

'By applying *vitriolic acid* to red lead, I have obtained a large quantity of air, which ſeems to poſſeſs all the properties of the pure factitious air, produced by means of *nitrous* acid.

* See M. Review, vol. liv. February 1776, p. 110.

EXPERIMENT.

'Forty-eight penny weight of red lead were put into a long necked retort, the contents of which were ten cubic inches; and upon this red lead twenty-four penny weight of oil of vitriol, were poured. The noſe of the retort was then immerſed under water, and over it an inverted jar filled with water was placed. The mixture of red lead and oil of vitriol became very hot, and ten cubic inches of air were ſoon thrown into the jar, without the application of external heat. Upon applying the flame of a lamp to the bottom of the retort, bubbles of air paſſed copiouſly into the jars, which were ſucceſſively changed, that the air received at different times of the operation might be examined. The quantity of air which had been expelled from the above mixture of red lead and vitriolic acid, was found to be thirty-ſix cubic inches, after the proper allowances for the air contained in the retort had been made.

'A candle burnt very well in the air of the firſt jar, moſt of which was common air that had been expelled by the heat and vapours of the mixture.

'A lighted candle being put into ſome of the air of the ſecond and ſucceeeding jars, burnt with a very vivid white flame, and deflagrated in the ſame manner as in the air produced from nitrous acid.'

The author proceeds to ſhew, by other trials, that the (*dephlogiſticated*) air thus produced from red lead, by means of the *vitriolic acid*, had the ſame properties, and poſſeſſed them in the ſame degree, with that obtained by Dr. Prieſtley, from the ſame and other ſubſtances, through the means of the *nitrous acid*:—that it exhibited as great a diminution on the admixture of *nitrous air*:—that it cauſed a much greater exploſion, when mixed with *inflammable air*, than is effected by common air:—and that its purity was further evinced by the extraordinary length of time in which a mouſe lived in it.

The Author further obſerves, that the preceding proceſs has this advantage over that in which the *nitrous* acid is employed for the production of *dephlogiſticated air*; that the *air* thus procured, is not liable to be rendered impure, and even noxious, by the admixture of *nitrous* air; as ſometimes happens when the nitrous acid is employed:—that the materials likewiſe are cheaper; and that the proceſs accordingly 'ſeems preferable for any medicinal or œconomical purpoſes to which a pure *deflagrating air* ſhould 'be hereafter applied.'—Care however ſhould be taken, that the *minium* and oil of vitriol ſhould be perfectly pure. The Author found, as Dr. Prieſtley had before experienced, that no air could be thus obtained, on uſing the *marine* acid; and he aſcribes the Doctor's having failed

failed to produce dephlogiſticated air, from minium and the *vitriolic* acid, to his having dried the mixture before he attempted to procure air from it; on a ſuppoſition that the greateſt part of the air had been expelled during the exſiccation; much leſs heat being neceſſary for the production of air in the proceſs with oil of vitriol, than in that where the nitrous acid is employed.

We have dwelt particularly on this experiment, as it appears to be of importance towards aſcertaining what are the real conſtituent principles of atmoſpherical air, and ſeems to evince, that the nitrous acid is not neceſſary to the conſtituance of that fluid. The following doubts, however, occur to us on this head, which we could wiſh the ingenious Author would remove by diverſifying the experiment.

In the firſt place, we obſerve that only thirty-ſix cubic inches, that is (as we groſsly eſtimate) about eighteen ounce meaſures of air were procured from this mixture of forty-eight pennyweight of *minium* with vitriolic acid. There may be reaſon to ſuſpect that the whole of this air might be originally contained in the *minium*, and might only be expelled from it by heat, aſſiſted in its operation by the action of the vitriolic acid. To render the experiment more deciſive, we would propoſe that the *minium* ſhould be again treated with freſh oil of vitriol; in order to diſcover whether, in conjunction with that acid, it would continue to furniſh *dephlogiſticated* air, *toties quoties*; as is the caſe with this and all other earthy ſubſtances, when the nitrous acid is combined with them. We ſhall only add that, from Dr. Prieſtley's account of his experiments with *minium* and the three acids, to which the Author refers *, it appears that the particular *minium* which he employed, and which gave him *dephlogiſticated air* when the nitrous acid was added to it, contained originally very little air; or at leaſt yielded a very ſmall quantity, and with great difficulty, when expoſed alone even to the intenſe heat of a large burning lens. He conſidered this ſpecimen therefore as being in a very favourable ſtate for the deſign which he had in view, of diſcovering what would be the reſult of combining theſe three acids with it.

Some ingenious ſpeculations and conjectures on the theory of 'Gaſes' terminate this performance; the peruſal of which we recommend to thoſe who may wiſh only to acquire a general knowledge of the ſubjects treated in it. At the ſame time it will ſerve as an uſeful remembrancer to thoſe who are already converſant IN THIS BRANCH OF KNOWLEDGE.

* See Dr. Prieſtley's *Obſervations on Air*, vol. ii. p. 52; or our account of the experiments in our volume above referred to.

ART. VII. *A Letter to* Benjamin Franklin, LL. D. F. R. S. *In which his Pretenſions to the Title of* Natural Philoſopher *are conſidered.* 8vo. 1 s. Bew. 1777.

WE Reviewers are obliged, from the nature of our office, to keep all kinds of company; but we can ſcarcely recollect our having met with a more empty, and at the ſame time a more ſolemn coxcomb than the preſent. In the courſe of his twenty-four pages he makes a mighty parade about *Newton*, the *ſcience of magnitude* and *number*, and *demonſtration*, and all that. He gives us to underſtand, that *philoſophy*—a lady, as he repreſents her, of the higheſt quality—has of late years ſhamefully demeaned herſelf by keeping very low company;—meaning Dr. Franklin, and 'the ſwarm of philoſophers that we meet with every where, of the *ſame rank and qualifications*' with him:—men, in ſhort, 'wholly illiterate,' who 'can neither underſtand a *demonſtration*, or *computation*;' but 'may nevertheleſs be qualified for blowing up bladders in an air pump, or for drawing ſparks from an electrical machine:'—'fit enough,' he owns, 'to be employed as hewers of wood, and drawers of water, for the ſervice of the temple; though by no means proper to be admitted to miniſter at the altar.'—But hear the wiſe motives which this ſolemn—what ſhall we call him?—aſſigns for his preſent addreſs to Dr. Franklin.

'It may probably be aſked, why this letter makes its appearance now, after the world have been ſo long in poſſeſſion of your writings? The truth is, my acquaintance with them commenced but very lately; for, in the firſt place, *I am not very fond of novelties*;—[An excellent character this man gives of himſelf, as a philoſopher!] and, ſecondly, you may very eaſily believe that a man who has ſpent the greateſt part of his time in the ſtudy of Newton's principles, and the ſciences neceſſary for underſtanding that book, might hear of *people* 'rubbing *glaſs tubes*, without any violent curioſity about the conſequences. But more eſpecially if he had perſuaded himſelf that Newton *reaped ſo compleat a harveſt*'—[What, among the glaſs tubes in particular?] as to leave but *poor gleanings for poſterity*.'

With the ſame mock dignity and confidence this ſtately wight declares to the world, that ſelf-taught philoſophers are truly no favourites of his; and that 'a *regular education*'—he—does not point out at what univerſity—is abſolutely neceſſary towards the making any uſeful improvements in ſcience.—'You yourſelf,' ſays he, addreſſing himſelf to Dr. Franklin, 'furniſh us with many inſtances of your *low breeding*;—and, amidſt all your philoſophical parade, it is eaſy to diſcover *the worker at the preſs*.

It

It was our intention, after giving a patient audience to this pompous fribble, to have diſmiſſed him ſomewhat civilly: but, on hearing this laſt dirty alluſion, our *devil* in waiting was immediately called in, and ordered by our whole corps, graduates and irregulars, to turn him out head and ſhoulders.

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ART. VIII. *Remarks on Mr. Forſter's Account of Captain Cook's laſt Voyage round the World, in the Years* 1772, 1773, 1774, *and* 1775. By William Wales, F.R.S. Aſtronomer on Board the *Reſolution*, &c. 8vo. 1 s. 6 d. Nourſe. 1778.

"*ON ne repouſſe point la* VERITÉ *ſans bruit, &c.*"—ſaid Mr. Forſter, in the frontiſpiece of his *Voyage*, after *De Miſſy*; and we repeated the motto after him, in our account of his work *, as being excellently adapted to travellers and voyagers in particular; and to the purport of which we then believed that Mr. Forſter had *bona fide* conformed.—But alas! in theſe days there is no truſting either to frontiſpieces or profeſſions; as appears too evidently from the contents of the publication now before us: in the title-page of which Mr. Wales brings Mr. Forſter's motto in judgment againſt him, as an appoſite introduction to the enſuing copious account of the miſrepreſentations and calumnies with which he charges his brother voyager.

In that publication, ſays Mr. Wales, Dr. Forſter † has, 'in many places, involved the whole ſhip's company, officers and men, in one univerſal cenſure of *ignorance*, *brutality*, *cruelty*, *wantonneſs*, and *barbarity*, and has, at one time or other, taken care to brand every one of us with ſuch crimes, and ſtigmatize us with ſuch epithets, as would, were they true, render us undeſerving the leaſt confidence.' ——Dr. Forſter's conduct on this occaſion is repreſented by Mr. Wales, as having been influenced by revenge, to which the former ſomewhere gives the appellation of a 'moſt uſeful and *ſacred* paſſion.' The motives or

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* *Monthly Review*, vol. lvi. April, 1777, p. 266.

† Mr. Wales confirms the ſuſpicion which might naturally be entertained by an attentive reader of the work in queſtion, that Dr. Forſter moſt probably had the principal hand in drawing it up.—'The whole book, ſays he, is written with ſo much arrogance, ſelf-conſequence, and aſperity; and the actions of perſons are decided on in ſo peremptory and dogmatical a manner, that I cannot ſuppoſe it to be the production of a young man ſcarcely twenty years of age.'—Throughout this pamphlet he conſiders it as the work of Dr. Forſter, or as containing both 'the language and ſentiments' of the father, 'though publiſhed in the name of the ſon, *for reaſons of convenience.*' Theſe reaſons may be found in the firſt pages of our *critique* above referred to; where, however, we declined diſcuſſing the caſuiſtical merits of the proceeding. Mr. Wales, it will naturally be ſuppoſed, is not ſo delicate.

provocations are, in a great meaſure, accounted for or explained in the following extract.

Having noticed 'the very exalted notions of himſelf,' and the ill humour with which Dr. Forſter entered on the poſſeſſion of the cabin allotted to him in the *Reſolution*, the ſcantineſs of which produced part of this ill humour; Mr. Wales proceeds to obſerve that the Doctor, he believes, 'never paſſed a week on board, without a diſpute with one perſon or other: and in his part of thoſe quarrels, he was ſeldom very choice either in the mildneſs or delivery of his expreſſions. Matters of this nature, frequently repeated, ſoon gave both officers and people a bad opinion of him; and it is not to be wondered at, if, in conſequence thereof, they ſometimes treated him with leſs ceremony than he would otherwiſe have had a right to expect. This, at leaſt, is certain, there were but few who would go much out of their way to oblige him, in things to which their duty did not compel them. In ſhort, before we reached New Zealand the firſt time, there was ſcarce a man in the ſhip whom he had not quarrelled with on one pretence or other.'

Under ſuch circumſtances, and in ſuch a frame of mind, it is not to be wondered at if his relations of events ſhould carry marks of his prejudices againſt the actors in them: nor can it be expected that he ſhould deſcribe their proceedings, *ſine ira & odio*, as becomes an impartial hiſtorian. We are ſorry to obſerve that the inſtances of apparently wilful miſrepreſentation, here collected, and moſt ſeverely animadverted upon, by Mr. Wales, are very numerous indeed. We ſhall however chiefly confine ourſelves to one particular tranſaction, in which we have, in ſome meaſure, been made *participes criminis*; in conſequence of the confidence we placed in the veracity and ſeeming candour of the relator; and of the indignation excited in us by his recital of ſeveral other wanton acts of cruelty, the detail of which appeared to us to have been extorted from him by his feelings and humanity.

We allude to the horrible tale, which we abridged [M. R. June, 1777, page 462) according to which, a boat-hook was '*darted at*' a poor pilferer in the *Friendly Iſles* (who had purloined a few trifles) by which he was *catched under the ribs*, and dragged into the boat, with loſs of blood, &c. Our blood boiled at the horrid recital, and in our wrath we could not refrain from ſtigmatiſing the actors in this as well as in other equally horrid and highly finiſhed ſcenes, with the title of *European Savages*; for which we ſhall make them the *amende honorable*, by giving Mr. Wales's account of the tranſaction at length:

'I was an eye-witneſs, ſays Mr. Wales, of every part of the tranſaction to which this heavy charge relates, and, as the beſt

anſwer to it, will give a full and ſimple relation of it as it really *did* happen. I was coming out of my own cabin, and going upon deck to obſerve the meridian altitude of the ſun, when I met Mr. Hood, one of the midſhipmen, going into the maſter's cabin, which was next to mine, I believe for Mr. Gilbert's quadrant, who was going to obſerve alſo. When he opened the door, he ſtarted back, and ſaid, "There's a man juſt going out of the ſcuttle." I ſaw his legs, and we ran both upon deck, and called to him to leave what he had ſtolen, or he would be ſhot. He paid no regard to this, and a muſket-ball was fired through the ſtern of his canoe, for he was not twenty yards off. This, however, had no effect; and two boats were manned and ſent after him; for, notwithſtanding Dr. Forſter ſays the things were but trifles, they were of too much value to be loſt, as amongſt theſe trifles there were both the ſhip's and the maſter's log-books. Finding that our boats came up with him, he threw the things overboard, which one boat picked up, and the other followed with orders to bring him back to the ſhip; where it was intended to puniſh him with a dozen laſhes, as an example to deter others from making the like *daring* attempts. Finding himſelf ſtill purſued, and that his canoe began to fill at the muſket-hole, and to paddle very heavily, he, and thoſe that were with him, leaped overboard, and ſwam towards the ſhore. Our boat came up with him, but it is not eaſy to catch a naked man in the water, eſpecially one of thoſe to whom the water ſeems a natural element. He dived ſeveral times, and at laſt unhooked the rudder of the boat, and rendered it thereby totally ungovernable. One of the people then *threw the boat hook over him* (not *darted* it *at* him, and pulled him to the boat's ſide, when others got hold of his hair, arms, and legs, and pulled him into it. In doing this,—(I cannot ſay, unfortunately, for it was not of the leaſt conſequence) the returning part of the boat-hook, which every one knows is as blunt as one's finger, ſlightly *ſcratched* his ſide. By the accounts of the people when they came on board, and who alone could know any thing of the matter, it was barely ſufficient to make him bleed. The man almoſt inſtantly ſprung from them, dived away to a conſiderable diſtance, and before the time that they got the rudder hung, and could overtake him he ſwam very near a quarter of a mile to ſome canoes, and got on ſhore.

'Who, after reading this ſtate of the matter, which I moſt ſolemnly declare to be true, will not deſpiſe, and even deteſt the man, who, coolly and unprovoked, could charge another with darting ſuch a thing as a boat-hook into his fellow-creature, until it entered ſo far into his body, as for the hooked

part

part to catch under his ribs, and in that manner drag him into a boat? Or who will ſuppoſe that a man, wounded in this manner, would be able to eſcape from five or ſix others, leap out of the boat, and ſwim to a conſiderable diſtance? Or, that "ſuch a diſpoſition for cruelty as had been (here) diſplayed, (ſuppoſing Dr. Forſter's account to be true) would not have deprived us of the confidence and affection of his countrymen?" Happy indeed is it for thoſe who had the misfortune to ſail with this man, that his intemperate heat, raſhneſs, and inattention, ſo far counterbalance his diſpoſition to do ill, as to render it in a manner harmleſs, and every where afford ſufficient materials to confute his moſt cruel and unjuſt aſperſions.'

Mr. Wales having vindicated himſelf and his ſhipmates againſt Dr. Forſter's manifold aſperſions and miſrepreſentations, is at length induced to break through the reſolution he had formed not to recriminate. He aſſures us that 'this mighty advocate for the natives of the South Sea iſles, this deteſter of every ſpecies of cruelty, and paragon of humanity, as he has repreſented himſelf, was *twice confined*, in the courſe of the voyage, for *wanton and unprovoked acts of cruelty* to the natives. Once by Capt. Cook, for ſhooting, as I was told, at the natives of *Uliatea*; a ſet of people who, he has himſelf aſſured us, are the moſt harmleſs and inoffenſive, and, at the ſame time, the moſt hoſpitable and generous that are any where to be met with, and whoſe behaviour was, at all times, ſo cautious and circumſpect, as never once to provoke *even the ſailors* to treat them ill, notwithſtanding the *known eaſe* with which (as the Doctor ſays) *they* are provoked *to ſport with the lives of their fellow-creatures.* The ſecond time was by Lieutenant (now Captain) Clerke, for *ſpurning with his foot, and ſpitting in the face* of one of the natives of *Tanna*; and the provocation, as far as I could gather from his diſpute with the man, was, becauſe he had led him a long way to ſhew him the nutmeg tree, and through miſapprehenſion, as it appeared to me, had given him the name of the leaf for the name of the tree itſelf, and had afterwards the audacity to inſiſt on ſome reward for his labour.'

The Reader is not to ſuppoſe that Mr. Wales's 'Remarks' are ſolely confined to matters of a perſonal nature, or to the defence of himſelf and ſhipmates. His performance may be conſidered as an uſeful, and, indeed, neceſſary companion and corrective to Dr. Forſter's work. At the ſame time it contains ſeveral pertinent obſervations relating to ſubjects of more general importance.

ART.

ART. IX. *Owen of Carron*; a Poem. By Dr. Langhorne. 4to. 3 s. Dilly. 1778.

THE characteriſtics of the Engliſh Muſe, in the preſent age, ſeem to be eaſe, elegance and harmony; in the laſt, ſhe was nervous, but mechanical; and in the age preceding the laſt, from whence, indeed, we may properly date the æra of poetry, in England, her more ſtriking diſtinctions were pathos, ſublimity, and enthuſiaſm. It would be an intereſting ſpeculation to inquire into the cauſes whence this difference of character hath ariſen: but, in diſcuſſing a queſtion ſo complex and extenſive, we might be thought to deviate too far into general criticiſm. To aſſemble and combine whatever is beautiful, magnificent, and affecting; to conceive with truth and juſtneſs; and to expreſs with energy and effect the bold conceptions of a mind expanding itſelf to its utmoſt extenſion, require a much greater effort than to adjuſt ſyllables, or modulate a period. Nor does the general taſte, in any degree, inforce extraordinary exertion of talents: to accompany the flights of creative genius, and to fathom the depths of abſtracted poetry, would be labours ill-ſuited to levity and idleneſs. General as this cenſure may appear, it is not meant to be indiſcriminate. True taſte hath ſtill her votaries, though at the ſame time it muſt be acknowledged that in no period have they been numerous. The ſame exception, which comprehends the ſelect few who have judgment and feeling to reliſh the effects of true poetry, muſt be extended to the few likewiſe who are capable of producing thoſe effects. In this claſs is the well-known Author of the poem now before us. He has long held a diſtinguiſhed rank in the republic of letters; not higher, indeed, than might have been expected from a writer whoſe genius is original, and whoſe enthuſiaſm is not artificial or acquired, but the natural effect of a powerful imagination.

The ſtory on which this poem is founded, though romantic, is intereſting; and the more ſo, as we are told there is reaſon to believe it is, in ſome meaſure, authentic. The rude outline of it may be traced in the ancient Scottiſh ballad of *Gill Morrice*. It is ſomething ſingular that the ſame ballad has furniſhed a plot to one of our popular tragedies.

The opening of the poem prepares us for a tale of tenderneſs and diſtreſs:

On CARRON's ſide the primroſe pale,
  Why does it wear a purple hue?
Ye maidens fair of MARLIVALE,
  Why ſtream your eyes with Pity's dew?

'Tis

'Tis all with gentle OWEN's blood
That purple grows the primroſe pale;
That Pity pours the tender flood
From each fair eye in MARLIVALE.

Theſe are followed by four ſtanzas of inimitable beauty:

The evening ſtar ſat in his eye,
The ſun his golden treſſes gave,
The North's pure morn her orient dye,
To him who reſts in yonder grave!

Beneath no high, hiſtoric ſtone,
Though nobly born, is OWEN laid,
Stretch'd on the green wood's lap alone,
He ſleeps beneath the waving ſhade.

There many a flowery race hath ſprung,
And fled before the mountain gale,
Since firſt his ſimple dirge ye ſung;
Ye maidens fair of MARLIVALE!

Yet ſtill, when MAY with fragrant feet
Hath wander'd o'er your meads of gold,
That dirge I hear ſo ſimply ſweet
Far echoed from each evening fold.

The foregoing lines recal to us the plaintive and affecting harmony of COLLINS; between whom and our poet, were we not reſtrained by the limits of our Review, we might, indeed, trace a ſtill further reſemblance. To a ſimilarity of taſte and genius it is probably owing that the public were originally indebted for the firſt regular edition of COLLINS's works. Till Dr. Langhorne's republication of them, the writings of this wonderful and unfortunate man were, for reaſons which the Editor has given, little known, or too much neglected.

As we are unwilling to anticipate the pleaſure of the Public in the peruſal of the poem, we ſhall not enter into a minute detail of its ſeveral parts, but only ſelect ſuch paſſages as are moſt detached, and may beſt ſerve to give our Readers a foretaſte of the gratification they are to expect from the whole of this maſterly performance.

There is ſomething beautifully pictureſque in the imagery of the following paſſage:

'Twas when, on ſummer's ſofteſt eve,
Of clouds that wander'd Weſt away,
Twilight with gentle hand did weave
Her fairy robe of night and day.

When all the mountain gales were ſtill,
And the wave ſlept againſt the ſhore,
And the ſun ſunk beneath the hill,
Left his laſt ſmile on LEMMERMORE *.

* A chain of mountains running thro' Scotland, from Eaſt to Weſt.

Led

Led by thoſe waking dreams of thought
That warm the young unpractis'd breaſt,
Her wonted bower ſweet ELLEN ſought,
And CARRON murmur'd near, and ſooth'd her into reſt.

The interview between the lovers is well imagined. It is painted not only with great warmth of colouring, but with all thoſe genuine ſtrokes of nature, which are only to be acquired by an intimate knowledge of the human heart, and the ſecret ſprings by which it is actuated:

Led by the golden ſtar of love,
Sweet ELLEN took her wonted way,
And in the deep-defending grove
Sought refuge from the fervid day—

Oh!—Who is he whoſe ringlets fair
Diſorder'd o'er his green veſt flow,
Reclin'd in reſt—whoſe ſunny hair
Half hides the fair cheek's ardent glow?

'Tis he, that ſprite's illuſive gueſt,
(Ah me! that ſprites can fate controul!)
That lives ſtill imag'd on her breaſt,
That lives ſtill pictur'd in her ſoul.

As when ſome gentle ſpirit fled
From earth to breathe Elyſian air,
And, in the train whom we call dead,
Perceives its long-lov'd partner there;

Soft, ſudden pleaſure ruſhes o'er
Reſiſtleſs, o'er its airy frame,
To find its future fate reſtore
The object of its former flame.

So ELLEN ſtood—leſs power to move
Had he, who, bound in ſlumber's chain,
Seem'd haply, o'er his hills to rove,
And wind his woodland chace again.

She ſtood, but trembled—mingled fear,
And fond delight and melting love
Seiz'd all her ſoul; ſhe came not near,
She came not near that fated grove.

She ſtrives to fly—from wizzards wand
As well might powerleſs captive fly—
The new-cropt flower falls from her hand—
Ah! fall not with that flower to die!

Haſt thou not ſeen ſome azure gleam
Smile in the morning's Orient eye,
And ſkirt the reddening cloud's ſoft beam
What time the ſun was haſting nigh?

Thee

Thou haſt—and thou canſt ſancy well
As any Muſe that meets thine ear,
The ſoul-ſet eye of NITHISDALE,
When wak'd, it fix'd on ELLEN near.

Silent they gaz'd—that ſilence broke;
'Hail Goddeſs of theſe groves, he cry'd,
'O let me wear thy gentle yoke?
'O let me in thy ſervice bide!

'For thee I'll climb the mountain ſteep,
'Unwearied chace the deſtin'd prey,
'For thee I'll pierce the wild-wood deep,
'And part the ſprays that vex thy way.'

For thee—'O ſtranger, ceaſe,' ſhe ſaid,
And ſwift away, like DAPHNE, flew,
But DAPHNE's flight was not delay'd
By aught that to her boſom grew.

'Twas ATALANTA's golden fruit,
The fond IDEA that confin'd
Fair ELLEN's ſteps, and bleſs'd his ſuit,
Who was not far, not far behind.

It is not unuſual for an action to be impreſſed more forcibly upon the mind by an incident apparently minute and trivial, than by its principal and more obvious circumſtances. The third line of the eighth ſtanza above quoted will illuſtrate our remark. A ſimilar beauty (differently, indeed, applied and appropriated) may be recollected in the Roman poet:

*Collecti flores tunicis cecidêre remiſſis.*

A beauty, of which, we believe, every painter who made the rape of Proſerpine his ſubject, availed himſelf. The application of the fable of Atalanta, in the laſt ſtanza, is happy and elegant; and the ſame may be ſaid of the claſſical alluſion in the following ſtanza:

And Moray, with unfather'd eyes,
Fix'd on fair Lothian's fertile dale,
*Attends his human ſacrifice,*
*Without the Grecian painter's veil.*

When a writer alludes to or applies the fables of antiquity ſo as to place them in a point of view unnoticed before, he may be then ſaid to make them his own: and if in doing this, the ideas he excites are natural and forcible, he gives moſt indiſputable marks of genius and taſte.

The tranſition from *miſery in the extreme* to that penſive and ſettled gloom, which ſo frequently takes poſſeſſion of delicate minds, is touched with great fancy in the two firſt lines of the following paſſage: the thought is not only highly poetical but perfectly juſt:

*On Melancholy's ſilent urn*
*A ſofter ſhade of ſorrow falls,*
But ELLEN can no more return,
No more return to MORAY's halls.

Beneath the low and lonely ſhade
The ſlow-conſuming hour ſhe'll weep,
Till nature ſeeks her laſt-left aid,
In the ſad, ſombrous arms of ſleep.

'Theſe jewels, all unmeet for me,
'Shalt thou,' ſhe ſaid, 'good ſhepherd, take;
'Theſe gems will purchaſe gold for thee,
'And theſe be thine for ELLEN's ſake.

'So fail thou not, at eve and morn,
'The roſemary's pale bough to bring—
'Thou know'ſt where I was found forlorn—
'Where thou haſt heard the redbreaſt ſing.

'Heedfull I'll tend thy flocks the while,
'Or aid thy ſhepherdeſs's care,
'For I will ſhare her humble toil,
'And I her friendly roof will ſhare.'

The manner in which Ellen, unable even to *name* her murder'd lover, or to hint at the circumſtances of his death, directs the ſhepherd to ſtrew his grave with roſemary (a funeral ſuperſtition that prevailed in the earlier ages) is as pathetic as it is natural:

So fail thou not, at eve and morn,
The roſemary's pale bough to bring—
*Thou know'ſt where I was found forlorn—*

When the ſhepherdeſs, to whoſe care ſhe had intruſted her ſon, communicates to him, upon her death-bed, the circumſtances of his birth, his ſentiments and ſituation are thus deſcribed:

The heart that ſorrow doom'd to ſhare,
Has worn the frequent ſeal of woe,
Its ſad impreſſions learns to bear,
And finds, full oft, its ruin flow.

But when that ſeal is firſt impreſt,
When the young heart its pain ſhall try,
From the ſoft, yielding, trembling breaſt,
Oft ſeems the ſtartled ſoul to fly.

Yet fled not OWEN's—wild amaze
In paleneſs cloath'd, and lifted hands,
And horror's dread, unmeaning gaze,
Mark the poor ſtatue, as it ſtands.

The ſimple guardian of his life
Look'd wiſtful for the tear to glide;
But, when ſhe ſaw his tearleſs ſtrife,
Silent, ſhe lent him one,—and died.

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The cataſtrophe of this affecting narrative is wound up with great pathos: but for this we muſt refer our Readers to the poem itſelf. We cannot help expreſſing a wiſh that a writer every way ſo qualified for dramatic excellence would turn his attention to the ſtage. He ſeems, in an eminent degree, poſſeſſed of thoſe powers, by which, according to the definition of *our great prototype*, the final aim of tragedy is moſt effectually to be accompliſhed:

Διὰ ἐλέε καὶ φόβε περαίνουσα τὴν τοιάτων παθημάτων κάθαρσιν.

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ART. X. *Eſſays Moral and Literary.* 8vo. 4s. 6d. bound. Dilly. 1777.

THE miſcellaneous form of writing, introduced with ſo much ſucceſs by Addiſon and his cotemporaries, has ſince their time been adopted, under various appellations, by writers in almoſt every claſs of literary merit. Sometimes we ſee the forward ſcribbler, before he has himſelf learned to think, or to digeſt the thoughts of others, bringing forth the immature conceptions of his brain, without method, without ſtyle, without meaning, and obtruding them upon the public under the title of *eſſays*. Sometimes the young adventurer in queſt of fame, tries the half fledged wings of his genius in ſhort excurſions, and, thinking himſelf at preſent unequal to the mightier labours of the muſe, modeſtly contents himſelf with collecting the fragments of his youthful leiſure, into a miſcellany of proſe and verſe. Sometimes the philoſopher, in the character of an eſſayiſt, throws out, occaſionally, hints, obſervations and experiments, without regard to connection or method, and then caſts his mite into the treaſury of ſcience. And ſometimes the writer of ſuperior ability, who has grown old in the ſervice of literature, gathering together the caſual productions, which on various occaſions have fallen from his pen, makes an acceptable offering to the public, of theſe gleanings of genius.

To which of theſe claſſes the preſent collection is to be referred, we leave its various readers to determine, as their various judgments may incline; and ſhall only declare, for our own part, that we conſider theſe eſſays as bearing the evident marks of an underſtanding to which nature has been liberal in her endowments, and of a taſte well cultivated by a familiarity with the ancients. The ſubjects on which they treat are ſo numerous *, that many of them are neceſſarily treated in a general and

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* The ſubjects of theſe eſſays are as follow: On ſentiment—Affectation of the graces—The complaints of men of learning—Eloquence—Modern literature—Temperance—Conciſeneſs—Patience—Retirement—Affectation of the vices of men of eminence—Verbal criticiſm—

and curſory manner; but on every topic the writer diſcovers manly reflection, a correct taſte, and a command of language. His critical eſſays are ingenious, and generally ſatisfactory; his moral pieces are ſolid and judicious; and in a few inſtances he has attempted the humorous delineation of characters with tolerable ſucceſs. From the critical eſſays we ſelect the following, on Conciſeneſs of Style, as a ſpecimen:

'A celebrated French writer, remarkable for CONCISENESS OF STYLE, in a letter to a friend which he had made longer than uſual, apologizes for his prolixity, by ſaying, that he had not time to make it ſhorter.

'To ſay much in few words is certainly a great excellence, and at the ſame time a great difficulty in compoſition. The mind naturally dwells on a ſtrong conception, views it on every ſide, and expreſſes its variety of lights in as great a variety of words: but the amplification of a ſentence, though it may add to its perſpicuity, frequently diminiſhes its force: as the ſcattered ſun-beams diffuſe only a gentle heat, but are able to burn when collected in the focus.

'Brevity of expreſſion is ſometimes the mark of conſcious dignity and virtue. It was manlineſs of ſentiment, and haughtineſs of ſoul, which gave riſe to the laconic ſtile. When the tyrant of Macedon menaced the Lacedæmonians, the anſwer they returned was compriſed in theſe few words: "Dionyſius is at Corinth." To underſtand which, it is neceſſary to call to mind, that Dionyſius tyrant of Sicily had been dethroned by his people, and compelled to earn his bread by ſetting up a little ſchool at Corinth. Such a document, expreſſed in ſo brief a manner, muſt have ſtruck the mind with more force than the laboured periods of an Iſocrates, or the diffuſion of a Cicero.

'It is well known, that Salluſt was an enemy to the great orator of Rome. One would almoſt imagine, from the difference of their ſtyle, that the diſagreement extended to matters of taſte and literature. Salluſt always labours to expreſs his ideas in the feweſt words, Cicero delights in amplification. It has been ſaid, that a man, of true taſte, would rather have written that beautiful parallel between Cato and Cæſar, than all the Philippics.

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ticiſm—Dialogue between Dean Swift and Dr. Bentley—Story of Ariſtocles from Plutarch—The fluctuation of taſte—The inequalities of genius—Account of a ſtrolling player—The pleaſures of reflection—Remarks on the life and writings of Dr. Jortin—The character of Addiſon as a poet—Account of a clergyman—Remarks on ſome of the minor Greek poets—Hiſtory of Philodenes—Ill effects of reading without digeſting—Men of genius do not always excel in converſation—The Odyſſey—Oedipus Tyrannus of Sophocles—Letter from Ariſtarchus Minor—Caſamire the Latin poet of Poland—The neglect of antient authors—The inferiority of modern to antient eloquence—Pliny the younger—Inconſiſtency—Remarks on ſome paſſages of Tacitus—The bad conſequences of national avarice—Harmony of period—Sculpture—Architecture—The various modes that have prevailed of communicating ideas to the public, particularly on the art of printing.

'Many critics have employed their talents in making compariſon between Demoſthenes and Tully. All of them agree in attributing to the former conciſeneſs, and to the latter diffuſion: and according to this judgment, they have not heſitated to give the preference to the Athenian. The conciſe vehemence of Demoſthenes carried all before it by violence; the prolixity of Cicero gained ground by the ſoft arts of inſinuation. The effect of the former was ſudden and irreſiſtible, that of the latter, weak and dilatory.

'In the *denouement* of a modern tragedy, we find the heroes and heroines expreſſing their grief in pompous declamation. But notwithſtanding the actor mouths out his plaints in all the grandeur of lengthened periods, and with all the vehemence of ſtudied action, the audience frequently ſit unmoved, and are more diſpoſed to ſmile than weep. In the Œdipus Tyrannus of Sophocles, Jocaſta, when ſhe diſcovers her own and her huſband's ſituation, as deplorable as can well be conceived, immediately retires from the ſtage, repeating only theſe few words—"Alas! alas! unhappy man—this only can I ſay —henceforth for ever ſilent *." Corneille would have put, at leaſt, fifty lines into her mouth, without half the effect!

'Cæſar, who handled the pen with as much ſkill as the ſword, has gained more general applauſe from one ſentence in the laconic ſtile, than from all his commentaries. Could the length of a poliſhed period, and the tediouſneſs of exact narration, more clearly, more forcibly, and more agreeably have expreſſed the rapidity of a conqueſt, than the ſhort ſentence—"I came, I ſaw, I conquered!" In the original it is ſtill more emphatical, becauſe the idiom of the Latin language allows the omiſſion of the pronoun before the verbs.

'Military harangues derive their chief beauty from an expreſſive brevity. Livy abounds with ſhort ſpeeches, conſiſting of hardly more than half a dozen words, in which generals animated their ſoldiers to ruſh on to dang r and death. But antient hiſtory affords no inſtance ſo ſtriking as that of a French officer, who thus addreſſed his men immediately before an attack—"I am your general—you are "Frenchmen—they are the enemy."

Conciſeneſs of narration, whether in writing or in ſpeaking, is a mark of truth. To introduce a multitude of proofs and aſſeverations, is tacitly to confeſs, that the aſſertion ſtands in great need of corroboration. One of our Engliſh ſects, which profeſſes a ſingular love of truth and plain dealing, has almoſt made it a tenet of their religion to uſe no other words in denying, or aſſerting, than the ſimple particles of negation and affirmation: and a poet of antiquity remarks, that many promiſes and profeſſions, inſtead of ſtrengthening, weaken our belief. A plain country gentleman in my hearing, the other day, told a man, who had been relating ſome extraordinary ſtory, that he ſhould readily have believed him, had he not taken ſo much pains to perſuade him it was true.

'They who have travelled, know that the French, in the profuſion of their politeneſs, make many offers on purpoſe to be refuſed.

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* Ιου, ιου, δυστηνε. τουτο γαρ σ' ἐχω
Μονον προσειπειν, ἀλλο δ' ουκοθ' ὑστερον.
Oed. Tyran. Act IV. Scene iii.

The

The Pariſian tells you, "he is your ſervant, your ſlave, he will die for your ſake;" but ſhould you really ſtand in need of his aſſiſtance, it is a doubt whether he will give himſelf the leaſt trouble to alleviate your diſtreſs, or diſentangle your embaraſſment:—but an Engliſhman will ſecretly do you a piece of ſervice, and be diſtreſſed with the expreſſions of your gratitude. The former will overwhelm you with profeſſions of friendſhip, without the leaſt real regard; the latter will be ſurly, and at the ſame time go all lengths in ſoothing your ſorrows and relieving your wants.

'Bluntneſs is ſaid to be one of the characteriſtics of the Engliſh, and is allowed to be a natural conſequence of their ſincerity. Should a plain honeſt farmer hear a modern fine gentleman paying his compliments, and ſhould he be told, that all his fine ſpeeches were inſtances of politeneſs; he would probably conclude that politeneſs was a refined word, ſubſtituted in the place of the groſſer appellation of lying.

'But theſe effects of brevity and conciſeneſs, are not to be found only in writing and converſation. There is ſomething analogous to them in the arts of painting and ſculpture. There is a concealment and ſhading, which ſets off more beautifully, and diſplays more clearly, than an open, an undiſguiſed, a glaring repreſentation. Timanthes took for the ſubject of a picture, the ſacrifice of Iphigenia at Aulis. He gave a degree of grief to the ſpectators, proportionate to the nearneſs, or diſtance of relation, to the lovely victim. Thus he had exhauſted the paſſion before he came to the father, and, at a loſs to expreſs a ſufficient anguiſh, he repreſented the diſconſolate parent concealing his face in the folds of his garments.

'Were the cauſe of the good effects of conciſeneſs to be inveſtigated, it might perhaps be found no other than the pleaſure which a reader, or ſpectator, takes in having ſomething left for his own ſagacity to diſcover. The mind greedily ſnatches at a hint, and delights to enlarge upon it; but frigid is the employment of attending to thoſe productions, the authors of which have laboured every thing into ſuch perſpicuity, that the obſerver has nothing to do but barely to look on. Things may be too obvious to excite attention. The ſun, the moon, and the ſtars, roll over our heads every day without attracting our notice; but we ſurvey with eager curioſity, a comet, an eclipſe, or any other extraordinary phænomenon in *nature*.'

Although the critical obſervations interſperſed throughout theſe eſſays are in general extremely judicious, we cannot but think that the Author's veneration for the ancients has ſometimes miſled him, particularly in the eſſay on the Fluctuation of taſte, in which he cenſures with great aſperity ſome of our modern poets, for departing from the antient models.

'Gray and Maſon, ſays our Author, have, at length, profeſſedly adopted the *clinquant*, to the excluſion of the ſimplicity of claſſic elegance. Nor can the general reception their works have met with, be matter of ſurprize; for let it be remembered, that there have been times, when the complicated deformity of Gothic building was preferred to the regular ſymmetry of Grecian architecture.

'The elegy in a country church yard, breathes a ſpirit of melancholy which flatters the imagination of an Engliſhman. It is ſolemn,

it is pictureſque: but after all, it is thought, by ſome, to be no more than a confuſed heap of ſplendid ideas, thrown together without order and without proportion; and to reſemble the looſe jewels in the artiſt's caſket before they are formed into a diadem. The Odes of the ſame author, ſaid to be more unintelligible than the ænigma of a ſphinx, are in the ſame predicament, and preſent to the mind ideas ſimilar to thoſe which ariſe from a ſurvey of the clouds empurpled by the ſetting ſun. The variegated hues are indeed beautiful; but they quickly vaniſh, and leave no idea but that of a tranſient aſſemblage of viſionary colours.

'Maſon has alſo ſometimes ſhewn, that he is capable of true claſſical poetry. But the taſte of the age, and the example of his friend, have led him into the fields of fancy, where he has ſoared, on the pinions of poetry, far above the aching ſight of common ſenſe.

'The common herd of poets have followed the traſt of their ſuperiors. The numerous contributors to our poetical collections, in the ſame gaudy ſtyle, have ſoared in Odes, and wept in Elegies: and the importer Macpherſon has completed the work, with the nonſenſical jargon of his Oſſian.

'This ſeems to have been the taſte which prevailed immediately before that which now begins to dawn upon us, and to promiſe a revival of pure Attic and Auguſtan wit. It is true, the glimmerings are yet but faint. We may, however, venture to aſſure ourſelves of approaching day at the firſt appearance of the crepuſcles of twilight. To drop the figure, the favourable reception of the Traveller, and the Deſerted Village, poems very different from the productions of the Grays and Maſons of the age, gives reaſon to prognoſticate a return to the long forſaken imitation of Greece and Rome. Even theſe poems I am far from deeming faultleſs in their kind. They are however, in ſome meaſure, formed on the antient model, and have obtained a popularity, which points are ſufficient for our preſent argument. The Grays and Maſons have ſtill many favourers, and that theſe ſhould deny Goldſmith the ſmalleſt degree of poetical merit, is not ſurprizing, ſince they who can admire the *raſture* of the former poets, are incapacitated from reliſhing the ſimplicity of the latter; as thoſe who riot in the banquets of princes, and gluttons, have no appetite for the plain, but wholeſome viands of the rural cottager.

'Whatever may be the execution of theſe poems, the deſign is laudable; and the poet might have felicitated himſelf, as inſtrumental to the baniſhment of two enormous abſurdities from the republic of letters; the barbariſm of Gothic poetry, and the dramatic monſter of weeping comedy.

'That a taſte for claſſical compoſition may be revived, every rational critic will ardently wiſh: ſince every rational critic will dare to aſſert, in ſpite of the imputation of pedantic bigotry, that to deviate from the antients is to deviate from excellence.'

Though we would, by no means, be thought deficient in reſpect for the antients, we cannot allow them to be ſo far entitled to the honours of infallibility, that it ought to be deemed

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a violation of their ſacred rights, to deviate in any inſtance from their example. To acknowledge their works the ſtandard of perfection, is voluntarily to bind ourſelves with chains, and to ſubject the fine arts to the ſame kind of reſtrictions, which have been ſometimes attempted in philoſophy, and which have ſo often proved of the moſt pernicious conſequence in religion. But, even if we were to meaſure the merit of modern poets by the degree of their conformity to the models of antiquity, it would perhaps be found, upon a fair enquiry, that the poems of Gray and Maſon, are not farther removed from ſimplicity than many of the moſt admired writings of the antients. If this term (ſo frequently uſed without any determinate idea) were accurately defined, and its ſtation in poetical merit clearly aſcertained, it would, we apprehend, appear, that ſimplicity is not the characteriſtic excellence of the Æneid of Virgil, or even of the more poetical parts of Homer's Iliad, and, that in many ſpecies of poetry, if the writer had more ſimplicity, his work would be leſs perfect. If the Odes and Elegies of Gray or Maſon are in ſome parts obſcure, where is the writer among the ancients in the ſame walks of poetry, who has equal merit, and leſs obſcurity? Is not obſcurity in ſome degree a neceſſary conſequence of thoſe unuſual combinations of ideas, and bold flights of fancy, which conſtitute the chief merit of poetry.

But if the cenſure which gave occaſion to theſe remarks be thought to indicate ſome degree of prejudice in criticiſm, the following paſſage will be deemed a ſtill more reprehenſible inſtance of prejudice in ſentiment. Declaiming on the inconveniences which have ariſen from the art of printing, our Author ſays, that "It has enabled modern authors wantonly to gratify their avarice, their vanity, and their miſanthropy, in diſſeminating novel ſyſtems, ſubverſive of the dignity and happineſs of human nature;' and 'that the perverſion of the art is lamentably remarkable, in thoſe volumes which iſſue with offenſive profuſion, from the vain and hungry book-manufacturers of North-Britain and Switzerland.' Such illiberal reflections, and local partialities, are unworthy of the ſcholar and the philoſopher.

In ſome inſtances the Author ſuffers his command of words to betray him into the pompous and turgid ſtyle; of which the following are ludicrous examples. "The Engliſh language abounds with Saxon monoſyllables, very improper for the *liquid lapſe of melliſluous cadence.*"—"A man of ſlow underſtanding can ſtop to *inveſtigate obſcurity* ſtep by ſtep."—"The moſt faſhionable *taylor is inveſtigated.*"

We obſerve many ſeeming imitations of the *Johnſonian* manner in theſe pieces; but whatever may be their merit, (and it is, certainly, not inconſiderable) we cannot compliment the Writer

ſo far as to pronounce them worthy of a place on the ſame ſhelf with *The Rambler*.

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ART. XI. *Jamaica*; A Poem; written in the year 1776. To which is added, a poetical Epiſtle from the Author, in that Iſland, to his friend in England. 4to, 1s. 6d. Nicoll. 1777.

THIS young * Poet 'having gone,' as his preface informs us, 'to our principal ſettlement in the Weſt Indies, at a very early period, was no leſs captivated with the beauty of the iſland, and the deliciouſneſs of the fruits, than diſguſted with the cruelty of the planters, and the miſeries of the ſlaves: the firſt he here endeavours to celebrate, the laſt to condemn.'—He adds, 'to do juſtice to the fair ladies of the ſugar iſlands, to remove the vulgar prejudices of narrow minds, to inſpire the inhabitants with more generous feelings toward the ſooty race, and to adviſe the planters (for their own and the intereſts of humanity) to adopt a mediocrity of puniſhmnet worthy the citizens of a free and independent empire, and the partakers of mild and equitable laws,—theſe are the motives that induced me to attempt this ſubject.'

We applaud this young gentleman's humanity more than his poetry. He is, ſometimes, tolerably deſcriptive, and there is frequently a degree of melody and animation in his numbers; yet his virgin muſe has, upon the whole, rather an ungraceful gait, and her movements often ſink into downright hobbling. The rhimes, too, are in ſome inſtances, intolerable. What ear can bear ſuch couplets as the following:

'Pregnant with future wealth the canes ariſe,
The port appears, the fickly paſſengers *rejoice*. p. 11.

'Nor yet alone the groves and fountains pleaſe,
Creation's volume here before me *lies*:
The muſe' bold wing can ſoar the circling ſky,
And fancy form, when nature leads the *way*.' p. 14.

The *eliſion* which clips the *muſe' bold wing*, goes beyond all poetic licence. Equally unacceptable are the Author's

'—— tropic fruits, nurs'd *'neath* a torrid ſky.'

In deſcribing, however, the delicious fruits of Jamaica, we meet with ſome luſcious expreſſions that would make the jolly common-council men of Candlewick and Portſoken wards, with deputy Fouch and alderman Guttle at their head, lick their lips with longing approbation:

'—— the vegetable pear!
What *fat*, what *marrow*, can with thee compare? p. 12.

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* The Author pleads 'the age of eighteen,' in excuſe for the defects of his *maiden* performance.

Sir Hans Sloane called this fruit *vegetable marrow*; and a very proper appellation it was: but how does our Author deprave the idea, by *larding* it with a word of groſſer implication!

In imitation of our younger brethren of the *magazines*, who frequently entertain the public with an ænigma, a rebus, or an acroſtic, we ſhall here oblige our ingenious Readers with a myſterious couplet, for the exerciſe of their imaginations:

'Thus freedom cheers, 'midſt indigence of woe,
Nor feels the happy wretch one ſharp luxurious throw.' p. 16.

Thoſe who can develope the meaning of theſe *luxurious throws*, have, we freely confeſs, greatly the advantage of us,—unleſs the *throes* of an Author in *labour*, be the ſpecies of *agonizing pleaſure* here alluded to.

We have obſerved that we think more highly of our Author's humanity than of his poetry; but even virtue is not always free from error: eſpecially when it runs to exceſs. In the overflow of his benevolence toward the poor negro ſlaves (who doubtleſs, are very proper objects of human commiſeration), the young moralizer indiſcriminately involves the Jamaica planters in a ſeverity of condemnation, which ſtrict juſtice will not warrant. Here, then, let the voice of impartiality be heard; and, perhaps, it will appear, that Jamaica is not a ſettlement only for ſlaves and taſk-maſters, but that a conſiderable degree of felicity may be found with the one, and of humanity with the other. Let us take a comparative view of the labourer in London, and the ſlave in Jamaica:

The hod-man in London works beyond all compariſon harder than the plantation negro in Jamaica, without the conſolatory reflection of having a ſingle friend who has an intereſt in his preſervation. The London labourer has ſcarcely a room to ſhelter himſelf from inclemencies unknown in Jamaica; the negro has a comfortable cabin for himſelf and his family; beſide his *peculium*, or parcel of land, which he cultivates for his own profit: and ſo liberal is this allotment, that the tender, affectionate, induſtrious negro, will ſave as much money from the ſale of the produce, as will purchaſe the freedom of his children. And, further, we have been informed, by a very ſenſible ſpeculator, that the current caſh, circulating among the negroes, did not amount to a ſum leſs than twenty thouſand pounds! It may, perhaps, not unreaſonably be queſtioned whether all the hedgers and ditchers in the three kingdoms, with all their advantages of liberty, can raiſe ſuch a ſum.

As the Engliſh labourer enjoys his nine-pins, and, generally, his *miſchievous* frolics, when he has finiſhed his day's work; ſo the negro-ſlaves, when the toil of the day is over, have their feſtive dance, accompanied with the national muſic of their reſpective countries; in which, as in a ſtate of nature, they ex-

hibit, it is true, those attitudes and gestures which are exceedingly obnoxious to our ideas of delicacy; but which, *in them* are void of all wicked intention, and are perhaps, more consistent with innocence and simplicity than our *refined* imaginations may be able to comprehend.

The negroes have the Saturday afternoon, and Sunday, for their own amusements; with their breakings up at Christmas and Whitsuntide.—When they are diseased in *body*, they have a doctor and a nurse to attend them; and when they are idle and refractory, the whip is the usual remedy for the disorders of the mind: have not we, too, our Bridewells and our whipping posts? And is not society the better for them?

But the negroes who live in towns, and partake of the vices peculiar to them, are frequently, we are told, exposed in the streets, the bloody victims to a severe but necessary police: but is this peculiar to our settlements in the West Indies? Do we not frequently see men, and even women, flogged, in the like manner, through the streets of London, without any reproach to our civil government? And have we not known *Brownriggs*, and *others*, exercising barbarities never heard of in Jamaica, on poor, innocent, deserted children, their indented servants, without any impeachment of the humanity of the nation? Monsters of cruelty may, no doubt, be found in all climates; but, in general, the English, and their descendants, are characteristically the same in every country,—whether distinguished by the name of Britons, or Creoles.

After all, while we are honestly defending a people against the injuries of misrepresentation, we would not, on any account, be deemed advocates for the slave-trade, of which we have often expressed our warm disapprobation; nor do we wish to have it thought that we are desirous of palliating, or excusing, in any degree, the dreadful punishments sometimes, from motives of state-necessity, and self-preservation, inflicted on the slaves in our colonies, for the suppression of insurrections, &c. Both the trade and the severities are so interwoven in the very constitution of the colonies in question, that reformations, in these respects, can only, perhaps, be effected by those total REVOLUTIONS in human affairs, which Time, sooner or later, produces in every habitable part of the globe.

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ART. XII. *Alfred*; a Tragedy. As performed at the Theatre-Royal in Covent-Garden. 8vo. 1s. 6d. Bocket. 1778.

THIS tragedy, though published anonymously, is well known to be written by the celebrated author of Douglas. From the motto, and prefatory advertisement, it appears that the poet expects more candour from the gentle reader, than he met with from the spectator. He appeals, therefore, from the repre-

repreſentatives of the people, collected in the theatre, to the people at large. His advertiſement, which contains much ſound doctrine, runs thus:

'The ſucceſs of a dramatic piece on the ſtage, depends, ſays Voltaire, upon accidental circumſtances, but the day of publication decides its fate.

'Perſuaded of the truth of this remark, the author of the tragedy of Alfred would have ſubmitted his performance to the final judgment of the reader, without preface or apology, if he had not been adviſed, and indeed urged, to make a reply to ſome hoſtile criticiſms, which appear to have been founded upon prejudice and opinion, rather than reaſon and argument.

'It has been alledged, that the character of Alfred, in the tragedy, does not agree with the character of Alfred in hiſtory: "That the hero, the legiſlator, is degraded to a lover, who enters the Daniſh camp, from a private, not a public, motive, and acts the part of an impoſtor."

'In tragedy, if the ſubject be hiſtorical, an author is not permitted to introduce events, contrary to the great eſtabliſhed facts of hiſtory; for inſtance, in the tragedy of Alfred, the hero muſt not be killed, nor driven out of England by the Danes; but preſerving thoſe ancient foundations, as the piers of his bridge, the Author may bend his arches, and finiſh the fabric, according to his taſte and fancy, for the poet is at liberty, and it is the eſſence of his art, to invent ſuch intermediate circumſtances, and incidents, as he thinks will produce the moſt affecting ſituations. In this department, the poet's fancy is controuled by nothing, but probability and conſiſtence of character, the barriers of dramatic truth. Let us apply this principle to the point in diſpute.

'Alfred was a young man, when he fought the battle of Ethendune. The victory, which gave him poſſeſſion of the kingdom, muſt have been gained before he begun to model the ſtate. Is it improbable to ſuppoſe, that a young hero was in love? Is it inconſiſtent to repreſent the perſon, who was a legiſlator, when advanced in years, as a lover in his youth! Does it degrade the character of a hero to ſuppoſe, that he was in love with the princeſs, whom he afterwards married? Is it not rather injurious to his heroiſm to conclude, that he choſe a conſort whom he did not love? If this reaſoning is juſt, there will be no difficulty in vindicating the ſubſequent conduct of the hero. The dramatic and the real Alfred, are both involved in the charge of impoſture; both enter the Daniſh camp in diſguiſe; the previous events, as narrated in the tragedy, are nearly the ſame with thoſe mentioned in hiſtory. Alfred, for almoſt two years, had wandered through England, concealing himſelf under feigned names and characters. He lived in the midſt of

his enemies, by being ſuppoſed to be dead. Emerging from this obſcurity, he appears in the tragedy, and is informed of the alarming, ambiguous ſituation of Ethelſwida; his uſual ſtratagems preſent themſelves, one would think, naturally to his mind, extremely agitated, and prone both by temper and habit, to the moſt daring and romantic enterprizes. He reſolves to enter the Daniſh camp, to learn the fate of Ethelſwida, and obſerve the ſtrength and order of the enemy's army, before he ventures a deciſive engagement.

'The continued artifice is inevitable. The conduct of Alfred, in the camp of Hinguar; the manner in which he deceives the Dane, is extremely ſimilar to the conduct of Oreſtes in the Electra of Sophocles, which no critic hitherto has blamed. Oreſtes enters the palace of Ægiſthus, as the meſſenger of his own death, carrying an urn, which contains (he ſays) the aſhes of Oreſtes, whoſe untimely fate he moſt circumſtantially relates. The Grecian hero practiſes the deceit with an intention to kill the perſons whom he deceives. The Engliſh hero deceives Hinguar only to gain acceſs to Ethelſwida, without meaning to hurt the perſon of his enemy. To praiſe Sophocles, and blame the author of Alfred, for the ſame conduct, ſeems a direct contradiction, which can only be accounted for, in one way; an imaginary idea has been formed of the character of Alfred as an old mortified, aſcetic ſage, of ſpirit too ſublime and æthereal to deſcend to human paſſions or human actions. But the real as well as the dramatic Alfred was a young hero, a bard, a winner of battles, brave and magnanimous, but compelled by the preſſure of thoſe deſperate times, in which he lived, to practiſe a thouſand arts, to exiſt by ſimulation and diſſimulation. Whoever recollects and weighs theſe circumſtances, will, it is preſumed, readily pardon the artifice of Alfred, in the tragedy, and acknowledge that the *feigned* incidents of the piece are altogether conſiſtent with the true. If not, the author muſt be contented to labour under the imputation of an erroneous judgment, for he meant nothing leſs than to degrade the character of Alfred; on the contrary, finding in the records of a remote and barbarous age, a hero of great renown, but from the defect of his hiſtorians, involved in clouds and darkneſs:

*Qui caput inter nubila condit,*

he was tempted to ſeize his name, and diſplay his character in new ſituations connected with the old and well known events of his life and fortune. The play is printed as it was performed. An alteration has been made, in one ſcene, and ſent to the theatre, which, if the tragedy ſhould be reſumed or revived, may perhaps contribute to heighten its effect.'

Among

Among the '*feigned* incidents of the piece,' the counterfeit madneſs of Alfred's bride, Ethelſwida (by the bye, we do not admire the name, *Ethelſwida)* is not the leaſt beautiful. It is, we think, happily imagined as the means of ſhielding the captive princeſs from the amorous importunities of the victor Hinguar; and gives fu'l ſcope to the fancy of a poetical dramatiſt. We have ſelected this paſſage, therefore, as a ſpecimen not unworthy the Author of Douglas:

(*Enter* Ethelſwida, *with two women attending, fantaſtically dreſt.*)

*Alfred.* How beautiful ſhe is! O, piteous ſight!
Her frenzy's high.

*Hinguar.* Did ere thine aged eyes
Behold her equal?

(Ethelſwida *paſſes them, and advances to the front.*)

*Ethelſwida.* Eagles of the rock,
Lend me your ſounding wings; cherubs of heaven,
Who ſoar above the ſun, your pinions lend,
To bear me to my love.

*Hinguar (to Alfred)* Obſerve!

*Alfred.* I do.

*Ethelſwida.* The creſted ſwans were heard to ſing
A ſad lamenting ſtrain;
As floating with the ſtream, his corſe
Deſcended to the main.

*Hinguar.* Still of a lover loſt. I never heard
Her roving words tend to one point ſo long.

*Alfred.* Sorrow and rage exceſſive, both are madneſs.
Time always cures them, if the frame is ſound.—
She ſpeaks again.

*Ethelſwida.* My heart ſwells in my breaſt,
And ſtops my breath. Oceans of tears I ſhed,
And ſhake the high pavilion with my ſighs.
But neither ſighs nor tears give me relief.
(*To Hinguar.*) Thou keeper of the keys of death and hell,
Unlock the iron gate, and ſet me free.
Then I ſhall ſmile and thank thee.

*Hinguar.* Queen of beauty!
I am thy captive, and obey thy will.
To ſoothe the grief that preys upon thy heart,
My care has hither brought a bard divine,
Whoſe voice can charm the ache and agony,
Which ſpirits feel. He's gentle, mild, and wiſe,
And ſhall attend thy call.

*Ethelſwida.* I will not call him.
His garb is vile; I hate it.

*Alfred.* Hate not him,
Whoſe heart is tun'd to ſympathize with thine.
I ſhun the houſe of mirth, and love to dwell,
A conſtant inmate of the houſe of ſorrow.

(*Whilſt he ſpeaks* Ethelſwida *gazes and knows him.*)

*Ethelſwida.*

*Ethelſwida.* Then thou art not ſo wiſe, as would appear,
From thy white head, and grave habiliments.
*(Walks aſide in great emotion, Returns)*
If thou art fond and weak, and fooliſh too;
Why, ſo am I. We may conſort together,
And build ſtrong caſtles.
*Alfred.* Yes.
*Ethelſwida.* Thy harp ſhall move
The trees and rocks. In order they ſhall riſe,
As high as Babel's tower.
*Alfred.* Forthwith they ſhall.
*Ethelſwida.* Are all thy ſongs of melancholy ſtrain?
*Alfred.* The greater part.
*Ethelſwida.* Then thou haſt loſt thy love;
Elſe thou could'ſt ne'er have felt true melancholy.
I will not hear thee now. I'm poor in ſpirit,
And have not force to bear a ſtrong affection.
I chooſe a garland ſong, a lighter ſtrain.
*There liv'd a youth, by ſilver Thames,*
*Who lov'd the maidens fair;*
*But looſe, at large, the rover rang'd,*
*Nor felt a lover's care.*
We muſt not with one cenſure level all.
Some men are true of heart, but very few.
Thoſe live not long, they die before their time.
'Tis pity of them. Oh! *[walks aſide.*
*Hinguar.* A ſhow'r of tears
Faſt falling calms the tempeſt of her mind.
*Alfred.* 'Tis a deep-rooted malady.

We perfectly agree with the ingenious Writer, that 'preſerving ancient foundations, as the piers of his bridge, the Author may bend his arches, and finiſh the fabric, according to his taſte and fancy.' His *taſte* however may be cenſured as faulty, or inelegant; and his *fancy* may be too incorrect or eccentric. In the preſent inſtance, notwithſtanding the ſolidity of the main piers, we cannot, without reſerve, *praiſe the bridge we go over.* The centre arch, turned on the diſguiſe of Alfred, and the collateral arches, reſting on the loves of Alfred and Ethelſwida, are tolerably regular and beautiful; and the language is carved out into an elegant and ornamental balluſtrade; but the jealouſy of the Daniſh Queen-conſort, Ronex, and the intrigues of the attendant, Edda, form a clumſy abutment that calls off the eye from the beauties of the reſt of the pile. To drop the metaphor, we think that a better fable might have been raiſed on the received and popular circumſtance of Alfred's venturing into the Daniſh camp in the habit of a minſtrel. The drama, as it now ſtands, requires much more improvement than can poſſibly have been effected by the 'alteration of ONE *ſcene*.' The whole character and epiſode of Ronex is unpleaſing, and the *chamber-*

*maid*

*maid* conduct of Edda is ridiculous. There is also here and there an infelicity of expreſſion in the language, though the diction is, on the whole, much above the ordinary ſtyle of modern tragedy. We are inclined to believe that the fable was haſtily put together, and the dialogue as haſtily written; but the ſtory is ſo well calculated to receive further embelliſhment, and the Poet ſo capable of beſtowing it, that we ſhould rejoice to ſee a drama on the ſubject of Alfred, built by the ſame hand, on a more correct plan, and formed of materials more durable. With ſuch an alteration, 'the tragedy might be reſumed and revived;' for ſuch an alteration would moſt powerfully 'contribute to heighten its effect.'

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ART. XIII. *Review of the Canadian Freeholder.* Concluded. See Review for December.

AN argument ſtrongly inſiſted upon by the Americans, to juſtify their pretended exemption from taxation, is their want of repreſentation in the Britiſh ſenate. But this unluckily proves nothing, or proves too much. For as there are not above three hundred thouſand voters in the whole kingdom of England, by whoſe ſuffrage the repreſentatives of the people are nominated, it would follow upon theſe principles, that the Engliſh nation itſelf not being adequately repreſented, ought not to ſubmit to be taxed. The Americans are ſenſible of the force of this obſervation, and endeavour to elude it, by ſaying that however unequally the Houſe of Commons is conſtituted, yet, that every portion of land in England to the value of forty ſhillings, qualifying an elector, the repreſentation always bears a certain proportion to the poſſeſſion of property; and conſequently, that juſtice, and the ſpirit of the conſtitution, require that theſe privileges ſhould be extended upon the ſame terms to America, to place it upon an equal footing with the mother country. But this diſtinction is, according to our author, more ſpecious than juſt; ſince the Queſtion is not an enquiry into the abſtract ſpeculative nature of government, but muſt be decided by an hiſtorical examination of the conditions, upon which the firſt ſettlers in America emigrated from their own country. But as theſe original ſettlers claimed neither right nor property, except by the permiſſion of the crown, and as the crown was by no means obliged to model the American, by the pattern of Engliſh tenure, it is very evident that there is, in this reſpect, no analogy between the two countries, and conſequently that this argument is defective.

Another objection made by the Americans, is their diſtance from the ſeat of government, and their having no methods of reſtraint upon the legiſlators; from which reaſons they conclude, that they ſhould be perpetually expoſed to ſee their intereſt neglected or ſacrificed. But when it is conſidered, that the intereſt

tereſt of one country is ſo intimately blended with that of the other, that it can never either ſuffer or proſper alone, the intercourſe which the two nations have by means of commerce, and the difficulty, which a Britiſh government could not be ignorant it would meet with, to enforce any oppreſſive act in the colonies, the fears ariſing from theſe conſiderations will appear viſionary. Experience has evinced, that nothing is ſo difficult as for the different houſes of aſſembly which govern the colonies, to concur in any general project of impoſing a tax, even from the moſt important motives; and as juſtice and reaſon require, that every part of an extenſive empire, ſhould contribute to the common defence, our Author thinks, that the power of raiſing the neceſſary contributions, can no where be ſo uſefully and ſecurely depoſited, as in a Britiſh parliament.

How far theſe arguments may be concluſive upon the ſubject, or how far the acquieſcence of one country under a government, which has evidently departed from its original principles, by confining to a ſmall part of the people, that power of chuſing its own governors, which the whole nation has an indiſputable right to ſhare, ought to be a precedent for another, it is not our buſineſs to determine. But although, we wiſh rather to add additional force to the arguments which are alleged in favour of our country, than diminiſh their efficacy, our reſpect for truth obliges us to obſerve, that the right which nature has given to every portion of mankind, to judge for themſelves, and repel oppreſſion, can neither be deſtroyed nor limited by precedent. Should there ever arrive a time, when government being corrupted at its very ſources, the liberties of this nation ſhould be infamouſly expoſed to a ſeptennial auction; ſhould the repreſentatives of this people, openly become the penſioners and ſycophants of the crown, inſtead of the aſſerters of the people's rights; ſhould the public magiſtrates of every rank, inſtituted to explain and defend the laws, baſely league themſelves to undermine their authority; in ſuch a ſtate of things, ſhould it ever arrive, it may be the intereſt of a nation, which retains neither courage, honour, nor patriotiſm, to ſubmit, but ſuch an example ought never to be urged, and never can be imitated by a wiſe and uncorrupted people.

Our Author then proceeds to examine the ſcheme which has been propoſed, by many friends to the two countries, for compoſing the preſent unnatural conteſt, that of admitting American repreſentatives into the Britiſh ſenate. This, he thinks ſo juſt a requeſt, that it would not have been refuſed, even by thoſe miniſters who firſt adopted the plan of taxing the colonies. He vindicates it from all the objections which have been made to it, from the difficulty of execution, as well as from the ridicule with which it has been treated by Mr. Burke, in his pamphlet,

pamphlet, called, "Obſervations on a late State of the Nation." Upon the whole, he thinks it equally juſt and feaſible, calculated to ſilence the moſt factious part of the Americans, and to gain thoſe who with a leſs determined hatred to the government, are apprehenſive for their country, liberties, and intereſt, although, from the preſent hoſtile diſpoſitions of the two contending nations, there appears little probability, that ſuch conciliatory meaſures will be propoſed by the one ſide, or accepted by the other.

The next inquiry is, how far it is eligible to attempt to ſubdue, and when ſubdued, to retain America by violence. And here we cannot but lament that our Author, though he wrote before the mutual jealouſies had terminated in ſo fatal a manner, ſeems to be inſpired with a prophetic ſpirit. After deciding that nothing can be more inconſiſtent, with the generous ſpirit of a free country, than to govern by a mercenary ſtanding army, that fatal inſtrument of every tyrant, that enemy of human nature, and the common rights of all the ſpecies, he foretels that ſuch an attempt would prove ineffectual from a variety of cauſes which he enumerates; and that even could it ſucceed, it muſt end in the ruin and ſlavery of the conquerors.

*——Nec lex eſt juſtior ulla,*
*Quam necis artifices arte perire ſuâ.*

The enſuing pages contain the hiſtory of the ſtamp-act; the repeal of that act; the impoſition of new duties by the preſent miniſtry, and the notable ſtratagem of ſurpriſing the Americans into compliance, by landing teas in their reſpective ports, and an irreconcileable hatred lighted up between the two kindred nations, for the honourable purpoſe of ſupplying the deficiencies which the Eaſt India company met with in their ſales. The conduct of the Americans upon this occaſion, is too well known to need illuſtration, as well as of the government, who equally unfortunate both in their compliances, and in their firmneſs, foſtered the ſpirit of oppoſition and revolt, at a time when it might have been effectually cruſhed, by their wavering and puſillanimous councils; and when it was become irreſiſtible, wiſely choſe to exaſperate inſtead of ſoothing, to unite the diſcordant colonies in the common purpoſe of ſelf-defence, by ſhewing them that a Britiſh parliament eſteemed nothing too ſacred to be ſacrificed to their revenge, and to ſever the vaſt continent of America from its parent ſtate. Our Author's reflexions upon theſe ſubjects, as well as upon the Boſton port and Quebec acts, are equally juſt and liberal; and prove, that if he is a candid examiner of the claims of the revolted colonies, he is no tool of power, nor enemy to human liberty.

Here follow many judicious obſervations, upon the miſchievous conſequences of the Quebec and Boſton port acts, in alienating

nating the minds even of that party among the Americans, who were ſuppoſed to be in the intereſt of the government. He then ſets forth the neceſſity of repealing theſe obnoxious acts, as a foundation for reconciliation, and either giving up the article of taxation, or admitting American repreſentatives into the Britiſh houſe of commons.

The concluſion of this work, contains an hiſtory of the 4½ per cent. duty, which was attempted to be levied upon ſome of the Weſt-India iſlands, by the authority of the crown. The Author here aſſembles every circumſtance which can elucidate this claim, in reſpect to each of the iſlands ſeparately, and adds ſome propoſals of his own, for the future regulation of this branch of the royal revenue, in ſuch a manner as may put an end to the complaints, which have hitherto been made againſt it. But as we have allotted a larger ſpace than uſual to this publication, we ſhall refer our Readers to the work itſelf, for the particulars of this important diſquiſition. Upon the whole, we recommend this book to ſuch of our Readers, as are yet unſated with American controverſy, as a work full of uſeful information, written in a perſpicuous ſtyle, and directed by a ſpirit of candour and impartiality. And here we ſhall take our leave of the Author, with the hope that he will fulfil his promiſe, and preſent us with a ſecond part of the Canadian Freeholder, not inferior to the firſt.

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ART. XIV. *Choix des Memoires de L'Academie des Inſcriptions et Belles Lettres, en trois Tomes.* 4to. 3 l. 3 s. Becket, &c. 1777.

THE labours of philoſophical and literary ſocieties open an extenſive field for judicious ſelection. Theſe performances are extremely voluminous; and the articles which they contain, are not more various in kind, than different in merit. It is expected, that each *Academician* ſhould not only offer to his aſſociates ſome fruit of his ſtudies, but ſhould exhibit to the public ſome proofs of his abilities. Theſe duties, which all are alike called to perform, a part only are capable to fulfil. The productions of a few learned and ingenious men, throw luſtre on the body to which they belong. While they acquire the reſpect of their aſſociates, they excite the admiration of their countrymen. They pleaſe and intereſt by the novelty of their ideas, the depth of their reſearches, the elegance of their diction, and the force of their expreſſion. It is uſeful therefore, to collect in one work thoſe ſcattered rays, which brighten the natural gloom of philoſophical and literary memoirs; and, when this taſk is executed with the judgment and taſte, conſpicuous in the preſent ſelection, it is difficult to offer a more valuable preſent to the public.

The

The original Editors of theſe academical labours, were ſenſible of the neceſſity, for making a diſtinction between articles of different degrees of merit. Thoſe which are moſt intereſting, they give at full length in the words of their authors; while they are ſatisfied, with offering an analyſis of ſuch productions as appeared leſs curious and important, and this analyſis is contained in what is called the hiſtorical part of the work. Although they have thus lopped off many ſuperfluities, the greater part of the diſcourſes which they have publiſhed, are ſtill very little adapted to the purpoſes of general entertainment or inſtruction. They relate to national antiquities, inſcriptions, medals, and other ſubjects, which, while they intereſt the Frenchman or the antiquary, are deemed extremely unimportant by the public at large. The learned and judicious Editor of the preſent work, has, with great propriety, intirely omitted all ſuch matters; and by publiſhing thoſe articles only, which explain the general principles of taſte and literature, or illuſtrate the claſſical writings of Greece and Rome, which will ever be the ſtandards of both,—he comprehends in three volumes all that is material, or intereſting to the bulk of readers, in the formidable ſeries of thirty-ſeven.

The French philoſophy has been obliged to yield the prize to that of a neighbouring nation. The French poets, hiſtorians, and moraliſts, are equalled at leaſt by thoſe of Italy and England. In works of original genius and invention, France has no juſt claim to ſuperiority; but in matters of taſte and criticiſm, her fame is unrivalled. The preſent publication contains the combined labours of the moſt ingenious men in that kingdom, on thoſe ſubjects in which the French chiefly excel; and thus offers the moſt complete and elegant collection of critical and miſcellaneous knowledge, that is to be found in any language.

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# MONTHLY CATALOGUE,
## For FEBRUARY, 1778.

### POLITICAL.

Art. 15. *The R—l Regiſter; with Annotations by another Hand.* Vol. I. 8vo. 2s. 6d. ſewed. Bew. 1778.

'IT has been confidently aſſerted," ſays the *Editor* (we muſt not, on this occaſion, ſay *Author*) in the *Introduction*, 'and generally believed, that a perſon in the higheſt rank does amuſe himſelf with noting down his opinions of thoſe, whom he employs in the S——, or meets in the Dr—g R—m;—that he minutes the particular tranſactions of internal and external government, with regular accounts of ſuch intelligence as he procures from thoſe officially employed, or by other means; and that he commits to paper his obſervations and opinions on public affairs and private concerns, with his

diſſatisfactions, approbation, hopes, fears, predictions, &c.—How far this idea may be founded in truth, I cannot pretend to determine; I can only declare that I have in my poſſeſſion a large collection of manuſcripts, which anſwer in every particular to this deſcription; all of which ſhall, as my leiſure ſerves me, be faithfully publiſhed.'

This will intimate the nature of *the ſcheme*. How far the Public may be, or have been *, ſtruck with the thought, is unknown to us; but there is novelty in the deſign, and the execution is neither contemptible in itſelf, nor (on the whole) diſhonourable to the ſuppoſed R--y--l Regiſter-keeper. But a *ſpecimen* will beſt ſpeak the character, and exhibit the manner, of the performance:—Take, then, the E— of S——.

'The art of robbing vice of its diſguſt, and throwing around it the mantle of convivial pleaſure, belongs in a very peculiar manner, to this nobleman. I underſtand, that from his youth to the preſent time, he has proceeded in one uniform, unbluſhing courſe of debauchery and diſſipation. His converſation is chiefly tinctured with unchaſte expreſſions and indecent alluſions; and ſome have aſſured me, that if theſe were to be omitted by him, much of his wit, or, at leaſt, what is called his wit, would be loſt.

It was, moſt certainly, a very ſerious buſineſs, and yet I could not help ſmiling at being informed of this nobleman's riſing in the —— of ——, and making a grave, laboured ſpeech againſt a blaſphemous production of Mr. W——. Surely it was very *mal-à-propos*, as the whole kingdom muſt ſuſpect his ſincerity in the buſineſs, and even his friends could not but feel the ridiculouſneſs of his ſituation †. He is, however, an able and an active miniſter; his abilities are univerſally acknowledged; and although I have, at times, been not quite ſatisfied with him; (for an immoral character will never poſſeſs my entire confidence;) yet, on due examination, I have found him deſerving the high ſtation he poſſeſſes. If he was to quit the ————, I know not where I ſhould find ſuch an able ſucceſſor.'

'It is a great imperfection in government, that a **** who is under the influence of religion, and feels the comforts and neceſſity

* The book has been publiſhed about a month.

† They did indeed!—Nay, I will venture to aſſert, that however the ſolemnity of the ſubject and the aſſembly might chain down gravity upon the faces of his audience, the ſolemnity of the ſpeaker did not leave a ſerious mind among them. Every one will, I believe, agree with me in this opinion, who reads the exordium of the oration, which was to the following purport:'

"I have a paper in my hand, ** whoſe contents are of ſuch a horrid and deteſtable nature, that I almoſt wonder it did not draw down the immediate vengeance of heaven (here he lifted up his pious eyes) upon this nation.——* *, this ſhocking compoſition may be ſaid to contain two parts; *a blaſphemous* and a *bawdy* part. I ſhall not ſhock the many Right Reverend ——s who are preſent with a recital of the *former*;—to ſave their ſacred bluſhes, I ſhall confine myſelf to the latter,"—&c.'

of

of it, should be prevented from making a ſenſe of it and its ſanctions a neceſſary qualification in his ſervants ‡. The friends of this noble perſon, who partake the mirth and good humour of his jovial hours, have, no doubt, a great regard for him; but he is an unpopular character with the nation in general.'

'I have been informed that he was ſeriouſly affected at the treatment he met with from the young men at *C*——, when he was candidate for the office of *H*— *S*—— to that univerſity. It muſt, indeed, be extremely mortifying to a man, who means to be young as long as he lives, that the whole youth of a large univerſity ſhould not only treat his name with contempt, and haraſs his friends with an unpopular cry, but mark his perſonal appearance with the moſt confirmed and open diſapprobation *.—I am ſorry for theſe things,—but he is certainly a good miniſter!

Art. 16. *Two Tracts on* CIVIL LIBERTY, *the War with America, and the Finances of the Kingdom.* By Richard Price, D. D. F. R. S. A new Edition, with *Corrections* and *Additions.* 8vo. 5 s. Sewed. Cadell. 1778.

For the *Additions* now made to Dr. Price's two celebrated tracts, ſee the next enſuing article.

Art. 17. *The Introduction and Supplement* to the two Tracts on Civil Liberty, &c. By Dr. Price. 8vo. 1 s. 6 d. Cadell.

Theſe Additions, &c. are ſold ſeparately, to accommodate the purchaſers of the former editions of the Tracts.

The *Introduction* contains a brief hiſtory of bills for examining public accounts,—remarks on the origin of government,—the political principles of the Diſſenters,—and the Archbiſhop of York's ſermon before the ſociety for propagating the goſpel in foreign parts, Feb. 21. 1777. His Grace's political principles are here treated with a degree of ſeverity, for which the Doctor ſeems to have had ſufficient provocation, as he conceives himſelf to have been obviouſly glanced at in the ſaid ſermon. The Doctor particularly falls upon the favourite high-church ſcheme of ſending biſhops to America. A wag reading this paſſage in a coffee houſe, expreſſed

‡ If this ſhould be owing to an imperfection in our government, which I cannot think, it muſt be in a very ſhattered condition, indeed. The tide of corruption, it is true, bears ſtrongly againſt it; and Virtue ſeems to ſhrink back from the torrent.'

* I will endeavour to recal this ſingular circumſtance to the remembrance of the Reader!—When this nobleman was candidate for the abovementioned honours of the univerſity of —— in oppoſition to Lord H——, the whole body of ſtudents, a very few excepted, exerted their utmoſt oppoſition to him, and treated his ſupporters with the moſt avowed inſults.——In T—— college, particularly, when a ſumptuous, public entertainment was provided by the head of it for the unpopular candidate; as ſoon as grace was pronounced, all the ſcholars, &c. to the number of forty, immediately quitted the hall.—This dignified mark of contempt made, I believe, the ſoup of that day and ſome ſucceeding ones, very bitter to his Lordſhip.'

his astonishment at the Doctor's opposition to this plan: 'I wish,' said he, 'the bishops were all sent to America.'

In animadverting on the Archbishop's discourse, Doctor Price has the following observation, with respect to his Grace's *feelings* on the subject of America; for which the good Doctor thus expresses his kind *concern*:

'I cannot help thinking,' says he, 'with concern of the learned Prelate's feelings. After a prospect long dark, he had discovered a ray of brightness, shewing him America reduced, and the church triumphant; but lately that ray of brightness has vanished, and defeat has taken place of victory and conquest.—And what do we now see?—What a different prospect, mortifying to the learned Prelate, presents itself? A great people likely to be formed, in spite of all our efforts, into free communities, under governments which have no religious tests and establishments!—A new æra in future annals, and a new opening in human affairs, beginning among the descendents of *Englishmen*, in a new world!—A rising empire, extended over an immense continent, without BISHOPS,—without NOBLES,—and without KINGS.'

With regard, however, to a freedom from *religious tests*, under the new government in America, the Doctor candidly mentions one exception to the fact. 'The new constitution,' says he, 'for Pensylvania (in other respects wise and liberal), is dishonoured by a religious test. It requires an acknowledgment of the divine inspiration of the Old and New Testament, as a condition of being admitted to a seat in the house of representatives; directing, however, at the same time, that no other religious test shall *for ever* hereafter be required of any civil officer!'—This, the Doctor adds, has been, probably, an accommodation to the prejudices of some of the narrower sects in the province; to which the more liberal part have, for the present, thought fit to yield!'

The *Supplement* contains Dr. Price's additional observations on schemes for raising money by public loans; with a summary view and comparison of the different schemes. This, considering the present state of our finances, is a very important *addition*, and highly interesting to the public.

## AMERICAN CONTROVERSY.

Art. 18. *The Case stated on philosophical Ground between Great Britain and her Colonies*, &c. 8vo. 2s. Kearsley. 1778.

This philosophical, poetical, rhapsodical politician is a vehement advocate for the independency of the colonies: he abounds in hard words and unintelligible expressions;—but, in our apprehension, he is totally deficient in the qualifications necessary to the stating the very important and interesting case between Great Britain and her colonies.

Art. 19. *Thoughts on the present State of Affairs with America and the Means of Conciliation.* By William Pulteney *, Esq. 8vo. 2s. Dodsley, &c. 1778.

This very candid thinker appears to have written on purpose to prepare our minds for a plan of reconciliation; which it is much to

* Member of Parliament for Shrewsbury.

be

be apprehended, will, nevertheleſs, come too late to prevent the loſs of America. He obſerves that 'the *late events* in America ſeem to have occaſioned *ſome degree of pauſe*; and that he holds it the duty of every impartial man to ſeize that favourable moment of laying before the public ſuch lights as he may think of ſufficient importance to call for their attention.' We do not however find any new lights in this performance; but if the fever of the public ſhould be abated, and men's minds better diſpoſed for conſideration, old *lights* may become *new*;—and reaſons may ſeem to have weight, which, like American petitions, have, during the ardent fit, been treated with mammerited contempt.

*Mr.* P. ſtates the principal points in diſpute, very fully and impartially;—he ſhews clearly that the Americans in general had no ideas of independence before our plan of taxation; that they had very good reaſons to dread the conſequences of the mode of taxing them without repreſentatives †, which was adopted here, and that upon the whole they have behaved like men of ſpirit;—and as they do not chuſe to be beaten, we ought to ſhake hands, and make a laſting alliance with them, upon as good terms as we can.—On the other hand he ſays, our miniſtry are good ſort of people too; that they meant well; but unhappily expreſſed their good meaning in very ambiguous phraſes.—He makes the beſt apology in his power for their violent meaſures; and endeavours to heal our deep and agonizing wounds with the balſam of favourable repreſentations, and apparent impartiality.

In the appendix to this pamphlet there are ſome letters written by *Dr. Franklin* to *Governor Shirley*, ſo long ſince as in the year 1754; in which the objections of the Americans to their being taxed in the Britiſh Parliament are ſo fully, ably, and clearly ſtated, that, as our Author ſays, thoſe who read them with attention, will probably think that hardly any thing new has ſince been ſuggeſted upon the ſubject.—And we will venture to add, that if the early and repeated repreſentations of this *truly great and enlightened mind* had been attended to as they ought to have been, we ſhould not now have been lamenting the loſs of thouſands of men, and millions of wealth; and trembling with apprehenſions of the approaching diſſolution of the Britiſh empire.

Art. 20, *Plan of Re-union between Great Britain and her Coloniet.* 8vo. 3*s.* 6*d.* ſewed. Murray. 1778.

This outrageous miniſterial politician is bleſſed with a lively imagination, ſtrong paſſions, and a plentiful lack of wiſdom. He ſays, '*Price* ſhews himſelf a traitor againſt ſociety, virtue, and religion, in every line; yet could find people to circulate fourteen editions of the dull poiſon in three months.'—And after this modeſt cenſure in his preface, our Author has the aſſurance, in the firſt paragraph of his book, to claim a right to indulgence and candour! The day for his wild ideas of parliamentary ſupremacy, and abuſe of the Ame-

† This gentleman has, particularly, explained the difference between taxing an unrepreſented Briton, and an unrepreſented American, more fully and clearly than moſt of the many writers who have undertaken to diſcuſs this generally miſtaken point.

ricans is paſſed over; the diſeaſe which made ſuch traſh palatable begins to abate.—We are come to a *ſolemn pauſe* in our affairs—and may perhaps now be inclined to open our ears to the voice of reaſon and humanity; which has been too long drowned in the over-bearing clamour of intereſted and hireling politicians.

'The preſent diſpute can never be ended to the advantage of either party, unleſs Britain ſhall *preſcribe* the terms. To point out the propriety of generoſity in theſe terms, is one great deſign of the following eſſay.—The nobleſt feelings of a *conqueror* are, when he reſolves to adopt the *vanquiſhed* into liberty and freedom.' So ſays our Author; and conſidering the preſent ſtate of things, thinkeſt thou not, gentle Reader, that it is right ſeaſonably, generouſly, and nobly ſpoken!

Art. 21. *Remarks upon General Howe's Account of his Proceedings on Long Iſland in the Extraordinary Gazette of October 10th 1776.* 8vo. 1s. Fielding & Walker.

Blames general Howe for not permitting the troops to ſtorm the lines at Brooklyn; by which this Author thinks our opportunity was loſt, of cruſhing the rebellion at once.—He ſays, 'Had the commander in chief choſen to follow the judgment of the other generals, and ſtormed the lines, the rebel army was at their mercy, and *the war would have been at an end.*—The terror of the foreign troops was then freſh, and operated in its full force; and the rebels *never would have got men to enliſt in another army* to oppoſe theirs.—Whether general Howe acted wiſely, in not expoſing the troops at that time to the attack of a place which he might gain poſſeſſion of with leſs riſque, muſt be left to the diſcuſſion of military men who were upon the ſpot, and knew all the circumſtances of both armies; but the opinion that the entire defeat of the army in Long Iſland would have put an end to the rebellion, is mere preſumption; and, conſidering the ſtate and temper of America at that time, deſtitute of probability.

The Gazette referred to is printed at length, and makes up above one-third part of this puny production.

Art. 22. *Conſiderations on the preſent State of Affairs between England and America.* 8vo. 1s. Nourſe.

Againſt the American war; ſenſible, not violent in favour of the colonies; totally againſt allowing their independency; abounding in new remarks, and offering heads of a plan for an accommodation, the terms of which, perhaps, will be deemed, as matters are now ſituated, more favourable to the mother country, than ſhe has, at preſent, any great reaſon to expect. We approve the independent ſpirit of the Author, and we will give his *dedication* to Lord North, entire, as a ſpecimen of his ſtyle, which is rather *free* than elegant.

My Lord,

HAVING, on a former occaſion, expreſſed an approbation and confidence in your lordſhip, as a miniſter, which your Lordſhip very ſoon after convinced me was TOTALLY *unmerited*; I take this occaſion to *retract* that praiſe which I am ſorry, for the intereſt of this country, was ſo ill founded! In ſuch a ſituation, your Lordſhip cannot wonder that I do *not* ſubſcribe myſelf

Your Lordſhip's moſt obedient humble ſervant,

January 1778. The AUTHOR.

PHILO-

## PHILOSOPHICAL.

Art. 23. *An Analyſis of the Electrical Fire*; ſetting forth, from the Lecturer's own Experiments, that it neither attracts, nor repels; nor is attracted, or repelled, by points; or, any other way; is not material, nor inherent in bodies, nor in the clouds, &c. &c. &c. By Thomas Kirby. Printed for the Author. 8vo. 6d. Sold by White. 1778.

This is a poor, ignorant, and, inoffenſive creature, who ſpeaks ill of nobody, except us *Monthly Reviewers* †,—and that is next to nothing—whom he charges with having had malevolent deſigns againſt *ſcience itſelf*, in the account we formerly gave of ſome nameleſs and forgotten pamphlet of his; which was, ſays he, 'attacked by the *Monthly Reviewers*, in one of the moſt malevolently deſigned criticiſms, *againſt ſcience*, that ever diſgraced literature.'—He tells the Reader, however, that he expects 'to hear from theſe gentlemen again.' He does not ſeem to be aware that he has taken an infallible method to procure a ſecond audience.

The *Royal Society* ſeem to have joined us in this conſpiracy *againſt ſcience*. Speaking of the cauſe of the preceſſion of the equinoxes, he ſays that 'Julius Cæſar, Pope Gregory, and our own aſtronomers, have all foiled themſelves at it.—In my *Eſſay on Criticiſm* ‡, I publiſhed the real cauſe, and ſent one of the pamphlets to the *Royal Society*; and although it is eighteen years ſince, the truth of it has never been acknowledged by any one, that I have heard of, excepting my unknown friend, *Philomath*.—But ſome, who have ſeen it, perhaps are aſhamed to own it, as it explodes all the *ſpheroidical nonſenſe* of Sir *Iſaac*.'—He talks too of having there evinced the *abſurdity* of the theory of the tides, more perhaps, than it deſerves; the nonſenſe of which '*is all Sir Iſaac's own*.'

In the preſent treatiſe, Mr Kirby, to uſe his own language, gives us plenty of *electrical nonſenſe*, all his own. The *Lecturer* mentioned in the title page, it is to be obſerved, is not the Author himſelf, as ſeems to be there intimated; but a perſon at whoſe courſe he ſaw ſome electrical experiments exhibited above *thirty* years ago; at which time, he tells us, moſt of theſe remarks were made; and ſince which time he has never, he owns, been maſter of an electrical apparatus; nor indeed appears even to have ſeen one. He talks of ſteel and iron being, perhaps, in one of the firſt claſſes of *electrics*;—of his having heard that a ſlight ſhock was *once* produced 'from rubbing on a *gun barrel*;—of fire not being *material*, &c.' In ſhort, the poor man is totally ignorant of the moſt common experiments in electricity; and we take this opportunity of telling him ſo, not out of 'malevolence,' but REAL KINDNESS.

## DRAMATIC.

Art. 24. *Poor Vulcan*; a Burletta, in Two Acts. As performed at the Theatre Royal in Covent Garden. 8vo. 1 s. Kearſly. 1778.

A very tolerable imitation of the popular dramas of Mr. O'Hara.

† Our critic here forgets that Sir Iſaac Newton comes in for a ſhare of Mr. Kirby's abuſe. *Edit.*

‡ Vid. Rev. vol. xviii. p. 181.

Art. 25. *The Cozeners*; a Comedy, in Three Acts. As it is performed at the Theatre Royal in the Haymarket. Written by the late Samuel Foote, Esq; and now published by Mr. Colman. 8vo. 1 s 6d. Cadell. 1778.

Art. 26. *The Maid of Bath*; a Comedy of Three Acts. By the late Samuel Foote, Esq. 8vo. 1 s. 6d. Cadell.

A greater critic than the Reviewers, we mean the Lord Chancellor, having passed his judgment on one impression of these comedies; the proprietor, Mr. Colman, has submitted the present impression to us and to the Public. Of his own edition he speaks thus:

'Some copies of spurious impressions of this comedy, and of the Maid of Bath, having been printed and circulated before the application to the Court of Chancery for an injunction, it has been thought advisable, in vindication of the property of the Editor, as well as in justice to the deceased Author, immediately to commit to the press genuine editions of the two dramatic pieces abovementioned, together with the Comedy of the Devil upon Two Sticks, which had been also, without authority, advertised for publication.

'On inspection of the spurious impressions, it appears that all the errors of careless and ignorant transcribers are there religiously preserved; and all the additions and improvements, made by the facetious Writer, are omitted. Many instances of this will occur on perusal of this Comedy; in which, besides the restoration of several passages always spoken on the stage, the Reader will find a whole scene, at the end of the First Act, and another, still more entertaining and popular, at the beginning of the Third; both which were wholly wanting in the spurious impressions.

'Unauthorized publications are not only always detrimental to private property, but commonly prove injurious to the Public; for the copies being obtained by clandestine and indirect means, are, for the most part, as has happened in the present instance, incorrect and imperfect.'

These two Comedies, in consequence of their having been *orally* published on the stage for some years past, are so familiar to the Public, that a comment on them is almost superfluous. They abound with that whim and pleasantry which distinguished the Author, who was as negligent in the conduct of his dramatic fables, as he was warm in the pursuit of character. The comic personages of Aircastle in the Cozeners, and of Flint and Lady Catherine Coldstream in the Maid of Bath, are conceived and written in a vein of humour peculiar to the facetious and irregular Writer.

## POETICAL.

Art. 27. *Bagley*; a Descriptive Poem; with the Annotations of *Scriblerus Secundus*. To which are prefixed, by the same, Prolegomena on the Poetry of the present Age. 4to. 3 s. Bew. 1778.

Not *Scriblerus Secundus*, but *Scriblerus Nothus, Scriblerus Vagrans et Suppositius*. It is highly disagreeable to us to find the name and honours of our old friend and correspondent assumed by such a pigmean critic as this: and, certes, were he not now investigating the interior parts of Ethiopia, he would feel sore wrath and excandescence.

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The poem itſelf is one of the moſt fooliſh things imaginable. No fewer than thirty-ſix dull, diſmal pages are employed (as it appears from the notes, for it is impoſſible to find it out from the text) to burleſque our modern poetry, particularly the prevailing taſte for *figurative expreſſion*. In ſhort, the Author is ſuch a fumbler in his attempts on that ſhy nymph IRONY, that we would adviſe him to give up the idea of publiſhing his next propoſed *Scriblerus Secundus*, for fear of the flagellations of our venerable friend.

Art. 28. *Sonnets and Odes*, tranſlated from the Italian of Petrarch; with the original Text, and ſome Account of his Life. 12mo. 3 s. ſewed. Davies. 1777.

To tranſlate Petrarch is a taſk for the firſt poetical abilities, ſupported by the trueſt and moſt delicate judgment: but it is a taſk of the forbidding kind. Interwoven with the fineſt poetical imagery and ſentiment, there are ſo many trifling conceits, that the labour of ſelection and excluſion would be at once tedious and difficult. The little that this author has done toward tranſlating him, is done badly, and what he calls *ſome Account* of the Author's life, would diſgrace the pen of an apothecary's apprentice.

Art. 29. *Prayer*; a Poem. By Samuel Hayes, M. A. late Fellow of Trinity College, Cambridge. 4to. 1 s. Dodſley.

This Writer complains of the 'wayward fleſh' and original ſin, and the Pope, and of a 'phariſaic knave' called Claudius; and, in truth, we muſt own that his complaints are—*very heavy!* The poem, however, obtained Seaton's prize, for the year 1777.

Art. 30. *Prophecy*; a Poem. By the Rev. Samuel Hayes, M. A. 4to. 1 s. Dodſley.

Mr. Hayes ſeems determined to ſtart from the winning poſt, and begins here, too, with original ſin; but when he ſpeaks of our good mother Eve's ſuffering 'the ſorrows of conception,' we apprehend he forgets himſelf.—Having been Fellow of a college, he miſtook conception for childbearing. Any one elſe would have known that ſorrow had little to do with the former. The poem ranks in merit with that on Prayer, and, of courſe, obtained the prize *.

Art. 31. *The Fate of Lewellyn*; *or, the Druids Sacrifice*: a Legendary Tale. To which is added, the Genius of Carnbre, a Poem. By a young Gentleman of Truro-School. 4to. 2 s. 6 d. Dilly. 1778.

School-boys ſhould be encouraged to ſcribble, but ſhould not be ſuffered to print. The exerciſe of young imagination is always uſeful, but the indulgence of youthful vanity is often dangerous. We have here nothing to praiſe but the Author's diligence; and all we ſhall condeſcend to blame, is the conduct of his maſter, who ought to have ſaved his bloſſoming pupil from the public eye.

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* For the year 1776;—Maſter Reviewer has put the *firſt laſt*.
Printer's Devil.

Art.

Art. 32. *The Garrulous Man*; a Parody upon *L'Allegro* of Milton. Addreſſed to Mr. and Mrs. Miller. 4to. 6d. Bath printed. Sold by Dodſley.

*Vive la bagatelle!* ſhould this Writer have put on his title-page; for a more empty bagatelle have we no *fear* of finding.

Art. 33. *The Auction*; a Town Eclogue. By the Honourable Mr. ———. 4to. 1s. Bew. 1778.

'Half-dreſs'd and unberoug'd ſhe haſtes away,
And weeping, bellows, in diſtracted tone.'——

Somebody has called Patience a ſleepy virtue, but that Somebody was never, certainly, a Reviewer. In ſhort, we have been ſo peſtered with this ſort of traſh, that, though proclamations have not of late been very ſucceſsful, we muſt iſſue the following,

BY THE REVIEWERS,
A PROCLAMATION.

Whereas it hath been repreſented to us, upon the oaths of ſeveral of our truſty and well-beloved bookſellers, that certain journeymen taylors, ſhoemakers, barbers, Spitaldfields-weavers, and other handicraftſmen, and that certain apprentices, ſhopmen, &c. have aſſembled in certain clubs, called Spouting-clubs, and, having there intoxicated themſelves with porter and poetry, have preſumed to make rhymes, and diſcharge them on the Public, under the title of *'Squires* and *Honourables*, &c. &c. to the great annoyance of ſaid Public, and of us, the ſaid Reviewers; WE do hereby ordain and decree that every ſuch journeyman taylor, ſhoemaker, barber, Spitalfields-weaver, or other handicraftſman, and that every apprentice, ſhopman, &c. ſo offending in future, ſhall, for every ſuch firſt offence, be chained to the compter, for a ſpace, not exceeding twelve, nor leſs than ſix days; and that they and each of them ſhall, for every ſuch ſecond offence, be not only chained to the compter for the ſaid ſpace of time (more or leſs) but be obliged to wear bobwigs, and flapped hats without girdle or buckle, for the ſpace of ſix months.

Given under our hands at the corner of the Adelphi, this 16th day of February, in the 29th year of our reign.

Signed, SCRIBLERUS.

MISCELLANEOUS.

Art. 34. *The Caſe of the Commiſſary General of Proviſions*, and Stores of the Province of Quebec, &c. 8vo. 6d. Fielding and Walker.

In June, 1768, John Chriſtopher Roberts, Eſq; was appointed, under the Great Seal, to the place abovementioned; but, in 1776, he, to his great ſurprize, found himſelf ſuperſeded, by a new appointment of a Mr. Day to the ſaid office; without any reaſon aſſigned, to the complainant, for ſuch treatment.

This Pamphlet ſets forth, more particularly than our limits will allow us to do, the nature and extent of the injury ſuſtained by Mr. Roberts; with ſome aggravating circumſtances; among which, the *inſolence of office* is not the leaſt.—As, however, his deprivation does not appear (according to the opinion of Meſſ. Dunning, Glynn, and

ſeveral other eminent Counſel) to be legal, we preſume that *relief*, in ſome mode or other, will be allowed him.

Art. 35. *The Miller and Farmer's Guide: containing plain and eaſy Tables*; which will be found of excellent Uſe to Factors, Millers, Farmers, and all concerned in the Wheat Trade; eſpecially to thoſe in and about Chelmsford, and elſewhere, who buy or ſell Wheat by what is commonly called Three Peck Weight. To which are prefixed ſome uſeful Obſervations. Recommended to the Attention of both the Miller and Farmer. By Thomas Wood, Billericay Mills. 8vo. 2s. 6d. Chelmsford printed, 1777.

One of the few books that are uſeful to people in the inferior ranks of ſociety. The tables appear, as far as we may conclude, from the few of them that we have examined, to be as accurately executed as they are judiciouſly deſigned.—The utility of the work is thus ſet forth by Mr. Wood himſelf, in the Preface:

'When I firſt began this work, I intended no more than to compoſe ſome tables for my own uſe; but ſhewing them to ſome Millers and Farmers, they greatly importuned me to publiſh them.

'It is common, and indeed natural, for men in general, to be fond of their own productions; and this, I frankly own, is the caſe with me; for I do poſitively affirm, I would not be without ſuch a book as this for five guineas; knowing, by long experience, the trouble and perplexity there is in reckoning ſo many odd quantities of wheat at ſuch various prices: but now inſtead of being perplexed and teazed, it is a pleaſure to ſit down and reckon with the Farmer, having every quantity and price ſo ready before me; and being ſo very plain and eaſy to be underſtood, every Farmer, who can read, may know as well as the Miller what any quantity of wheat, from one pound to ſix loads, comes to, at any price from five to twenty pounds per load.

'And theſe tables will alſo ſpare the expence of buying and keeping in repair ſcales and weights, which many Farmers think they ought to have, to avoid the perplexity and uncertainty of reckonings.'

This Mr. Wood, who is an extraordinary perſon, was formerly announced to our readers, on a very different occaſion. In the Rev. Vol. xlvii. p. 262 *, we obſerved that, in our opinion, the annals of phyſic do not contain ſuch an inſtance of the ſalutary effects of temperance, or of ſo ſtrict and undeviating an adherence to a ſyſtem of the moſt rigid abſtemiouſneſs, as that which is recorded of Mr. Wood, in the ſecond volume of Medical Tranſactions, publiſhed by the College of Phyſicians, London. The particulars of his caſe having already been laid before our Readers, in the Review above referred to, we have now only to add, that we have the ſatisfaction of learning, by a letter from a Correſpondent, that Mr. Wood 'ſtill perſeveres in the ſame courſe of rigid temperance, and ſtill enjoys its beneficial effects.'

* October, 1772.

Art.

Art. 36. *A Common-place Book for Travellers in foreign Countries*; which may alſo be of Uſe to thoſe who travel in their own Country: with Heads of Reference, including the ſeveral Particulars moſt worthy of Obſervation. 3 s. Rivington.

All the account neceſſary to be given of this Memorandum-Book for travellers, is,—That it is nine inches long, and three and a half inches wide.

Art. 37. *An Addreſs and Reply, &c.* By the Rev. Edward Fleet, *Junior*, B. A. of Oriel College, Oxford, 8vo. 6 d. Brown, 1777.

In this *Addreſs*, &c. Mr. Fleet attacks the Reviewers, who, according to him, have acquitted themſelves extremely ill, in their *Canvaſs of his Examination of Dr. Maclaine's Anſwer to Soame Jenyns, Eſq; on his View of the internal Evidence of the Chriſtian Religion.* He appeals from their cenſure, to the judgment of the impartial Public:—and ſo do the Monthly Reviewers, with reſpect to Mr. F——'s very angry invective.

Art. 38. *An Eſſay on the Education of Youth intended for the Profeſſion of Agriculture*, 8vo. 2 s. Davies, 1777.

In 1764, an *Eſſay on the Education of Peaſants* was publiſhed in the Memoirs of the Œconomical Society of Bern, by M. *Mochard*, a Clergyman of Switzerland. This work is a tranſlation of that Gentleman's very ſenſible Obſervations on Rural Education; deviating, however, from the original, by the addition of ſuch remarks as might more particularly adapt it to the ſervice of the *Engliſh Farmer*, and render the whole a practical plan of education for youth intended for Agriculture; a profeſſion that ſeems hitherto, in this reſpect, to have had too little attention paid to it. Vide Tranſlator's advertiſement.

The Author begins with directions for the nurſing and management of infants, in order that they may be rendered healthy and vigorous; and proceeds, regularly, through all the gradations of childhood, to the age of 15 or 16; when the young cultivator may *take the field*. Many ſenſible and uſeful remarks, with much ſuperfluous matter, may be found in this little treatiſe.

Art. 39. *An Addreſs to the Public.* A ſmall Tract, diſtributed.

A ſenſible caution againſt too haſty interments, ſigned W. Hawes; it has alſo appeared in a news-paper.

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## SERMONS.

I. Preached at St. Clement Dane's March the 9th, and at Chriſt Church, Spitalfields June the 29th, 1777, for the Benefit of the Humane Society, inſtituted for the Recovery of Perſons apparently Dead by Drowning. By Robert Markham, D. D. Rector of St. Mary's, Whitechapel. 8vo. 6 d. Rivington.

It is impoſſible to beſtow too high encomiums on this moſt excellent inſtitution, which, though it has not yet ſubſiſted four years, has in that ſhort ſpace reſcued even out of the hands of death an HUNDRED AND FIFTY of our fellow creatures, twenty-four of which had wilfully drowned themſelves, and ſeveral of thoſe were preſent

at this ſermon.—It was, indeed, a very affecting ſcene! the diſcourſe itſelf is pious and ſenſible.

II. At the Anniverſary Meeting of the Sons of the Clergy, at St. Paul's, May 15, 1777. By the Hon. and Rev. James Cornwallis, Dean of Canterbury. To which is added, a Liſt of the ſeveral Amounts ariſing from the Collections made at the Anniverſary Meeting of the Sons of the Clergy ſince the Year 1721.

III. Againſt Self-murder. By John Riland, M. A. Chaplain of St. Mary's Chapel, Birmingham. 12mo. 6d. Dilly, &c. 1777.

Serious and vehement. Intended to evince that the ſin of ſelf-murder is *moſt aſſuredly* DAMNABLE.—He who 'deſtroys his body—damns his ſoul effectually. He is damned with everlaſting damnation.'—One 'cuts his throat becauſe he is afraid of *coming to want*,—But are you not afraid of coming to want in hell?—This is the true *Whitfieldian*.

IV. *The Scripture Doctrine of the Reſurrection, a Conſolation under the loſs of Friends.* Preached at Bury, in Lancaſhire, Nov. 2d. 1777. on the death of Mrs. Eliz. Grundy;—at the requeſt of the mourners. 6d. Buckland.

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## CORRESPONDENCE.

### *To the* MONTHLY REVIEWERS.

GENTLEMEN,

'I Beg leave, under the character of a Correſpondent, to correct ſome glaring miſtakes, in a volume of Letters, entitled *Caſpipina's*, noted in your Review for October laſt. As Engliſhmen, it was as little your province to detect ſuch errors, as it is mine to point out the other blemiſhes of the book, as a critic. I have farther to aſſure you, that my information on this ſubject is certainly true, inaſmuch as I ſhall communicate to you only what I myſelf have ſeen and known.

'The Author of theſe Letters is the Rev. Mr. Jacob Duché; the gentleman who has lately engaged the attention of the public, by a publiſhed, and pretty ſingular Letter to General Waſhington. He is a native of Philadelphia; and, at the time theſe Letters were written, was *Curate at St. Peter's in Philadelphia in North America:* the initial letters of the words printed in italics forming the Anagram, *Caſpipina*. He is a man of ſome learning, and more piety; but both deeply tinged with the nonſenſe and myſticiſm of Behmen and the Methodiſts. As a Preacher, he is much admired, and not altogether without reaſon; for his voice is mellow and muſical, his countenance pleaſing, and his perſon graceful. His diſcourſes he delivers without notes; and, as the Biſhop of Glouceſter ſaid of Foſter, *acts a ſermon* very notably. But therein conſiſts the whole merit; for, by tranſfuſion through the preſs, all the ſpirit evaporates.

'His account of the *Dunkers* is at once very defective, and very erroneous. The reverſe of what he ſays is the truth: they did, as a ſect, emigrate from Holland. The writer of this was at their ſettlement in 1752, and ſaw the founder of the ſect, a venerable, old man,

man, of eighty or upwards. A particular friend of mine, the late Col. C—l, was a fellow paſſenger with him and ſome of his followers, from Rotterdam to Philadelphia. And, thirty or forty years afterwards, being one of the Commiſſioners upon a treaty with the Indians, holden at Lancaſter, he went to ſee his old acquaintance, the Father of the Dunkers; and was recognized by him. He had been a Baker at Rotterdam, and was perfectly illiterate.—They live in a collegiate way; and meet at their meals in a Common Hall, or Refectory; (—the men I mean) and are preciſely ſeventy in number. They are under no tie, or vow of celibacy; and marry when they pleaſe: but muſt, in that caſe, leave the ſociety of *the Seventy Brethren*, as they call themſelves. The reaſon for their pitching on this number is obvious. You meet with them ſcattered, though but thinly, through the provinces of Pennſylvania and Maryland: your correſpondent has two of them for tenants, on his own land.

'A moſt untoward accident had befallen them, juſt before I was at *Ephrata* in 1752. One of their girls was delivered of no leſs than three children at a birth; and this previous to marriage. As they make high pretenſions to chaſtity, it is not to be wondered at, that this ſhould have drawn down great ridicule and diſgrace upon them. So that, contrary to what the Author of theſe Letters ſays, it appears, that they do ſometimes find means to come together, if *not at their devotions*. But, this is a miſtake too; for the two ſexes do *come together* at their devotions, and that at midnight: the women however are concealed by a grate or curtain, in the manner of the nuns in the monaſteries abroad.

'Though they occupy no more than 150 acres of land, they are known to be wealthy. They have two very fine griſt-mills, a paper-mill, and a printing preſs; and carry on ſeveral works to great perfection. The town of Lancaſter is ſupplied with vegetables, in great abundance, by them. There was a work in their preſs, when I was there, which they told me, was an Hiſtorical Account of the German Proteſtant Martyrs; for which they were to be paid 2000l. on the delivery of ſo many copies. This ſhews, that they are not wholly above the intereſts and concerns of this lower world. I heard of one perſon amongſt them of ſome learning; and from him I hoped to have learned their diſtinguiſhed religious tenets: but, unluckily, he was abſent, when I viſited them. It is probable, their creed differs but little, if at all, from that of the Mennoniſts or German Anabaptiſts: ſave in ſome very few particulars, which the peculiarity of their ſituation may ſeem to have recommended to them. Together with ſome things borrowed from the Romaniſts. They hold, with our Quakers, the unlawfulneſs of oaths in matters of teſtimony.

'I am no connoiſſeur in muſic; but their ſinging appeared to me to be exquiſitely fine. I went into their chapel, to hear ſome of the girls ſing, who were concealed behind a curtain. We were firſt entertained with a ſolo, which I, and every other perſon who had not been there before, took for a wind-inſtrument, of ſome ſort. I could almoſt have ſworn, that it had been the lute-ſtop of an organ; and could not be ſatisfied that it was not, till the curtain was drawn, and I was ſhewn the performer. The old man, their Founder, was

preſent;

preſent; and ſeemed highly enraptured: his countenance was the moſt ſtrongly marked with enthuſiaſm, that I ever beheld. Some of the *girls* were very beautiful; but pale and emaciated, owing, as I imagined, to their vegetable diet. The neatneſs and cleanlineſs which prevail in their houſes and furniture, are moſt remarkable. In a country, which abounds with flies and inſects, with them, there is not one to be ſeen. But, with reſpect to this laſt-mentioned inſtance, it is not peculiar to them: it is common to all the Germans, ſettled in America; and is effected by means of a chemical preparation they have, much reſembling crude antimony; which they call *Fly-ſtone*, and which is almoſt inſtantly fatal to theſe inſects. It requires great caution in the uſe of it; for it is very poiſonous if taken into the ſtomach. The common method of uſing it is to ſweeten a little water in a plate; and, infuſing in it ſome of the Fly-ſtone, to ſuſpend it to the ceiling.

'For the reſt, not having ſeen the book in England, and having alſo formerly run through it, perhaps very blameably, in a haſty manner, as a flimſy production, unworthy of any ſtricter attention, you will, I hope, excuſe me for having confined my remarks to the ſingle extract with which you have furniſhed me.

'I am, Gentlemen, your humble ſervant,

'A PENNSYLVANIAN.'

☞ We are obliged to our Correſpondent for the above curious Letter; but we could have wiſhed that he had expreſſed his alluſion to what Dr. Warburton ſaid in relation to Dr. Foſter, in ſuch a manner as might have prevented any appearance of his countenancing the Biſhop's unwarrantable repreſentation of that truly pious, ſincere, and excellent preacher: to whoſe amiable character the learned Editor of Pope's Works muſt have been wholly a ſtranger, at the time when he raſhly ventured to ſpeak of him in ſo unjuſt and degrading a manner. May his Lordſhip's own memory meet with worthier treatment!

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LITTLE as we think ourſelves obliged in general to attend to the remonſtrances of Authors, who are diſſatisfied with our opinion of their works, yet when any miſtakes of our own, or miſapprehenſions of others are pointed out to us, we hope we ſhall always have the candour to attempt to reſtify them, notwithſtanding any rudeneſs or incivility in the manner of acquainting us with them. On this principle, we here acknowledge the receipt of a letter from Dr. Armſtrong, on the ſubject of his *Account of the Diſeaſes moſt incident to Children* *; and paſſing over the illiberal expreſſions it contains, ſhall proceed to conſider the ſubſtance of the charges it brings againſt us.

As a proof of inattention or miſrepreſentation in the paſſage expreſſing our ſurprize at meeting with 'nothing in this treatiſe concerning the hydrocephalus,' we are referred by Dr. A. to his remarks on *idiopathic convulſions*, in which three caſes are related, where the fatal event appeared evidently owing to a collection of water in the ventricles of the brain. But that this indirect reference

* See *Review* for *October* laſt, p. 312.

to

to a diſeaſe, only under the head of one of its *ſymptoms*, without any general account of its origin, progreſs, diagnoſtics, or method of cure, cannot be reckoned ſuch a mention of it as can anſwer any practical purpoſe, we preſume every candid Reader will acknowledge; if, therefore, our *expreſſion* was too vague, our *cenſure*, however, was not unjuſt.

The charge of a tendency towards *empiriciſm*, which we inferred from the recommendation of certain trivial or injudicious remedies (as they appeared to us) ſeems peculiarly offenſive to Dr. A. and he thinks it unmerited, becauſe he has not attempted to make a *ſecret* of any of his medicines. But ſurely the Doctor muſt know that this term has properly no particular reference to *ſecrecy* or *concealment* in the method of treatment; but to practiſing by rote, or from blind imitation, in contradiſtinction to a rational inveſtigation of the nature of diſeaſes, and the operation of remedies. We meant not to inſinuate that Dr. A.'s mode of preſcribing was in general liable to this imputation to a faulty degree; we expreſsly gave our opinion of the contrary: but we thought, and ſtill think, that in the inſtances adduced by us, there was ſufficient foundation for the charge.

Our cenſure of the Doctor's plan of treatment in the cure of the chincough, as confuſed and perplexed, is regarded by him only as a proof of our own inattention or dullneſs; and he adduces the approbation of many of his medical friends by way of refutation. That a ſhew of preciſion and regularity in the plan, as it appears upon paper, may be made out, we do not deny; but that it muſt very generally be attended with confuſion in the attempt to execute it, we are convinced from our own experience.

On the whole, we are not conſcious of the leaſt unfriendly or uncandid diſpoſition towards Dr. A. for whoſe work we, in fact, have teſtified more than uſual eſteem. Where we have taken the liberty to cenſure, we ourſelves are under the cenſure of the Public; to which, in the *dernier reſort*, both Author and Reviewer muſt appeal.

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G. Y. (Dublin) in his obliging letter of January the 29th, pays us too great a compliment.—As to his wiſh that Dr. Kennicott would publiſh his verſion of the Bible, in the detached manner hinted at by our Correſpondent, we apprehend that no periodical mode of publication would, at preſent, appear expedient to the learned Tranſlator.

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ERRATA in the REVIEW for January.

P. 72, l. 8, for *its forms and conſtitutions*, read *the forms and conſtitutions of our Church*.

— 83. In the title of Art. 36, for *Theorié*, r. *Theorie*, without the accent over the laſt letter; and, in the ſame *title*, ſupply the *u* wanting in *manœuvre*.

— 84, Art. 38, l. 5 from the bottom of that Article, for *abberrant*, r. *abberrant*.

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ERRATA in our laſt APPENDIX.

P. 525, l. 3, del. *which*.

— 531, par. 2, l. 4, for *they contain*, r. *though they contain*.

— 541, l. 3, for *concerning the phlogiſton*, r. *concerning phlogiſton*.

# THE

# MONTHLY REVIEW,

## For MARCH, 1778.

ART. I. *The Hiſtory and Antiquities of the Counties of Weſtmorland and Cumberland.* By Joſeph Nicolſon, Eſq; and Richard Burn, LL. D. 4to. 2 Vols. 2 l. 2 s. Boards. Cadell. 1777.

IT is always with pleaſure that we obſerve the cultivation of provincial hiſtory; which is productive of many advantages. The circumſtantial evidences it naturally affords, are ſo many illuſtrations of national hiſtory. The deſcent of families, and of property, not only becomes better and more generally known, but obtains a permanency which muſt otherwiſe have been loſt. The manners, and even the language, of different ages, in diſtinct provinces, are diſcovered in ancient writings and records. We ſee the various effects of climate, commerce, ſituation, and tenure, the influence that learning has on the progreſs of civility, and the contrary conſequences of the want of it. Few perſons are to be found in Weſtmorland, who cannot both read and write. Hence the people, in general, are civiliſed, and of an humane and hoſpitable diſpoſition. This is owing to the number of free ſchools eſtabliſhed by various benefactions from families of the nobility and gentry, and many from thoſe of the yeomanry, who had property in theſe counties. Few villages are to be found in thoſe parts, that have not ſome inſtitution of this kind, and the children of the ordinary huſbandmen are often acquainted with Æſop and Corderius before they go to the plough. Very different is the effect, where theſe eſtabliſhments are unknown. Even in Oxfordſhire, the metropolitical county of ſcience, are ſome pariſhes, where not three of the inhabitants are able to write their names: hence the manners of the people are not more reſpectable than their knowledge.

Prefixed to this Hiſtory is an introductory account of the ancient ſtate of the borders; and, indeed, the two counties which are the ſubject of it were ſo connected with the border-laws

and ſervices that ſuch an account ſeemed neceſſary. It is much more accurate and explicit than the *Border-Hiſtory*, noticed in our Review, vol. lv. p. 417.

Among the border-laws is the following remarkable lenient one againſt perjury:

'And conſidering how that perjury uſed upon the Borders moſt commonly is the root and ground of the hindrance and perverting of all juſtice, and the occaſion and cauſe of great diſorders; it is agreed and ordered, that if any of the ſubjects of either realm acquit himſelf by his oath taken in form of law before the wardens or their deputies, and after be tried and found foul and guilty of the ſame bill whereof he ſo acquitted himſelf by his oath, and thereupon ſhall appear plainly perjured to both the ſaid wardens: then, over and above the juſt reward and recompence of the party grieved, the ſaid perjured perſon ſhall be attached and taken by the warden of the Marche where he inhabiteth, and delivered to the warden of the oppoſite realm, to be puniſhed as a grievous offender by ſtrait impriſonment during the ſpace of three months; and at the next day of trewes, and after the ſaid three months ended, the ſaid offender ſhall be brought before the wardens or their deputies, and there openly be denounced and proclaimed a perjured man; after which time, he ſhall not be reputed to be a man able to give further faith or teſtimony in any caſe or matter.'

When it is conſidered that both life and property lie frequently at the mercy of an oath, it will be thought, perhaps, that neither three months impriſonment, nor even the preſent mode of puniſhment aſſigned to perjury are ſufficiently penal.

The following anecdote is remarkable, and the more curious, as we find but ſlight mention of it in hiſtory:

'In the reign of Henry the Eighth, Sir Thomas Wharton (afterwards Lord Wharton) became eminent and in high truſt with the king as a moſt active and vigilant warden of the Marches. He firſt ſignalized himſelf when deputy warden of the Weſt Marches under the Lord Scroop, in the memorable rencounter at Sollom [Query *Solway?*] Moſs, of which there is ſcarce a parallel in hiſtory. Being then governor of Carliſle, he (together with Sir William Muſgrave) with 300 horſemen [according to the common account, but from the fragments of a letter hereafter following they ſeem to have been 1400 horſe and foot] attacked an army of 15,000 Scots, and with very little reſiſtance took priſoners almoſt every perſon of diſtinction in the Scotch army, with 800 common ſoldiers, and all their baggage and artillery. The reaſon was, the Scots being diſguſted that Oliver Sinclair the king's favourite and an upſtart was made commander in chief, would not fight under him. Hiſtorians ſay, that the Scots fled, becauſe they ſuppoſed Wharton's men to be the van of the duke of Norfolk's army coming againſt them. But moſt probably, Wharton had ome private intimation from the Scots of what they intended; otherwiſe his enterpriſe would not have been courage but madneſs. It broke the Scotch king's heart, and he died within a month, leaving his infant daughter Mary.'

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There is a remarkable ſimilarity, not in the event but in the circumſtances of this and the late affair of General Burgoyne's in America. We have been informed that the Provincial General had the greateſt difficulty to keep his men together, and that if Mr. Burgoyne had carried his menace, of giving no quarter, only to the threſhold of execution, few of the enemy would have ſtood.

Nothing can give us a more intereſting idea of the happineſs conſequent on the union of the two crowns than the miſeries of the times preceding it:

'In the next year, in a forray made by the earl of Hertford, between 8th and 23d of September 1545, the ſum total of miſchief is thus ſet down:

| | |
|---|---|
| 'Monaſteries and friar houſes, burnt or deſtroyed — | 7 |
| 'Caſtles, towers, and piles — — — | 16 |
| 'Market towns — — — — | 5 |
| 'Villages — — — — | 243 |
| 'Mills — — — — — | 13 |
| 'Hoſpitals — — — — | 3 |

The meſſengers between the Engliſh government and the lords wardens of the Marches, muſt, if one may conjecture from the uſual ſuperſcription on their diſpatches, have had no very comfortable appointments: '*The Lord Protector, to the Lord Dacre.*'

'To our very good Lord, the Lord Dacre, Warden of the 'Weſt Marches, for anempſt Scotland, in haſte, haſte, 'poſt haſte, for thy Life, for thy Life, for thy Life.'

The following obſervations, which conclude the account of the ſtate of the Borders, are worthy of attention:

'From this period, hoſtilities in the Borders have by degrees ſubſided; and as the then generation, which had been brought up in rapine and miſrule, died away, their poſterity on both ſides have become humanized; the arts of peace and civil policy have been cultivated; and every man lives ſafe in his own poſſeſſions; felonies and other criminal offences are as ſeldom committed in theſe parts, as in moſt other places of the united kingdom; and their country, from having been the outſkirt and litigated boundary of both kingdoms, is now become the center of his majeſty's Britiſh dominions*.

'Nevertheleſs, the old wounds have left ſome ſcars behind. Much common and waſte ground remains, which will require a length of time to cultivate and improve. The churches near the Borders are many of them in a ruinous condition, and very meanly endowed.

* 'There is now remaining only one ſpecies of theft peculiar to the borders: and that is, where a man and woman ſteal each other. They haſten to the Borders. The kindred of one ſide or the other ſometimes riſe, and follow the fray. But the parties fugitive moſt commonly outſtrip them; paſs over into the oppoſite Marche, without any hoſtile attempt; get lovingly married together, and return home in peace.'

In many of the pariſhes there is not ſo much as an houſe for the incumbent to live in, and in ſome pariſhes no church. And ſome defects there are in the civil ſtate, which nothing but the legiſlature can ſupply. Whilſt the laws of marche ſubſiſted, criminal offences were ſpeedily redreſſed by the power of the lords wardens or their deputies; and after the abolition of the laws of marche, the ſaid offences were redreſſed by ſpecial commiſſioners appointed for the Borders: And matters of property of any conſiderable conſequence were moſt commonly determined in the court at York for the Northern parts. The judges in their circuit came only once in the year, and ſometimes much ſeldomer. They ſtill come only once in the year into the bordering counties; which cauſes determinations of civil rights to be dilatory, and confines criminals (or perhaps innocent perſons) in priſon ſometimes near a twelvemonth before they can come to their trial.'

In the hiſtory of Weſtmorland, we meet with the following very pertinent and juſt obſervations on population and the land-tax:

'It is a vulgar miſtake, that this county paid no *ſubſidies* during the exiſtence of the border ſervice, as ſuppoſing it to be exempted from ſuch payment merely upon that account. For we find all along ſuch and ſuch perſons collectors of the ſubſidies in this county, granted both by clergy and laity. The LAND-TAX ſucceeded into the place of ſubſidies; being not ſo properly a new tax, as an old tax by a new name. From the reign of Edward the Third downward, certain ſums and proportions were fixed upon the ſeveral townſhips within the reſpective counties, according whereunto the taxation hath conſtantly been made †. In proceſs of time this valuation may be ſuppoſed to have become unequal, eſpecially ſince by the increaſe of trade and manufacture in ſome large towns much wealth is accumulated within a ſmall compaſs, the tax upon ſuch diviſion continuing

† 'In Cumberland, the manner of laying public taxes and aſſeſſments is ſomewhat peculiar, by a rate called the *Purvey*; which originally was a compoſition in money for the king's *purveyance*, or providing for his houſhold, when he went on a progreſs into different parts of the kingdom. In ſome places it was paid in cattle, or other proviſions in kind: Hence in Lancaſhire they have a manner of laying aſſeſſments ſtill called *ox-lay*. Againſt king James's return out of Scotland through the county of Cumberland in September 1617, the juſtices of the peace were ordered to compound for the king's purveyance at the rate of 108 l. or thereabouts; which ſum being laid through the whole county, became afterwards a rule for laying moſt of the other aſſeſſments, calling it one purvey when 108 l. was raiſed, two purveys when 216 l. was raiſed, and ſo on. In the year 1665, for the more eaſe and convenience, the purvey was fixed at the preciſe ſum of 100 l.; ſo that where the ſum of 100 l. is wanted, it is called one purvey; where 200 l. two purveys; and ſo on; and the ſame was proportioned amongſt the ſeveral wards, as it ſtill continues. Thirty-ſeven purveys and an half nearly make up one land tax, when the land-tax is at 4 s. in the pound. *Flem.*'

ſtill

ſtill the ſame. And hence a new valuation hath often been ſuggeſted to render this tax more adequate, which nevertheleſs from the nature of the thing muſt always be fluctuating according to the increaſe or diminution of property in different parts of the kingdom. But in reality this notion proceeds upon a very narrow and partial principle. An *equal tax*, according to what a man is worth, is one thing; and an *equal land-tax*, all the other taxes being unequal, is quite another. Setting aſide the populous manufacturing towns, let us take the county of Weſtmorland in general (in which there is no ſuch manufacturing town, Kendal only excepted); and we ſhall find that this county, upon the whole, taking all the taxes together, pays more to government, in proportion to the wealth of the inhabitants, than perhaps any other county in the kingdom. And that is by reaſon of its comparative populouſneſs. Suppoſe a townſhip (which is a common caſe in Weſtmorland) worth 400 l. a year. In this townſhip there are about 40 meſſuages and tenements, and a family in each meſſuage. And at the proportion of five perſons to a family, there are 200 inhabitants. Theſe, by their labour and what they conſume, are worth to the public double and treble the value of the land-tax in its higheſt eſtimation. Theſe 40 meſſuages or dwelling-houſes, at 3 s. each, pay yearly 6 l. houſe duty; and ſo many of them perhaps have above ſeven windows, as will make up 6 l. more. Now let us advance further South. An eſtate of 400 l. a year is there frequently in one hand. There is one family of perhaps 15 or 20 perſons; one houſe duty of 3 s. ſome few ſhillings more for windows; and a tenth part of the conſumption of things taxable, as ſalt, ſoap, leather, candles, and abundance of other articles. Now where is the equality? One man for 10 l. or 5 l. a year, pays as much houſe duty, as another perſon for 400 l. a year. In Weſtmorland many perſons (and the clergy almoſt in general) dwell in houſes that pay more houſe and window duty than the houſe itſelf would let for. And in other reſpects, the public is as much benefited by three or four families occupying ten or twenty pounds a year each, as in the other caſe by one family occupying ten times as much.

'It hath been computed by political calculators, that every perſon, one with another, is worth to the public 4 l. a year. On that ſuppoſition, the inhabitants in one caſe are eſtimated at 800 l. in the other caſe at 80 l. So if we reduce the ſum to half, or a quarter, or any other ſum; it will always come out the ſame, that the one and the other are of value to the public, juſt in the proportion of ten to one.

'In ſhort: Populouſneſs is the riches of a nation; not only from the conſumption of things taxable, but for the ſupply of hands to arts, manufacture, war, and commerce. A man that purchaſeth an eſtate, and lays it to his own, making one farm of what was two before, deprives the public of a proportionable ſhare of every tax that depends upon the number of houſes and inhabitants. A man that gets a whole village or two into his poſſeſſion by this means, conſiſting of an hundred ancient feudal tenements, evades ninety-nine parts in an hundred of ſuch taxes, and throws the burden upon

others, who by reaſon of the ſmallneſs of their property are proportionably leſs able to bear it; for a man of an hundred pounds a year can better ſpare twenty pounds, than a man of ten pounds a year can ſpare forty ſhillings; for the one has eighty pounds left, and the other only eight.'

The following is a record of a very curious agreement between a gentleman in the North and his phyſician:

'Sir Walter Strickland was much afflicted with an aſthma, which gave occaſion to the following indenture: "This indenture made 26 Apr. 18 Hen. 8. between Sir Walter Strickland knight, on one part; and Alexander Kenet, doctor of phyſic, on the other part: Witneſſeth, that the ſaid Alexander permitteth, granteth, and by theſe preſents bindeth him, that he will, with the grace and help of God, render and bring the ſaid Sir Walter Strickland to perfect health of all his infirmities and diſeaſes contained in his perſon, and eſpecially ſtomach, and lungs, and breaſt, wherein he has moſt diſeaſe and grief; and to miniſter ſuch medicines truly to the ſaid Sir Walter Strickland, in ſuch manner and ways as the ſaid Mr. Alexander may make the ſaid Sir Walter heal of all infirmities and diſeaſes in as ſhort time as poſſible may be, with the grace and help of God. And alſo the ſaid Mr. Alexander granteth he ſhall not depart at no time from the ſaid Sir Walter without his licence, unto the time Sir Walter be perfect heal, with the grace and help of God. For the which care, the ſaid Sir Walter Strickland granteth by theſe preſents, binding himſelf to pay or cauſe to be paid to the ſaid Mr. Alexander or his aſſigns 20 l. ſterling monies of good and lawful money of England, in manner and form following; that is, 5 marks to be paid upon the firſt day of May next enſuing, and all the reſidue of the ſaid ſum of 20 l. to be paid parcel by parcel as ſhall pleaſe the ſaid Sir Walter, as he thinks neceſſary to be delivered and paid in the time of his diſeaſe, for ſuſtaining ſuch charges as the ſaid Mr. Alexander muſt uſe in medicine, for reducing the ſaid Sir Walter to health; and ſo the ſaid payment continued and made, to the time the whole ſum of 20 l. aforeſaid be fully contented and paid. In witneſs whereof, either to theſe preſent indentures have interchangeably ſet their ſeals, the day and year above mentioned."—Sir Walter, nevertheleſs, died on the 9th of January following, as appears by inquiſition.'

This was a cautious method of dealing with the doctor. It reminds us of a German quack, who advertiſed in his handbills to cure the gout *by the great*, and engaged, in caſe of his death (he had the gout himſelf) that his executors ſhould make good the agreement.

In the wretched times of the Border-conteſts, the Engliſh maſtiff bore a conſiderable ſhare in the military. To prevent the depredations of plunderers and marauders, each town was taxed with the maintenance of a certain number of theſe dogs, which, as occaſion required, were let looſe upon the invaders, and the animals well knew their buſineſs. Almoſt every perſon

who

who could afford it kept one, for the ſecurity of his perſon and his property. Hence the Northern proverb, 'the dog ſmells a Scot.' There is a paſſage in an old record, in which it is ſaid that 'the Rector of Newbiggin was bound to perform altar-ſervice at the church of Kirkby Thore two days in the year, on which days the Rector of Kirkby Thore was to find a dinner for the ſaid Rector of Newbiggin and his dog.'

Under the Article 'Kirkby Stephen' we have the following curious account of the firſt Quakers, extracted from ſome memoirs of a Mr. Higginſon, one of the Vicars:

'From theſe it appears, that the Quakers at their firſt ſetting forward committed various kinds of extravagancies and diſorders; which probably, if they had not been oppoſed, would more readily have ſubſided. But the miniſters, juſtices of the peace, conſtables, and others, followed theſe people about, diſputed with them, bound them over to the peace, procured them to be indicted, and by ſuch oppoſition rendered the ſect conſiderable. Mr Higginſon produceth inſtances of theſe people running about the ſtreets, foaming, and bellowing out ſuch like expreſſions as theſe, "Repent, repent; Wo, wo! The judge of the world is come!" Some of them ſtood naked upon the market croſs, on the market days, preaching from thence to the people. Particularly, he mentions the wife of one Edmund Adlington of Kendal who went naked through the ſtreets there. And two others of the ſociety, a man and a woman, who called themſelves Adam and Eve, went publickly naked; and when examined concerning the ſame at the aſſizes, the man affirmed that the power of God was upon him, and he was commanded ſo to do.

'Many of them in their aſſemblies, ſometimes men, but more frequently women and children, or they who had long faſted, would fall down ſuddenly as in an epileptic fit, and there lie groveling upon the ground, ſtruggling as it were for life, and ſometimes more quietly as if they were juſt expiring. Whilſt the agony of the fit was upon them, they would foam at the mouth, their lips would quaver, their fleſh and joints would tremble, and their bellies ſwell like a blown bladder. In ſuch fit they continued ſometimes an hour or two, and when it left them, they roared out with a voice loud and horrible. All which eaſily accounts for the name of *Quakers* being given to them.

'In their preaching, they called themſelves, "The way, the truth, and the life." One James Milner declared himſelf to be God and Chriſt: For which blaſphemy being impriſoned at Appleby, and the wife of one Williamſon coming to ſee him there, ſhe profeſſed herſelf publickly to be the eternal ſon of God. And the men that heard her, telling her that could not be, becauſe ſhe was a woman, ſhe anſwered, No, you are women, but I am a man.

'They railed at the judges ſitting on the bench, calling them ſcarlet coloured beaſts. The juſtices of the peace they ſtyled "Juſtices *ſo called*;" and ſaid there would be Quakers in England, when there ſhould be no juſtices of the peace.

'They made it a conſtant practice to enter into the churches with their hats on during divine ſervice, and to rail openly and exclaim aloud againſt the miniſters with reproachful words, calling them liars, deluders of the people, Baal's prieſts, Babylon's merchants ſelling beaſtly ware, and bidding them come down from the high places. One inſtance of this kind (ludicrous enough) happened at Orton. Mr. Fothergill, vicar there, one Sunday exchanged pulpits with Mr. Dalton of Shap, who had but one eye. A Quaker ſtalking as uſual into the church at Orton, whilſt Mr. Dalton is preaching, ſays, Come down thou falſe Fothergill. Who told thee, ſays Mr. Dalton, that my name was Fothergill? The Spirit, quoth the Quaker. That ſpirit of thine is a lying ſpirit, ſays the other; for it is well known that I am not Fothergill, but peed (one-eyed) Dalton of Shap.'

Under the ſame Article we have the following ſhort account of the ingenious and unhappy Duke of Wharton:

'Philip, ſixth lord Wharton, and ſecond marquis of that name. He was about 17 years of age at the death of his father. He was a perſon of unbounded genius, eloquence, and ambition: had all the addreſs and activity of his father, but without his ſteadineſs: violent in parties, and expenſive in cultivating the arts of popularity; which indeed ought to be in ſome meaſure charged to his education under ſuch a father, who (it is ſaid) expended 80,000 l. in elections, an immenſe ſum in thoſe days; by which the eſtate became incumbered, and the ſon was not a perſon of œconomy enough to diſengage it. In a word, if the father and ſon had been one degree higher in life, and lived in Macedonia at the time of Philip and Alexander; they would have done juſt as Philip and Alexander did.

'The young marquis ſet out in the world a violent Whig, and for his extraordinary ſervices, in parliament and out of it, was created *duke* of Wharton. After that, he ſet up in oppoſition to the miniſtry, then became a Tory, then a Jacobite, then a rebel to his king and country, and accepted a commiſſion in the king of Spain's army againſt Gibraltar.

'He married Martha daughter of major general Holmes; which being not adequate to his father's deſigns and expectations, it is thought haſtened his father's death (for he died within ſix weeks after): By her he had a ſon, who died in his infancy. He afterwards married a maid of honour of the queen of Spain, who ſurvived him, but had no iſſue by him.

'He died at the age of 32, in a Bernardine convent in a ſmall village in Spain, where the charitable fathers hoſpitably took him in; and was buried in the ſame poor manner in which they bury their own monks.'

Thus much of Weſtmorland. Of the ſecond volume, which contains the hiſtory and antiquities of Cumberland, we may poſſibly give ſome account in our next Review.

ART.

ART. II. *Obſervations on the Means of exciting a Spirit of national Induſtry, chiefly intended to promote the Agriculture, Commerce, and Manufactures of Scotland.* By James Anderſon, Author of "The Eſſays relating to Agriculture and Rural Affairs." 4to. 18 s. Boards. Edinburgh printed, and ſold by Cadell in London. 1777.

ALTHOUGH the improvement of Scotland appears to be the principal object propoſed in theſe letters, yet, as the Author founds all his obſervations on the univerſal laws of nature and the general diſpoſition of the human mind, his work, with ſome alteration in circumſtances, may be equally applicable to all countries, and may be read with profit by every man of ſound ſenſe and ſolid underſtanding. 'I ſhould think,' ſays he to his correſpondent, 'that I had but ill performed the taſk you require, ſhould I confine my obſervations to a particular grievance that may perhaps have diſappeared before the ink ſhall be dry with which I write this letter.—I ſhall make my obſervations to you more general, ſo as to be applicable, not to one particular diſtrict of the country only, but to every corner where man may inhabit or beaſts may be made to live; and not to thoſe tranſient evils that may ſerve to amuſe the ſpeculative at a particular period, but to thoſe radical defects, that, if not attended to, will continue to oppreſs mankind by inceſſant varying ills, through all ſucceſſive ages.'

In this manner, while he endeavours to remove thoſe particular ills that depreſs his native country at preſent, he alſo prepares to ward off other evils that might ariſe in future times; ſo that it is not merely a local and temporary performance, but a work that may be almoſt as intereſting to mankind an hundred years hence, as at the preſent day; or as uſeful to the natives of Siberia or Hindoſtan, as to the inhabitants of Scotland; —we ſhall therefore beſtow ſomewhat more attention upon it than a treatiſe merely local could demand.

In reviewing this work we ſhall endeavour, firſt, to give an idea of the general principles which the Author thinks eſſentially neceſſary for exciting a ſpirit of national induſtry, and then point out ſome of the moſt remarkable of thoſe caſes to which he applies theſe principles.

It cannot but be agreeable to the inhabitants of Britain to find that all well informed writers concur in demonſtrating, on the ſoundeſt principles, that almoſt every bleſſing which can render life deſirable, is the genuine offspring of liberty, and of that alone; and we are glad to find that, as our Author founds all his reaſoning on this axiom, he is at great pains to prove, by a variety of arguments, adapted to the capacity of all ranks of readers, that it is a fundamental law of nature, which no political inſtitution can alter.

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The real riches and ſtrength of a nation, he obſerves, conſiſts rather in the *quantum* of the induſtry of its inhabitants, than either in their number, or the quantity of money they poſſeſs. If ſo, it ought to be the ſtudy of thoſe who wiſh to promote its internal felicity to take every poſſible method for promoting the general induſtry of the people; and this, he obſerves, can only be effectually done by ſecuring to every individual a certainty of being able to benefit *himſelf, in the firſt inſtance,* by every vigorous exertion he can make. '*No labour, carried on by ſlaves, can ever be done at ſo little expence as by freemen —Nothing that is performed by hirelings, can ever be performed ſo cheap as by men who are working for their own behoof.*'

This maxim, we doubt not, will be controverted by many, as the heart of man is naturally fond of domination, and therefore is not diſpoſed to adopt without extreme caution, any maxim that ſeems to require a relaxation of authority in thoſe who are accuſtomed to command. Impreſſed, as it would ſeem, with this idea, our Author takes uncommon pains to convince men of property of the truth of it, in its utmoſt extent; and to ſhew that their own proſperity is ſo neceſſarily connected with that of the people under them, that they cannot poſſibly hurt thoſe dependents without as effectually hurting themſelves, and that no propoſed improvement can operate to their own emolument, unleſs thoſe who are to carry it into execution are to be effectual ſharers in it.

'There is no axiom, ſays he, in geometry more indiſputable, than that the power, the influence, the very exiſtence of the men of landed property, depends upon the well-being, the riches, the activity of thoſe in the lower ſpheres of life. A man who is poor, can never pay a rent: a man who is dependent upon the will of another for his ſubſiſtence, can never be actuated by that energetic ſpirit which alone can ſtimulate to arduous undertakings.—If, therefore, you hope to thrive yourſelves, ſtrive to make your inferiors rich; and if you hope to make them rich, firſt make them independent. Theſe O ye nobles, and great men of the earth, are the only means of enſuring laſting felicity to yourſelves, and riches and independence to your families.—Let this, therefore, be the object for which you ſtrive; nor reſt ſatisfied till you have finally attained it.—Your all —your independence is at ſtake; and ye—who know the difference that is betwixt the nerveleſs abaſement of that dependent thing which crawls upon the duſt, and licks the courtier's feet, and the celeſtial energy of that mind, which, animated with a conſciouſneſs of independence, looks down on "low ambition and the pride of kings", can beſt compute the value of this bleſſing—If, then, ye find your own minds warmed with that animating fire; if ye perceive, that by this means one man is more highly elevated above another, than that debaſed thing excels the beaſts that graze the fields; does not your heart glow with rapt'rous gratitude to Heaven for having put it in thy power thus as it were to form a ſecond intellectual creation!

tion! which hath thus enabled thee to blow into the torpid mind the vivifying breath, and to foster it with friendly care, till it gathers accumulating strength, and then bursts forth in great and daring actions like thine own?——

'All essential improvements must ever be carried on by the lower ranks of people;—but a dependent mind will never attempt to make any improvement, nor be brought to adopt one, however plainly it may be pointed out.—Let your attention, therefore, be turned chiefly towards those in the lowest ranks in society;—free them not only from dependence on yourself, but protect them also from the rod of others.—Cherish them in thy bosom with lenient tenderness,—they will soon abundantly requite you for all your pains. Instead of that stupid torpor that now renders them insensible even of kindness, their minds will be taught to glow with the warmest effusions of grateful esteem, (for gratitude is only to be met with in cultivated minds). Instead of that listless apathy, arising from a total suppression of hope and desire, which makes them at present alike neglectful of good offices, and regardless of the bad;—their minds, enlivened by hope and tender desires, will become feelingly alive and active, so as to be sensible of those delicate *stimuli* that actuate the cultivated mind, and from the influence of which alone proceed those glorious actions that so conspicuously elevate man above all the other creatures of God.

'Shakespeare, with that energetic propriety so eminently peculiar to himself, represents the great Lord Talbot as calling *himself* only the shadow of that mighty Talbot who made France tremble through all her regions, and pointing to his soldiers say,

> These are his substance, sinews, arms, and strength,
> With which he yoketh your rebellious necks;
> Raseth your cities, and subverts your towns,
> And in a moment makes them desolate.

But if a general, without his army, may, with any degree of justice, be called a shadow without a substance, with still greater propriety may the inferior orders of the people upon the estate of a gentleman of landed property be called his *substance, sinews, arms,* and *strength*; for without these he becomes a mere ideal phantom,—a name without a substance.—His large possessions, and high-sounding titles, would, in that case, only serve to hold them up a little above the crowd, to make him a more conspicuous object of derision and of public scorn.—Without money,—without influence, he becomes the abject tool of those who feed and clothe him: and, instead of defending the state by the vigour of his arm, or aiding it by the wisdom of his counsels, he sucks out the blood of the industrious poor, and thus drains his country of her vital energy and strength:'——

'We need not, he proceeds, go to distant nations in search of an example of these important truths; nor need we ascend to the fabulous æra of antiquity for facts to illustrate these assertions. Spain is at this moment little better than the ghost of a mighty empire, reduced to the very borders of perdition by this emaciating disease. Her life is not yet entirely gone; but that existence is only known by those feeble emotions that denote her speedy departure.—Exhausted to a shadow, the little meagre blood she has left, scarce creeps along her veins; and

and ſhe is ſo entirely covered by thoſe leeches (a nobility and gentry diveſted of landed revenue), who have been ſuffered to ſeize upon her, that there is no room left to adminiſter a remedy for her. It is theſe vermin alone that are alive and active, who greedily ſeize on themſelves every drop of blood as it is ſlowly generated, ſo as effectually to prevent it from contributing towards the increaſe of her real ſtrength and vigour.

'About two hundred years ago, Spain contained a numerous and active peaſantry, who, by their vigorous induſtry, lived happy in the enjoyment of their own property; and, being themſelves in affluence, ſupported by their labour, with becoming dignity, a reputable body of independent nobility and gentry, whoſe many brilliant actions at that time afford the moſt ſtriking contraſt to their preſent abaſement. But by a fortuitous concurrence of unlucky circumſtances, the national induſtry received a check; which having been diſregarded at the time as inſignificant on account of the dazzling objects that then attracted the attention of all ranks of perſons in that country, the *people* * gradually became poor, and were not able to afford the wonted returns to their ſuperiors.—The nobles and gentry became of courſe more ſtraitened in their circumſtances than formerly, and by conſequence more avaritious. The *poor*, inſtead of being ſeaſonably relieved and ſupported, were more and more oppreſſed, till thoſe who had any remains of ſpirit were forced to emigrate to other regions; and the few that remained, ſunk at laſt into their preſent ſtate of abject debility.—The grandees thus finding it impoſſible to draw a ſufficient revenue from their eſtates, flocked to court, in hopes of obtaining thoſe poſts, or penſions, or lucrative monopolies, which the miſguided court (a court neceſſarily miſguided by the counſel of thoſe who hoped to ſhare in the ſpoils of their country) diſtributed with the moſt deſtructive liberality.

'It is from this inattention to the *people*, and the pitiful ſyſtem of ſelfiſh policy that has been adopted in conſequence of it, that that mighty nation, which ſent her victorious arms around the globe,—whoſe princes, intoxicated with power, and continued ſucceſs, formed the ridiculous plan of univerſal monarchy, and made all the nations of Europe tremble for their tottering freedom,—is now dwindled into ſuch total inſignificance, as to be hardly in a condition to defend her own dominions againſt the pooreſt nation of Europe; and even with difficulty bears up againſt the African corſairs.—It is in conſequence of this deſtructive policy, that we have lately ſeen the monarch of this once univerſally triumphant nation, obliged to deſcend to the humiliating meanneſs of diſavowing his own orders, to avoid the dreaded indignation of the King of Britain †.—It is in conſequence of this pitiful policy, that their nobles, inſtead of being actuated by that generous delirium which led to the moſt intrepid and diſintereſted

* The word *people* admits of two meanings in modern languages, which occaſions a ſort of ambiguity. Sometimes it denotes the whole community, and is equivalent to the Latin *populus*; ſometimes only the lower ranks, *plebs*. It is in the laſt ſenſe it is here uſed; and in general this is the meaning of it when printed in Italics.

† This refers to the affair of Faulkland's Iſland,

actions,

actions, are now become the abject tools and humble ſycophants of court,—the legal robbers of the ſtate, and the moſt mercileſs oppreſſors of the poor.—And it is owing to the ſame ſyſtem of ſhort-ſighted policy, that her gentry, formerly rich in the abundant revenue they enjoyed, and active in their ſeveral ſtations, are dwindled into the miſerable *pantaloon*, the mere ghoſt of departed dignity, which in liſtleſs inactivity dreams away its time in a ſolitary aping of mock royalty, and ſubſiſts upon the unſubſtantial revenue of abundant rent-rolls long ago annihilated, which once were drawn from thoſe now uncultivated fields over which he claims the undiſputed ſuperiority.

'Look upon this picture, all ye ſurrounding nations, and learn from her ſad example to know upon what your own true felicity depends.

'*Diſcite juſtitiam, moniti, et non temnere——plebes.*

Theſe lower orders of the people are the bees that collect the honey upon which the whole hive muſt be ſubſiſted. If they are numerous, ſtrong, and active, and if they have proper materials within their reach on which that activity may be exerted, abundance will be felt in every corner, and all ranks of citizens will be enabled to move in their ſeveral ſpheres with dignity and decorum.

Still more ſtrongly to intereſt the Reader in favour of this moſt uſeful ſet of men, he proceeds to obſerve that the abject debaſement to which this claſs of citizens have been expoſed, has been often imputed to them as a crime, and has drawn down upon them much contumely and unmerited abuſe; the folly and injuſtice of which he points out by the enſuing very natural account of the progreſs of the human mind from ignorance to knowledge:

'To the man whoſe mind is liberally enlarged, theſe objects excite ſenſations of a very different ſort. He knows, that although man is an animal naturally endowed with powerful *capabilities*, to adopt the word of a celebrated modern philologiſt, yet theſe may lie for ever dormant, unleſs he is placed on a ſtage proper for calling them forth to action; and it is by gradual ſteps, and ſlow, that he attains the power of exerting his mental faculties with *intenſe* vigour in any particular line. It was by a gradual aſcent from the firſt ſelf evident axioms of geometry, and by the help of a ſeries of propoſitions, at firſt ſimple, and adapted to an ordinary capacity, that the immortal Newton himſelf attained that pre-eminence in mathematical knowledge for which he is ſo juſtly admired. And it is by ſimilar, though leſs gigantic ſtrides, that every mind which is bemired in ignorance, muſt be initiated in knowledge, and gradually trained to vigour and energy.—If, therefore, we wiſh to avail ourſelves of the generous faculties of the mind, we ought, firſt, to take care that theſe faculties be awakened.—To look for their fulleſt exertions without doing this, is nearly as ridiculous, as to expect that a blind man ſhould diſtinguiſh colours, or a deaf man be tranſported with the tones of harmony.

'When a man can claim nothing as his property; ſo long as he is ſubjected to the power of another, who uſeth him as he thinks proper, that man enjoys only a mere animal exiſtence. Humble and dependent,

dependent, like his brother-ſpaniel, he licks the hand that ſtrikes him. Without hope, he has no fear but for thoſe ſtripes that ſeem to threaten to deſtroy his animal exiſtence. But once grant him ſomething that he can call his own; let him feel that the enjoyment of this *peculium*, however ſmall, cannot be taken from him; and that he needs not dread the rapacious hand of the moſt powerful member of the ſtate,—he quickly feels himſelf emerge into a ſtate of mental exiſtence.—Hope begins to warm his boſom, which generates awakening ſolicitude, and tender deſires.—To avoid the dreaded ills, and attain the hoped-for bliſs, he is induced to exert his faculties with vigour.—Theſe exertions often repeated, beget a habit of induſtry.—Induſtry naturally procures wealth.—Wealth obtains the neceſſaries that tend to invigorate the body and fortify the mind. It produces a ſpirit of independence; and a ſpirit of independence inſpires generous ſenſations, that produce thoſe noble exertions which proclaim man the lord of all the other creatures on this globe, and exalt him to a ſuperior rank, allied to celeſtial intelligences'.

We have often regretted that legiſlators and magiſtrates ſeem to be more ſolicitous about puniſhing than preventing crimes; our Author, on the contrary, is chiefly anxious to prevent vices; becauſe, without this, puniſhment can only tend to increaſe miſery without producing any beneficial effect:

'The obſtinacy, the perverſeneſs, the inſidious cunning, the malevolent wickedneſs of the lower ranks of people, furniſh too often a theme for abuſe, and are frequently employed as arguments for cruſhing and maltreating them. But theſe very paſſions, of which you perhaps with juſtice complain, are the natural and neceſſary effects of weakneſs and imbecility, and muſt be encreaſed by every exertion of tyrannical power.—One who feels that he is unable to cope with another in an open and manlike contention, is obliged in ſelf-defence to have recourſe to the low and inſidious arts of cunning and of ſly evaſion. Envy and malice ariſe from a ſenſe of injury, which our own imbecility prevented us from chaſtiſing in a proper manner when it was felt; and all the other low and malevolent affections in like manner take their riſe from conſcious weakneſs in man. The more, therefore, he is oppreſſed, the more muſt theſe deteſtable vices abound.—If theſe, therefore, are offenſive to you, remove the cauſe, and the effects will quickly ceaſe.—Inſtead of an abject ſlave, make the man of whom you complain, an independent active being, and you remove the cauſe of all his former meanneſs:—you enable him to vindicate his own rights with open candour, inſtead of inſidious cunning;—you elevate him above the neceſſity of having recourſe to mean evaſive ſubtleties, which he now looks down upon with that contempt they juſtly merit. But if you firſt depreſs him to ſuch a pitch of abaſement as makes theſe vices neceſſary, and then puniſh him for being poſſeſſed of what you have taken ſo much pains to implant into his mind,—what name is it poſſible to invent that ſhall be bad enough to characteriſe ſuch a ſpecies of tyranny? Yet how many millions of our fellow-creatures, endowed with ſouls that could have glowed with the moſt celeſtial ardour, are at this moment groaning beneath the mercileſs rod of their brutal oppreſſors,—and yet

theſe unjuſt oppreſſors have the daring effrontery to lift up their head, and with impious boldneſs appeal to the impartial juſtice of Heaven for the neceſſity they are under of treating them thus, to eradicate the vices with which their own mercileſs cruelty hath debaſed the likeneſs of the Divinity originally ſtamped upon the mind of all mankind!

'Leave then to the deſpots of other regions the guilt of ſuch aggravated crimes, and let them not once be named in this land of happineſs and freedom.—Complain no more of the ignorance or wickedneſs of your dependents, if you wiſh to conceal your own ſhame, or wipe off a ſtain from the memory of your forefathers;—for theſe are vices that ſpring only from weakneſs and dependence. If they are dependent on you, give them proper ſecurity;—if they are rendered weak by your ſuperior power, remove the rod from above them, and only wield it to guard them from the attacks of others.—Soon ſhall all theſe vices diſappear, and you ſhall have the pleaſure of finding yourſelf placed above men who are in rank and dignity of ſtation only inferior to yourſelves; and who, in candour of mind, and undiſguiſed ſincerity, are every way your equals.

Firmly convinced of the juſtneſs of theſe remarks, we cannot help wiſhing that they may obtain that degree of attention from men in authority which they deſerve. The nature of man, is, we believe, in ſome caſes, ſo much depraved, as to render chaſtiſement neceſſary; but this would much ſeldomer be the caſe were more attention beſtowed in removing thoſe circumſtances that tend inſenſibly to debaſe the mind. The apology uſually made by owners of ſlaves for maltreating them, viz. that they are incapable of feeling any ſentiments of gratitude, is, we think, ill founded, even without the aid of our Author's ingenious argument in their favour; for we have often known inſtances of amazing attachment in ſlaves to ſuch maſters as have treated them with lenity. And if other inſtances can be produced in which they have retaliated on their *cruel* maſters with a mercileſs barbarity, it does not invalidate our remark. The moſt vigorous minds feel in the moſt ſenſible manner, and reſent with the greateſt vehemence thoſe humiliating indignities to which ſlaves are too often expoſed, and are thus moſt apt to fall into barbarous exceſſes. Happy would it be for mankind, and much good would reſult to ſociety, could the world in general as readily practiſe the humane precept conveyed in the following paſſage, as they will be diſpoſed to admit the juſtneſs of the remark:

'Every good man muſt be ſenſible, that heaven has endowed all ranks of people with talents nearly equal; and that theſe talents are often buried under a load of ignorance among the lower claſſes of people, ſo as never to appear. It therefore behoves thoſe who have had the benefit of a liberal education, inſtead of imitating the vulgar in their illiberal prejudices, and adding inſult and contumely to the other misfortunes of the poor, rather to commiſerate their hard lot

lot in life, and while they have a grateful ſenſe of their own ſuperior good fortune, endeavour to ſmooth thoſe difficulties that lie in the way of the others, and, with a merciful forbearance, not be irritated at their abſurdities or errors, but with kindneſs and lenity gently lead them from error to truth—from prejudice to right reaſon, and from miſery to happineſs. Thus would they ſhow themſelves truly worthy of that eminent ſtation they enjoy, and prove in the moſt unequivocal manner that they are indeed exalted above the vulgar.'

Theſe ſketches are drawn, *con amore*, and the Reader will eaſily perceive that our Author is not only firmly perſuaded, himſelf, of the juſtneſs of theſe obſervations, but that he is alſo ſolicitous to convince others of the ſame momentous truths. So anxious indeed does he appear about the welfare of the lower ranks in ſociety, that ſome may, perhaps, imagine, he looks upon the higher orders with an evil eye, and endeavours to excite, in the minds of the poor, that diſaffection toward the great which ſeems to be too natural to them. But this would be far from anſwering the beneficent views with which he appears, on all occaſions, to be actuated; for inſtead of fomenting diviſions, his reaſoning tends, in the ſtrongeſt manner, to unite all ranks and conditions of men in the moſt cordial eſteem of one another, as he proves that the proſperity of each individual is moſt powerfully promoted by that of the whole.

When men of low ſtation, he argues, are enabled to raiſe themſelves to life and independence, they are rendered capable of paying to their ſuperiors, without depreſſing themſelves, thoſe dues, whether under the name of rent, or of taxes, that are neceſſary for eſtabliſhing themſelves in buſineſs, and ſecuring the enjoyment of their own property: as their property increaſes, they, therefore, become not only more able but more willing to contribute to the ſupport of their ſuperiors, and are more contented and happy in their own minds.

On the other hand, thoſe in higher ſtations, being freed from the cares that accompany indigence, and finding the people who contribute toward their ſupport ſo chearful and hearty, naturally view them with a greater degree of benignity, than when they ſee them unable, or, as they think, unwilling to contribute what they imagine they have a juſt title to demand. From hence reſults a reciprocation of good offices, inſtead of mutual recriminations and abuſe, and each is left at liberty to promote the general good in his own ſphere; the poor by their aſſiduity and labour, and the rich by enacting wholeſome laws, and ſeeing them faithfully executed,—by guarding againſt the inroads of others, and allowing the labourers to follow their ſeveral employments in tranquil ſecurity,—by preventing frauds and abuſes among intereſted individuals, and by removing, as much as poſſible, all the common obſtructions to induſtry. Thus,

like

like the ſeveral members of the body, which are indiſpenſably neceſſary to one another, the well-being of the whole is neceſſary for the proſperity of each.

When our Author comes to treat of the principal modes in which national induſtry may be exerted, viz. Agriculture, Trade, and Manufactures, he ſhews in what manner the proſperity of each naturally depends upon the flouriſhing ſtate of all; and that every attempt to promote one of theſe arts, by depreſſing the others, muſt prove hurtful to the community, and, in the end, deſtructive to that very art it was intended to ſerve. No ſtate can be in its higheſt degree of proſperity but where an happy alliance ſubſiſts between theſe three great ſources of employment and beneficial intercourſe, as they then mutually ſupport and ſtrengthen one another. He agrees, with moſt political writers, in thinking that agriculture forms the ſureſt baſis for the proſperity of any ſtate, becauſe the advantage derived from thence is leſs liable to be affected by the accidents or viciſſitudes of the times, than any of the others. It alſo happens that every plan which tends to promote the intereſts of agriculture, muſt, of neceſſity, promote the general proſperity of the ſtate; whereas it may ſometimes happen that manufactures or commerce may produce a contrary effect. There is not therefore the ſame danger in having the legiſlative council influenced by the landed as by the trading intereſt; for it is clearly, at all times, the intereſt of thoſe of landed property to promote trade and manufactures, although it is not at all times ſo evidently the intereſt of merchants to promote the proſperity of agriculture.

Sometimes, however, men have been ſo ſhort-ſighted as to think that agriculture might be promoted at the expence of the two ſiſter arts; the futility of which idea he thus expoſes:

'There are ſome inſtances, he obſerves, of nations peculiarly ſituated which have flouriſhed by means of commerce without agriculture; —there are alſo a very few examples of manufactures flouriſhing among a people who could have little dependence on the produce of the ſoil: but there is not among all the records of paſt ages a ſingle proof of a people who have enjoyed for any length of time a ſpirited agriculture, without the aid of commerce, or manufactures, or both.

'Nor is it poſſible that it ſhould be otherwiſe. For without commerce or arts, what inducement has the farmer to cultivate the ſoil? In this caſe every man will only wiſh to rear as much as is ſufficient for his own ſuſtenance, and no more; ſo that if the ſoil could afford a hundred times the produce that is ſufficient for them, it will be allowed to remain an uncultivated waſte. And if, in that country, any man ſhould be ſo fooliſh as to rear large crops, what would it benefit him! Every man has enough for his own ſubſiſtence, ſo that he wants none of that ſuperfluous produce. It muſt therefore be ſuffered to periſh without being of any uſe at all to the owner.

'For this reaſon a nation peopled only by farmers, muſt be a region of indolence and miſery.—If the ſoil is naturally fertile, little labour will procure abundance; but for want of exerciſe, even that little labour will be burthenſome, and often neglected;—want will be felt in the midſt of abundance, and the human mind be abaſed nearly to the ſame degree with the beaſts that graze the field. If the region is more barren, the inhabitants will be obliged to become ſomewhat more induſtrious, and therefore more happy. But miſerable at beſt muſt be the happineſs of ſuch a people.

'Thoſe, therefore, who wiſh to make agriculture flouriſh in any country, can have no hope of ſucceeding in the attempt, but by bringing commerce and manufactures to her aid; which, by taking from the farmer his ſuperfluous produce, gives ſpirit to his operations, and life and activity to his mind.

'Without this *ſtimulus* to activity, in vain do we uſe arguments to rouſe the ſluggiſh inhabitants,—in vain do we diſcover that the earth is capable of producing the moſt luxuriant harveſts with little labour:—our own abundant crops are produced as undeniable proofs of this in vain.—But place a manufacturer in the neighbourhood, who will buy every little article that the farmer can bring to market, and he will ſoon become induſtrious. The moſt barren fields will then become covered with ſome uſeful produce.—Inſtead of liſtleſs vagabonds, unfit for any ſervice, the country will abound with a hardy and robuſt race of men, fit for every valuable purpoſe; and the voice of feſtivity and joy be heard in every corner, inſtead of the groans of miſery, and the ſighs of diſcontent.'

As a ſtriking example of the juſtneſs of this reaſoning, he gives the following very curious account of the preſent ſtate of the town of Aberdeen; the authenticity of which cannot be diſputed, as the Author lives in its neighbourhood:

'The town of Aberdeen has made great advances in trade and manufactures within theſe thirty or forty years paſt. The number of inhabitants has encreaſed greatly within that period.—Money has become more plenty there than formerly.—Their manner of living is now more elegant and expenſive; articles of luxury have encreaſed.—In conſequence of good roads having become more common, horſes and wheel-carriages have alſo become extremely numerous.—On all which accounts, the demands for freſh vegetables has greatly encreaſed in that place within the period above mentioned.

'But, on account of the particular ſituation of that town, it was a matter of ſome difficulty to augment the produce of the fields in that neighbourhood, and ſupply the daily encreaſing demand for theſe. This city is placed in the midſt of a country that is naturally the moſt ſterile that can poſſibly be imagined. For, unleſs it be a few hundred acres of ground that lie between the mouths of the rivers Dee and Don, cloſe by the town, there was not an inch of ground for many miles around it that could ſupply the inhabitants with any of the neceſſaries of life. On the eaſt is the German ocean;—on the ſouth the Grampian mountains come cloſe to the river, terminating in a head-land on the ſouth ſide of the harbour called the *Girdle Neſs*;—and on the weſt and north, it is environed for many miles with an extended waſte, the moſt diſmal that can be conceived, in which nothing

nothing can be diſcovered but large maſſes of ſtone heaped upon one another, interſperſed here and there with a few buſhes of ſtarved heath, or disjoined by uncomfortable bogs and ſpouting marſhes, the moſt unpromiſing to the views of the farmer that can poſſibly be imagined.

'But what is it that human induſtry cannot perform!—what undertaking is too bold for man to attempt when he has the proſpect of being repaid for his labour! Even theſe diſmal waſtes, it was imagined, might be converted into corn-fields.—The ground was trenched;—The ſtones are blaſted by gun-power, and removed at an immenſe expence;—manures were purchaſed:—and thouſands of acres of this ſort of ground are now waving with the moſt luxuriant harveſts, and yield a rent from 5 l. to 8 l. Sterling per acre.

'In any other part of the world that I have ſeen, it would be reckoned impoſſible to convert ſuch ſoils to any valuable uſe; and the moſt daring improver that I have met with any where elſe, would ſhrink back from attempting to cultivate a field which an Aberdeenſman would conſider as a trifling labour. Long habit has familiariſed them to ſuch arduous undertakings,—undertakings which could not be attempted any where elſe, as, unleſs in ſuch a particular ſituation as I have deſcribed, the improver could never be repaid.—For in what other part of Europe could a man lay out 100 l. Sterling, or upwards, on an acre of ground, before it could be put under crop, with any proſpect of being repaid?—yet this is no uncommon thing in that neighbourhood.

'Nor is this all: For to ſuch a height is the ſpirit for improvement riſen in that part of the world, that they are not only eager to cultivate theſe barren fields, but even purchaſe theſe dreary waſtes at a vaſt expence for that purpoſe. The laſt ſpot of ground of this ſort that was to diſpoſe of in that neighbourhood, was feued off by the town of Aberdeen in the year 1773, for ever, at an annual quit-rent, or, as we call it, *feu-duty*, of thirty-three or thirty-four ſhillings Sterling per acre, although it was not then, and never could have been worth ſixpence per acre, if left in its native ſtate,—nor could be converted into corn ground but at an expence nearly equal to that above mentioned.

'It ought to be farther remarked in favour of the Aberdeen improvers, that as they are at an unuſual expence in firſt bringing their grounds into culture;—ſo they continue afterwards to cultivate them with greater care and attention than is common perhaps in any part of the iſland, ſo that they have more abundant returns, and can afford to pay greater rents than in any other part of Great Britain.

'Could I produce a more ſatisfactory proof, that a good market will always produce a ſpirited agriculture? or is it poſſible to bring a more convincing argument in favour of the poor people in other corners of the country, who are accuſed by their proprietors of obſtinacy, and other bad qualities, becauſe they do not improve their fields in the manner the proprietors could wiſh;—ſeeing many of thoſe who carry on improvements about Aberdeen, are people who have come from diſtant parts of the country, where no ſort of improvements were ever carried on,—and have no other arguments made

uſe of to induce them to do it, but the only feeling one that ever can be made uſe of, their own intereſt!'

He then ſhews the inconveniencies under which agriculture would labour, if there was no other market for the produce of the fields than what was obtained by means of commerce at a diſtance. And although he conſiders commerce, when under proper regulations, as highly beneficial, and worthy of encouragement, yet he ſhews, at great length, that unleſs it is viewed in this ſubſervient capacity, the ſtate may be reduced to the loweſt degree of debility, while its commerce continues to flouriſh:

'Still, however, the merchants, by puſhing on trade to a great degree; by importing and re-exporting, might continue to bring vaſt ſums of money into the nation, and accumulate riches to an aſtoniſhing degree,—while the people,—the only true riches of the ſtate, were reduced to miſery.

'Such, in all probability, was the ſtate of ancient Tyre. Such for certain was the ſtate of Carthage, which, from this miſtaken idea, that riches could conſtitute the ſtrength of a ſtate, ſuffered her *merchants* to be exalted to the higheſt degree, while her *people* were miſerable ſlaves. But when the trying hour of danger came,—when ſhe was ſurrounded with difficulties on every ſide,—ſhe felt her internal weakneſs:—her own people deſerted their oppreſſors, and aſſiſted the victorious foe;—her mercenaries forſook her and fled;—and ſhe felt, when too late, that ſhe had truſted to a pointed rod, which, when ſhe was obliged to lean upon it for ſupport, pierced her to the heart, and made her fall like a mighty monument erected by folly upon the unſtable ſand, which, when it was fiercely aſſailed, tumbled headlong a ſtupendous ruin, the wonder and aſtoniſhment of all ſurrounding nations.

'Let us not therefore deceive ourſelves by falſe appearances.—A nation may carry on a gainful trade, while its ſtrength and vigour are declining.—Its merchants may be enriched, while the ſtate becomes nerveleſs and exhauſted.—Its great men may be wallowing in luxury, while ſlavery approaches with haſty ſtrides; or may be intoxicated in the giddy whirl of varied amuſements and refined delights, when it ſtands tottering on the very brink of deſtruction.

Manufactures too, as contributing to the advancement of agriculture, when properly conducted, and as furniſhing a baſis for commerce, he commends as highly beneficial. But when, from want of attention or want of knowledge, they are ſo improperly conducted as to retard the improvements of agriculture, the apparent proſperity which they for a time produce he compares to the glowing luſtre of a brilliant meteor, that for a time delights the fancy with the moſt agreeable ideas, but when it diſappears, leaves nothing but darkneſs and gloomy deſolation behind.

Such are the general principles eſtabliſhed in the publication before us. The work itſelf comprehends a number of particular caſes relating to the internal police of Scotland, by attending to which

which, it is ſhewn, the proſperity of that ſtate might be greatly augmented. The reaſoning is, throughout the whole, illuſtrated by appoſite examples, drawn from hiſtory, ancient and modern; and theſe details are frequently curious and intereſting. In our next we ſhall take a general view of the ſubjects diſcuſſed in this performance, in the order wherein they occur; and give ſome idea of the chain of reaſoning by which they are connected.

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ART. III. *Select Letters between the late Ducheſs of Somerſet, Lady Luxborough, Miſs Dolman, Mr. Whiſtler, Mr. R. Dodſley, William Shenſtone, Eſq; and others*; including a Sketch of the Manners, Laws, &c. of the Republic of Venice, and ſome Poetical Pieces; the whole now firſt publiſhed from original Copies, by Mr. Hull. 2 Vols. 8vo. 12 s. bound. Dodſley. 1778.

NOTWITHSTANDING that ſome "trifles, light as air," may be found in theſe volumes, many of the Letters are ſo far worthy of the public attention, as to afford an ample compenſation for the inferiority of their unimportant companions: on the whole, therefore, the lovers of this ſpecies of literary entertainment, are obliged to Mr. Hull * for the collection. Some agreeable pieces of poetry are interſperſed; among which, *The Diamond*, an original poem, in two cantos, by Mr. Shenſtone, merits diſtinction. One of the Editor's ingenious female correſpondents prefers it to Pope's *Rape of the Lock*, as poſſeſſing, in particular, greater delicacy of ſentiment.—The Rape of the Lock, however, with deference to the Lady's judgment, is, yet, an unrivalled performance.

Among the Letters, thoſe of the late Ducheſs of Somerſet ſeem to claim the preference. They truly deſerve the character prefixed to them by Mr. Shenſtone, in his tranſcript, viz. "Copies of Letters from her Grace the Ducheſs Dowager of SOMERSET (formerly Counteſs of *Hertford*) in which is diſcernible a perfect rectitude of heart, delicacy of ſentiment, and a truly claſſic eaſe and elegance of ſtyle. There are many of them tinged with an air of melancholy, through the loſs of her only ſon, Lord Beauchamp."

Several of the *younger* ladies, too, make a pleaſing appearance in this literary group: a Miſs F. is ſprightly and humourous; and a Miſs N. is equally ſenſible and entertaining.

Some of Mr. Shenſtone's Letters are, likewiſe, worthy the regard of the Public, as they truly mark the writer's character, by that mixed air of chearfulneſs and penſiveneſs which is obſervable in thoſe parts of his epiſtolary correſpondence, printed in former collections of his works.—Poor Shenſtone does not

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* Of Covent-Garden theatre; author of ſeveral dramatic pieces.

appear to have been altogether an happy man. Perhaps his retired life was not quite ſuitable to his natural diſpoſition. His rural ſcenery was pleaſant in the ſummer, and while enlivened with company; but in the gloom of winter, and in ſolitude, he was ſubject to the ſpleen;—and the limits of his fortune would not allow him to ſeek relief in the amuſements of the town.

The Editor takes notice of a common objection to publications of this kind, "that private letters ſhould not be made public without the conſent of the writers," &c. Mr. Hull, in his preface, obſerves, that 'this general rule, like many others, may admit of an exception, in particular inſtances; and theſe inſtances are, where a *proper mode* of introducing them to the world is inviolably attended to. It is a well-known, and equally uncontrovertible, maxim, that perſons of the higheſt excellence (eſpecially in the literary walk) are poſſeſſed of the greateſt reſerve and diffidence. Were the private ſentiments of ſuch to be with-held from the Public, till their individual conſent were obtained, what a loſs would it be to the republic of letters, and what an injury to moral improvement! Any perſon's general principles and ideas may be ſeen, perhaps, in the reſpective public profeſſion and ſituation of life, and their general intercourſe with mankind; but the innate ſenſations, the more refined emanations of the mind, are alone diſcoverable in the private communications of friendſhip. There can therefore be no unpardonable liberty in *decoying*, or even *gently-compelling* ſuch deſervers into public notice; nor is it, by any means, uncharitable to ſuppoſe, there may be many, who would not be violently diſpleaſed to ſee their ſentiments in print, however reluctant they might, and, perhaps, ought to appear, if their particular permiſſion were applied for,

'To illuſtrate and enforce this poſition, let me be permitted to aſk, if the Ducheſs of SOMERSET had been requeſted to have ſuffered her Letters to be made public, whether ſhe would have conſented? Probably not—Yet what an advocate would moral virtue, pious reſignation, and genuine piety have been deprived of, if thoſe exquiſite tranſcripts of her mind had been concealed from public view!—It is, moreover, matter of great doubt, whether we ſhould have been ſo well acquainted with the talents of a SHENSTONE, had Providence indulged the wiſhes of his moſt intimate friends and acquaintances, in prolonging ſo valuable a life.

'Thus it has been, is, and will be, with moſt people of diſtinguiſhed abilities; their excellencies muſt, in a manner, be *forced* into day-light, or we ſhould loſe the benefit of their precepts; they might otherwiſe be ſaid, like miſers, to have a valuable treaſure buried with them, which ought, in common juſtice, to be left behind for the advantage of ſurvivors.'

There is, no doubt, with reſpect to the *Public*, ſome weight in what Mr. Hull hath obſerved; but there is another reaſon to be urged in proof of the *particular utility* of ſuch collections: two ſightly octavos, with ſuch inviting names in the title-page, might chance to produce, to the Editor, no ungrateful returns

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for the trouble and attention beſtowed, in providing for the entertainment or inſtruction of his readers.—This is a reaſon which, we apprehend, has had its weight with the Editors of many ſimilar publications; as it notoriouſly had with the Lady who gave to *the world* thoſe Letters which the late Lord Cheſterfield intended only for *his ſon*.

As we have, eſpecially, commended the Ducheſs of Somerſet's Letters, a ſpecimen of them will, we are perſuaded, be acceptable to the generality of our Readers:

Ducheſs of SOMERSET to Lady LUXBOROUGH.

*Piercy-Lodge, Nov.* 23, 1753.

"I did indeed, dear Madam, begin to deſpair of having the honour, and (what I felt more ſenſibly) the pleaſure of hearing from you again. I am ſo ſubject to fall into errors, that I was afraid ſome unguarded expreſſion in my laſt letter might have given you offence, and yet my heart bore witneſs, how far I had been from intending it.

"I have been extremely ill the whole ſummer, and for ſome weeks believed in great danger; but, by the bleſſing of God upon Dr. SHAW's preſcriptions, I am at preſent, though lean and ill-favoured, much better; yet ſtill obliged to be carried up and down ſtairs, for want of ſtrength and breath to carry myſelf: but I have great reaſon to bleſs God for the eaſe I now enjoy. When one comes to the laſt broken arches of MIRZA's bridge, reſt from pain muſt bound our ambition, for pleaſure is not to be expected in this world; where I have no more a notion of laying ſchemes to be executed ſix months, than I have ſix years hence; which, I believe, helps to keep my ſpirits in an even ſtate of chearfulneſs to enjoy the ſatisfactions which preſent themſelves, without anxious ſolicitude about their duration. We have lived to an age that neceſſarily ſhews us the earth crumbling under our feet, and as our journey ſeems approaching towards the verge of life, is it not more natural to caſt our eyes to the proſpect beyond it, than by a retroſpective view, to recal the troubleſome trifles that ever made our road difficult or dangerous? Methinks it would be imitating LOT's wife (whoſe hiſtory is not recorded as an example for us to follow) to want to look back to the miſerable ſcene we are ſo near eſcaping *from*.

"I have ſpent the laſt three weeks moſt agreeably. The firſt of them, the Biſhop of *Oxford* and Mr. TALBOT, paſſed with us, and had the goodneſs to leave Miſs TALBOT (whoſe character I think you muſt have heard) when they went away. She is *all* the world has ſaid of her, as to an uncommon ſhare of underſtanding: but ſhe has other charms, which I imagine you will join with me in giving the preference even to that; a mild and equal temper, an unaffected pious heart, and the moſt univerſal good-will to her fellow-creatures, that I ever knew. She cenſures nobody, ſhe deſpiſes nobody, and whilſt her own life is a pattern of goodneſs, ſhe does not exclaim with bitterneſs againſt vice. We ſpent a good deal of our time in our own rooms, except in the mornings, but our time is a good deal broken in upon. Soon after nine we meet in the chapel; as ſoon as prayers are over, we go to breakfaſt, and after

that we work, during which, Mr. Cowslad, or my chaplain †, read aloud; at eleven we go, if the weather is tolerable, to take the air for two hours at least, which Dr. Shaw insists upon my doing. The moment we get out of the coach, we see no more of one another till three, when the dinner is punctually upon the table. Dinner and tea are both over by five, when we retire till eight, and then go to prayers; after which we adjourn into the little library, where we work, and the gentlemen read, as in the morning, till supper, a quarter before ten, and it is a rule to be in all our rooms a quarter before eleven.'

This, to the *fine* world, as her Grace elsewhere observes, may seem to be a *melancholy*, *monastic* life. She could not, however, be supposed, as she herself remarks, to have chosen it from an 'ignorance of the splendour and gaiety of a court, but from a thorough experience that they can give no solid happiness.——I find myself, she adds, more calmly pleased, in my present way of living, and more truly contented, than I ever was in the bloom and pomp of my youth. I am no longer dubious what point to pursue. There is but one proper for the decline of life, and indeed the only one worth the anxiety of a rational creature at any age: but how do the fire of youth and flattery of the world, blind our eyes, and mislead our fancies, after a thousand imaginary pleasures which are sure to disappoint us in the end!'

The Duchess having justly praised Miss Talbot, in the foregoing extract of her letter to Lady L. we shall here copy the following further mention of that amiable person *, from her Grace's letter to Mr. Shenstone, written about a month after the letter to Lady Luxborough:

'The kind offer you made me, of sending me any thing you occasionally happened to write, I look upon as the highest obligation; and you will greatly add to it, if you will permit me to shew them to a very ingenious friend of mine, whose ingenuity is her least praise, since the even chearfulness of her temper, the candour and integrity of her heart, joined with the most unaffected and honourable piety, must claim the esteem of all lovers of virtue, who have the happiness of being acquainted with her. You may possibly have

† In another letter, the Duchess thus expresses the satisfaction which she took in the company and conversation—not of red coats and beaux, the usual favourites of ladies, but of such men as the learned Dr. *Courayer*, and her worthy *chaplain*; the latter of whom she styles "a modest, sensible, and truly pious young man."—This gentleman, it appears, from authentic information, was the Rev. Mr. Lindsey, now well known to the world by his writings, and by his conscientious resignation of his church-preferments.

* Our Readers will find some account of this Lady and her family, in the 42d volume of our Review, p. 464. In the same volume, at p. 478, is announced the publication of her *Reflections on the Seven Days of the Week*. And in our 46th volume, p. 389, we gave an account of her valuable *Essays on various Subjects*.

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heard of her, as in her very young days, ſome little things of her writing got abroad, which were thought worthy of notice, conſidering the age ſhe was then of. She is a grand-daughter of old Biſhop TALBOT's, and niece to the Lord Chancellor of that name. She has lately ſpent ſix weeks with me here.'——

In another letter, to the ſame Lady, dated Feb. 25, 1754, the good and pious Ducheſs farther moralizes on the *evaneſcence* of worldly enjoyments, in the following juſt and edifying manner:

'"Tis true, my dear Lady LUXBOROUGH, times are changed with us, ſince no walk was long enough, or exerciſe painful enough to hurt us, as we childiſhly imagined; yet after a ball or maſquerade, have we not come home very well contented to pull off our ornaments and fine cloaths, in order to go to reſt? Such methinks is the reception we naturally give to the warnings of our bodily decays; they ſeem to undreſs us by degrees, to prepare us for a reſt that will refreſh us far more powerfully than any night's ſleep could do. We ſhall then find no wearineſs from the fatigues which either our bodies or our minds have undergone; but all tears ſhall be wiped from our eyes, and ſorrow, and crying, and pains, ſhall be no more; we ſhall then without wearineſs move in our new vehicles, tranſport ourſelves from one part of the ſkies to another, with much more eaſe and velocity, than we could have done in the prime of our ſtrength, upon the fleeteſt horſes, the diſtance of a mile. This chearful proſpect enables us to ſee our ſtrength fail, and await the tokens of our approaching diſſolution with a kind of awful pleaſure. I will ingenuouſly own to you, dear Madam, that I experience more true happineſs in the retired manner of life that I have embraced, than I ever knew from all the ſplendour or flatteries of the world. There was always a void: they could not ſatisfy a rational mind: and at the moſt heedleſs time of my youth, I well remember, that I always looked forward, with a kind of joy, to a decent retreat, when the evening of life ſhould make it practicable.'

Not many of our Readers, we imagine, are ſtrangers to the name of Dr. LANCASTER, author of a celebrated *Eſſay on Delicacy*; but few are acquainted with any particulars of his life, or even the knowledge of his profeſſion. The following account of him, is given by our Editor, in a *note* added to a letter written by the Counteſs of *Hertford* (afterward Ducheſs of Somerſet *) to Lady Luxborough, wherein the Counteſs recommends the Doctor's eſſay: the note is as follows:

'The *Eſſay on Delicacy*, here mentioned, was the production of Dr. NATHANIEL LANCASTER, many years rector of Stanford Rivers, near Ongar, in Eſſex, uncle to the Editor of theſe Letters. He was a man of ſtrong natural parts, great erudition, refined taſte, and maſter of a nervous, and at the ſame time, elegant ſtyle, as is very obvious to every one who has had the happineſs to read the eſſay here ſpoken of. His writings were fewer in number than their Author's genius ſeemed to promiſe to his friends, and his publications leſs known than their intrinſic excellence deſerved. Had he been as ſo-

* The ſame Lady who wrote the letters copied in the two preceding pages.

licitous, as he was capable, to inſtruct and pleaſe the world, few proſe-writers would have ſurpaſſed him: but in his later years, he lived a recluſe, and whatever he compoſed in the hours of retired leiſure, he (unhappily for the Public) ordered to be burned, which was religiouſly (I had almoſt ſaid irreligiouſly) performed.

'He was a native of Cheſhire, and, in his earlier years, under the patronage and friendſhip of the late Earl of CHOLMONDELEY, mixed in all the more exalted ſcenes of poliſhed life, where his lively ſpirit, and brilliant converſation, rendered him univerſally diſtinguiſhed and eſteemed; and even, till within a few months of his deceaſe (near ſeventy-five years of age) theſe faculties could ſcarce be ſaid to be impaired.

'The *Eſſay on Delicacy* (of which we are now ſpeaking) the only material work of his, which the Editor knows to have ſurvived him, was firſt printed in the year 1748, and has been very judiciouſly and meritoriouſly preſerved by the late Mr. DODSLEY, in his Fugitive Pieces, publiſhed in two volumes.'

To the foregoing extracts, we may add the following ſketch of a northern proſpect, which will afford ſome gratification to ſuch of our South-Britiſh readers who have not yet made the (now faſhionable) tour of Scotland. It is taken from a letter addreſſed to Mr. Shenſtone, by a Mr. Sp——, (perhaps the celebrated Mr. SPENCE, author of *Polymetis*) dated Aug. 19, 17[illegible].

'I went from you to Scotland, as I fear too many people do, with an expectation of ſcarce ſeeing any thing there worth ſeeing: but after paſſing above one hundred miles of it, through bad roads, over mountains, by cottages compoſed of dirt, and a barren, bleak country, we were agreeably ſurpriſed, on our approach toward Edinburgh, to find ourſelves in an open country, well cultivated, and in a noble view, that ſtruck us with double pleaſure, from our being uſed ſo long to ſee almoſt nothing but what was diſpleaſing. When you have coaſted the Pentland hills, and get upon a riſing, you ſee the city all at once, ſpread in a line before you, with the caſtle to the right, the palace and a rock (the middle part of which is called ARTHUR's ſeat) to the left; and a vaſt baſon of water (the Frith of Forth) appearing from behind it; the country near is varied with little ſwells and riſings, and ſtudded with villas; the land ſpreads on with a chearful and cultivated look, and the whole is terminated with a long range of hills, that grow dimmer and ruder, quite on to thoſe of the Highlands. You may a little conceive of what an extent this view muſt be, when I aſſure you, that the baſon of water about the middle of it does not appear at all over-proportioned, and yet we were aſſured, that it was ſixty miles long, about thirty in the broadeſt part, and fifteen in its opening to the ſea. I could ſay much more of this fame Edinburgh, but I have been already rather too diffuſive.'

Thoſe who love to read deſcriptions of *proſpects* will be farther pleaſed with the following *glance* over *Perſfield*, the ſeat of Mr. Morris, near Chepſtow. It is given by the late ingenious Mr. Robert Dodſley, in a letter to his friend of the *Leaſowes*:

'The place is certainly of the great and ſublime kind; moſt of the near views are ſeen below you from the top of high precipices, conſiſting

conſiſting of ſteep rocks, hanging woods, the rivers Severn and Wye, which laſt winds about the feet of the rocks below you, in a very romantic manner, almoſt ſurrounding a very pretty farm, where cattle and ſheep are feeding in the meadows, at ſuch a depth below your eye, that they ſeem very much diminiſhed. The rocks are bold and numerous, half covered with woods, and riſe almoſt perpendicular from the edge of the water to a ſurpriſing height, forming, from the great cliff, a kind of double amphitheatre. A gun fired from the top of this cliff, creates, by the reverberation of the report amongſt other rocks, a loud clap of thunder, two or three times repeated, before it dies away: but even this echo, conformably to the pride and grandeur of the reſt of the place, will not deign to anſwer a ſmaller voice than that of a muſket; with a culverin, I ſuppoſe, it would hold a noble dialogue. The town of Chepſtow, and its ruined caſtle, appear in the near view at ſomewhat more than the diſtance of Hales Owen from your grove; and the romantic windings of the Wye are ſeen all the way to them, except now and then that its ſtream is hid among the rocks; and all the way below them, till it is ſwallowed up by the Severn, at about two miles diſtance, where that river is alſo near two miles over, and from whence it expands, enlarging in breadth, quite down to King-road, below Briſtol. I can conceive nothing finer than theſe views would be, were the waters of the rivers as clear as that of the Thames: but, alas! they are ſo muddy, that they will ſcarce return the images of the rocks, trees, and other objects, that riſe upon their banks. The diſtant views are very extenſive, and let the eye into parts of fourteen different counties. The extent of the walks is near four miles, which in about five hours time I made ſhift to accompliſh. I went from Bath with a polite party of gentlemen and ladies, and our three days excurſion was altogether exceedingly agreeable *.'

A more

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* 'I am this inſtant favoured with a more particular deſcription of the ſcenes and views I have attempted to deſcribe, and for your better underſtanding the ſituation of them, have copied them. Firſt you enter the ſerpentine walks (which are near four miles and a half in length) from Chepſtow, and the

I. View, the town.
II. The ſea and the rocks.
III. The two paſſages over the Severn, from England to Wales, where the paſſage-boats are continually paſſing and re-paſſing.
IV. V. VI. Three avenues from Chepſtow, The church, Caſtle and rocks, which are ſeen
VII. A confined view of the rocks and channel.
VIII. A balcony, from whence are beautiful views of the river Wye, and its windings, the rocks, woods, &c. &c. beyond deſcription.
IX. A ſeat; the view, the woods continued.
X. A Chineſe bridge; a pretty confined proſpect.
XI. A large oak, with ivy, and two ſeats under it.
XII. A beautiful green by the wood.
XIII. A ſeat under two oaks.

XIV. A

A more particular exhibition of the ſame delightful ſcenery, is given by the ſprightly Miſs M—, in a letter to Mr. Shenſtone, dated July 21, 1760; from which we ſhall extract the following views:

'When we arrived in Wales, we juſt took a little refreſhment, and then drove to Chepſtow, remarkable for the great height of its bridge, the tide riſing higher by ſome degrees there than in any part of the three kingdoms. At this place we were to ſleep, ſo we went to the beſt inn to get accommodations. Theſe ſecured, we made the beſt of our way to Perſfield, the ſeat of Mr. Morris; and ſuch a place, for the variety and beauty of its proſpects, I never ſaw.

'The gardens are ſeven miles round, ſo our poor old Lady was forced to occupy a ſeat juſt by the houſe, and the reſt of us then walked as far as our legs were able to carry us. We could not compaſs the whole round, but ſaw all the principal proſpects. To attempt deſcribing them is impoſſible, at leaſt to do it with juſtice to their merit, yet, though unequal to the taſk, I muſt ſay ſomething. The gardens are ſituated on the *rocks*, I cannot call them the *banks*, of the river Wye, and cut into walks, in themſelves exceſſively beautiful, but the ſuperior beauty of the views they command, ſo entirely engroſſes the eye, that they can be very little heeded. Sometimes we look down upon the river, from an eminence of near a hundred feet, which winds itſelf round as in a ſemi-circle. The oppoſite ſide is bounded by rocks of equal height, ſome barren, and reſembling the ruins of old fortifications; others covered with the moſt pleaſing variety of greens the eye can wiſh to behold, while at the bottom, cattle are feeding in the ſweet paſtures by the river's ſide: cattle, we were told the creatures were which we ſaw; but really our faith had need be ſtrong to believe it, ſince they appeared to our view more like hens and chickens, and I do aſſure you, one of our company took them for ſuch.'

We remember to have given a more circumſtantial account of Perſfield, in a former Review, from one of Mr. Young's tours;

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XIV. A delightful ſhrubbery.

XV. A cave of ſtone and pebbles, with an extenſive proſpect.

XVI. The top of the mount, with the proſpect of ſeven counties, the ſea, the rocks, Berkley caſtle, the ſhipping, &c. &c.

XVII. A mew for pheaſants, with ſhrubberies of the fineſt foreign ſhrubs.

XVIII. A fine beech tree, exceedingly large.

XIX. A Druid's throne and temple *in a parterre.*

XX. The cave where we dined; the opening before it in form of a ſemi-circle, which the proſpect from thence reſembles, from whence are ſeen the rock, the wood, the river, with fine lawns.

XXI. A Chineſe ſemi-circle; the view, the river, rocks and lawns, Berkley caſtle, and a very extenſive proſpect of Briſtol, &c. &c.

XXII. A cave, with iron rails before it; the view, looking down a precipice, the moſt beautiful woods imaginable.

XXIII. An octagon temple, ſurrounded with Chineſe rails, from whence is a moſt extenſive proſpect of many counties, with King-road, the ſhipping, &c. &c.'

for

for which the inquiſitive Reader is referred to the 38th volume of our Review, p. 226—232.

For our part, we freely acknowledge, with Mr. Shenſtone, in his anſwer to Miſs M—'s letter, that we 'have great joy in reading theſe little pleaſurable travels, in a private letter, related, as Miſs M—'s are, without formality, deſcribing with eaſe and ſimplicity, every little occurrence as it falls out.'—On the other hand, Mr. Shenſtone's *cautions*, with regard to *parties of pleaſure*, and *foreign travelling*, are worth tranſcribing, from the ſame letter:

'I can journey with you, ſays he, in imagination, and partake every trivial difficulty and every delight. *You* are fond of theſe little *parties of pleaſure*, as they are called, and in you it is, by no means, reprovable; but in general they are very dangerous to young folks. *You* have means and time, at your own diſpoſal; your party is ſmall and ſelect, both in point of reputation and underſtanding; you likewiſe turn your excurſion to ſome advantage; you make obſervations on all you ſee, form nice diſtinctions between different places, points, and characters, and draw juſt concluſions from them—— But, as I ſaid before, theſe parties too often are hazardous; the mind once indulged in them, is apt to covet them too often; they are ſometimes the means of drawing a female into improper company; they encroach on means and time, neither of which, probably, can with propriety be beſtowed; they have their ſource in diſſipation, are continually attended with hazard, and too often end in the worſt of miſchiefs. In ſhort, I would wiſh all young folks, who have neither leiſure nor money at command, to ſhut their ears againſt the very name of *a party of pleaſure*.

'More than once in my life, I have been ſolicited by friends to viſit foreign climes. I had an invitation of this kind lately; but it is now too late; at leaſt, I think ſo—Beſides, why ſhould a man go ſo far for objects of curioſity, who has ſeen too little of his own country? Many parts of England, Wales and Scotland equally (I ſhould think) deſerve our admiration, and we need not riſque winds and waves, to which I feel *ſome* objection. Numbers of our travelling gentry peregrinate too early in life, before the mind is ſufficiently formed to make proper obſervations on what they ſee and hear.

'A friend once related an anecdote, which is appoſite to my ſubject. A very young man, of good natural underſtanding, and heir to an affluent fortune, would needs be one of theſe inconſiderate travellers. In the courſe of his adventures, he fell into company, in Naples, with ſome well-travelled, and well-informed foreigners. They were converſing on what they had ſeen in England; and ſome little difference in opinion ariſing about the architecture of Windſor-caſtle, they naturally referred themſelves to the young Engliſhman for deciſion. With much confuſion and heſitation he was compelled to confeſs, he had never ſeen the building in queſtion. The company, with true foreign politeneſs, only teſtified their admiration in a ſilent ſmile—but the reflection inſtantly ſtruck, and pained the young gentleman. The reſult was, that he returned for England within two days, rationally determined to inſtruct himſelf in the knowledge

knowledge of his own country, before he pryed into thoſe afar off. His reflection and determination did equal credit to his underſtanding.'

A variety of other *deſcriptive* letters will be found in this collection, ſome of which we were tempted to tranſcribe, but have been forbidden, by the limits of our Journal: our Readers, however, are particularly directed to the following Letters, in the ſecond volume, viz. Letter I. Deſcribing Lord Foley's ſeat in Worceſterſhire: By Mr. Shenſtone.—Lett. LVI. Miſs N—'s deſcription of her journey acroſs Mount *Cenis*, with her ſubſequent accounts of Venice.—Lett. LXVI. Deſcription of a retirement at Palluello, near Venice: *By the ſame.*—Lett. LXVII. Deſcription of Bridgnorth, in Shropſhire: *By the ſame.* Alſo the ſix following Letters (by the ſame ingenious Lady) in which ſhe gives very entertaining accounts of Dunkeld and Athol-Houſe in Scotland; of Paris; of Switzerland; and of the Carnival time at Venice.

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ART. IV. *A View of Society in Europe, in its Progreſs from Rudeneſs to Refinement; or, Inquiries concerning the Hiſtory of Law, Government, and Manners.* By Gilbert Stuart, LL. D. 4to. 15 s. Boards. Murray. 1778.

THE ſubject of this performance has been treated by ſeveral of the moſt ingenious and elegant writers of the preſent age. Monteſquieu gave the firſt general delineation of the ſpirit of laws, as well as the progreſs of government and manners, in ancient and modern times. Voltaire offered a more particular ſurvey of the ſame important objects, in his comprehenſive Hiſtory of Modern Nations. Dr. Robertſon, in the introductory part of his Hiſtory of Charles the Fifth, followed the ſame courſe; and, while he embelliſhed the ſubject by his inimitable pencil, he added new force to his obſervations by the authorities to which he had recourſe. Judge Blackſtone *in his Commentaries*,—Lord Kaims *in his Principles of Equity, and his Sketches*,—Profeſſor Millar *in his Obſervations on the Diſtinction of Ranks*,—have examined many branches of the ſame important ſubject; and, in general, it is more faſhionable in the preſent age, than it has been in any former period, to diſregard the abſtractions and refinements of philoſophy, and to prefer the ſtudy of human nature in the ſcenes of real life, and in the records of hiſtory.

The labours of an ordinary Writer, who ſhould employ himſelf in examining topics that have been canvaſſed by ſo many learned men, would deſerve little attention: But it adds peculiar merit to Dr. Stuart's performance, that on a ſubject of curioſity and importance ſufficient to attract the univerſal regard of the learned and ingenious of the preſent age, he has brought forward many intereſting facts hitherto neglected, opened a variety

riety of views, and ſtarted many ideas, which lead to new and uſeful reflections. His obſervations concerning the ſtate of ſociety, and of government, in Europe, on the downfall of the Roman empire, as well as on the feudal ſyſtem, and the Gothic manners, are eſſentially different from thoſe of the moſt approved modern hiſtorians: and it muſt be acknowledged, that while he defends his opinions with uncommon acuteneſs, he ſupports them by authorities which ſhew that he has made the deepeſt reſearches into the hiſtory and antiquities of the middle ages.

Monteſquieu * obſerves, that the beautiful ſyſtem of the Engliſh government was diſcovered in the woods of Germany. Dr. Stuart generaliſes this remark; and proves that the uſages and cuſtoms which the barbaric tribes brought from their woods, were the remote ſource of all the laws, tranſactions and eſtabliſhments which took place among the Gothic nations.

The admirable treatiſe of Tacitus on the manners of the Germans, forms the groundwork of his performance; and on this baſis he has, with much ingenuity and taſte, erected a fabric, which not only ſurpriſes by its novelty, but pleaſes by its elegance and grandeur.

The Work is divided into two Books. In the firſt Dr. Stuart inquires into the manners of the German tribes, before they left their native country; and into their political eſtabliſhments after they had ſettled in the places gained by their numerous conqueſts. The ſecond Book exhibits the ſpirit and progreſſion of Fiefs, with the varying genius of the feudal ſyſtem. The Author explains the Gothic eſtabliſhments in their origin, perfection, and decline; and points out the effects of the different ſteps, in their progreſs, on the public tranſactions and communities, and on the manners of men in private life.

The preſent Article would ſwell beyond its due proportion, ſhould we indulge our inclination to follow the Writer through the various labyrinths of this extenſive and delightful field. We ſhall, therefore, confine our remarks to thoſe parts of his work, in which his opinions are advanced in direct oppoſition to thoſe of other writers, who have obtained the ſanction of public applauſe.

The principal diſtinction between the manners of barbarous and of refined ages, ariſes from the different ideas, and management, of property. Among the ancient Germans, land was connected with the tribe or community, rather than with the individual. The merit of men was not meaſured by the extent of their poſſeſſions. Perſonal qualities, alone, were the foundation of pre-eminence. Men, in this ſituation, act from

* *Sur la Conſtitution d'Angleterre.*

affection

affection and appetite, and not from intereſt. Hence the ardour of their friendſhips, the force of their reſentments; hence their love of glory, and their paſſion for arms; and hence that ſpirit of independence and liberty, which formed the moſt intereſting and amiable feature in the Germanic character. 'Every perſon,' continues the Author, 'who was free, conſidered himſelf in the light of a legiſlator. The people preſcribed the regulations they were to obey. They marched to the national aſſembly to judge, to reform, and to puniſh; and the magiſtrate and the ſovereign, inſtead of controlling their power, were to ſubmit to it. Stated or regular terms were appointed for the convention of their public council; and a freedom of ſpeech, entire and unlimited, was permitted. His age, his eloquence, his rank, and the honour he had acquired in war, were the qualities which procured attention to the ſpeaker; and the people were influenced by perſuaſion, not by authority. A murmur, coarſe, and often rude, expreſſed their diſſent: The rattling of their armour was the flattering mark of their applauſe.'

While ſuch was the condition and character of the men, Dr. Stuart thinks it unreaſonable to concur with the general opinion of writers, who imagine that the women, during thoſe ages, were held in ſervitude. Lord Kaims, and Profeſſor Millar, who have examined this ſubject at great length, ſuppoſe that women were of ſo little conſequence in rude times, that they were the objects of traffic, and commonly purchaſed by their huſbands. They have been deceived, however, by forms of expreſſion, which occur in the Gothic laws. The *pretium dotis* was not the purchaſe-money of the wife, but the proviſion for her ſubſiſtence. It was frequently given to her relations, who retained it for her uſe; and beſide this, ſhe was entitled to a preſent from her huſband, the day after her nuptials, which commonly was equal to the fourth part of his effects. This was the practice among the Germans, after they had ſettled in their conqueſts; and prior to this period, the ſituation of the fair ſex was ſtill more advantageous.

'The ſtate of ſociety,' continues Dr. S. 'which precedes the knowledge of an extenſive property, and the meanneſſes which flow from refinement and commerce, is in a high degree propitious to women. To treat them with cruelty does not conſiſt with the elevation of ſentiment which then prevails. Among the people, of whom I ſpeak, even the ſlave was expoſed to no ſtudied inſult or oppreſſion. Of the women, the warrior and the citizen conſidered himſelf as the friend and the protector; and their weakneſſes only ſerved to render his attachment to them the more laſting and tender.'

The ſources of the reſpect paid to the women among the Germans, were their ſuperior abilities for the management of domeſtic

meſtic concerns. To them the education of the youth of both ſexes was entruſted. Women are more diſpoſed to rapture and devotion than men, and their curioſity to pry into futurity is more extravagant. The ſuperſtitious weakneſſes of the ſex, which, in refined times, are a ſubject of ridicule, lead to attention and reverence in a rude age. The German women were regarded as propheteſſes; they were thought to have ſomething peculiarly divine in their nature; and the names of many of them are recorded, who were worſhipped as divinities. To attend to the qualities of plants, and to the curing of wounds, was a branch of female occupation; and their ſkill in theſe arts naturally conferred on them, in times of war and depredation, a very conſiderable degree of influence. They followed the army to the field of battle; their captivity was reckoned the greateſt misfortune that could happen; and the ſtipulations of ſtates were never ſo certainly ſecured, as when ſome virgins of rank were delivered among the hoſtages.

'But, what evinces their conſideration beyond the poſſibility of a doubt, is the attention they beſtowed on buſineſs and affairs. They felt, as well as the noble and the warrior, the cares of the community. They watched over its intereſt, conſidered its connection with other ſtates, and thought of improving its policy, and extending its dominion. They went to the public councils or aſſemblies of their nations, heard the debates of the ſtateſmen, and were called upon to deliver their ſentiments.'

Having conſidered the inſtitutions and manners of the Germans, before they left their woods, our Author follows them into their eſtabliſhments in the Roman empire. "In what manner, or by what principles, they divided among them the lands which they ſeized (ſays the elegant and well-informed author of the Hiſtory of Charles the Fifth †), we cannot now determine with any certainty. There is no nation in Europe whoſe records reach back to this remote period; and there is little information to be got from the uninſtructive and meagre chronicles, compiled by writers ignorant of the true end, and unacquainted with the proper objects of hiſtory." The defect of which this celebrated hiſtorian complains, Dr. Stuart has endeavoured to ſupply. 'The members (ſays he) of a German nation, according to Tacitus, cultivated, by turns, for its uſe, an extent of land correſponding to their number; which was then parcelled out to individuals in proportion to their dignity.' When a German tribe obtained poſſeſſion of a Roman province, they continued to be governed by their ancient principles in the diſtribution of their poſſeſſions. The king or ſovereign, as the perſon

† Vol. i. p. 14. 8vo.

of greateſt dignity, had the moſt conſiderable portion; which came to conſtitute his *domain*. Each citizen and warrior had his lot or ſhare, which gave riſe to *allodiality*. That part of the territory which was not exhauſted by partitions to individuals, was conſidered, agreeably to the ancient ideas, as belonging to the community; and was called, in the barbaric codes, the lands of the *Fiſc*. The ſituation of a German ſtate, which had acquired a ſettlement, produced the neceſſity of drawing cloſer the connection of the ſovereign and the chiefs, and of the chiefs and the people. The lands of the *Fiſc* were the medium which were employed in effecting this deſign. 'The ſovereign took the direction of theſe; hence poſſeſſions flowed to the chiefs, under the burden of preſenting themſelves in arms at the call of the ſovereign; hence the chiefs dealt out lands to their retainers under the like injunction of continuing to them their aid; and thus a political ſyſtem was founded, which was to act in ſociety with infinite efficacy.'

'Of this ſyſtem, the intention and the ſpirit were national defence and domeſtic independence. While it called out the inhabitant and the citizen to defend his property, and to ſecure his tranquillity, it oppoſed barriers to deſpotiſm. Growing out of liberty, it was to promote the freedom of the ſubject. The power of the ſovereign was checked by the chiefs, who were to form a regular order of nobility; and the ariſtocracy or the power of the chiefs, was repreſſed by the retainers and vaſſals, who, conſtituting their greatneſs, were to attract their attention. The chief, who oppreſſed his retainers, was to deſtroy his own importance. It was their number, and their attachment, which made him formidable to his prince and to his equals.'

Nor was it in their political arrangements only, that the Gothic nations were guided by the principles of the ancient Germans. The ſources of chivalry, of the pre-eminence of women, of tournaments, of blazonry, and the judicial combat, are all to be found in the treatiſe of Tacitus concerning the German manners. Directed by the views of this accompliſhed writer, Dr. Stuart traces the origin and progreſs of thoſe peculiar inſtitutions which prevailed in the middle ages. To exhibit his obſervations at ſufficient length, would be inconſiſtent with our deſign; and it would be doing him injuſtice to abridge them. The whole points to an important diſtinction in the Gothic manners during their purity and their decline. While the greatneſs and ſimplicity of thoſe maxims, which the conquerors of Rome brought with them from their woods, continued to animate their poſterity, the feudal aſſociation was noble in its principles, and uſeful in its practice. It was an exereiſe of bounty on the part of the lord, of gratitude on that of the vaſſal. On the foundation of their connection, and of that of the land or fief

fief which the former beſtowed on the latter, a train of *incidents* were [*was*] to ariſe, the unequivocal expreſſions of friendſhip and habitude, the tender and affectionate fruits of an intercourſe the moſt devoted and zealous.'

While the grants of lands were precarious, or for life, the ſuperior choſe to educate, in his hall, the expectants of his fiefs: And when they deſcended to heirs, he was careful, on the death of his vaſſal, to take the charge of his ſon and his eſtate: Hence the incident of *wardſhip*. The new vaſſal, on entering upon his fief, conſcious of gratitude due to his lord, made him a preſent: Hence the incident of *relief*. Grateful for the paſt, and anxious for the future favour of his chief, the vaſſal did not incline to ally himſelf to a family which was hoſtile to him: Hence the incident of *marriage*. When the ſuperior was reduced to diſtreſs and captivity, the vaſſal was forward to relieve him: This gave riſe to the incident of *aid*. And when the ſacred ties which bound the vaſſal and his lord were infringed; when the former was guilty of any ſtriking delinquence, he was deemed unworthy of his fief, and deprived of it by the incident of *eſcheat*.

'Amidſt the contention of friendſhip, and the mutuality of mind which exerciſed and informed the lord and the vaſſal, they experienced a condition of activity, liberty, and happineſs. The vaſſals attended to the retainers who were immediately below them. In their turn they were courted by the lords, whoſe ſtrength they conſtituted: and the lords gave importance to the ſovereign. The conſtituent parts intereſted in government, as well as war, were attentive, in their ſeveral departments, to the purpoſes of order and juſtice; and in national operations they acted with an union that made them formidable. Of this aſſociation political liberty was the reſult; and while this fortunate ſtate of things continued, the people, in every country of Europe, came in arms to their national aſſembly, or appeared in it by their repreſentatives.

'Such, in a more particular manner, was the condition of the Anglo-Saxon period of our hiſtory; and the people, happy alike in their individual and politic capacity, as men and as citizens, were to bear more reluctantly the oppreſſions of the Norman times.'

This doctrine the Author confirms, in his notes, by innumerable authorities of ancient records and charters; and the conſequences which he deduces from it are equally important and extenſive. We cannot forbear mentioning the ſolution which it affords of ſome problems in the Engliſh hiſtory, which have been commonly thought inexplicable. Many learned writers are poſitive, that the Anglo-Saxons were ſtrangers to fiefs, which, they aſſert, were introduced into England by William duke of Nor-

mandy. There are writers not leſs learned, who affirm, that fiefs were not introduced into England by the Duke of Normandy, but prevailed among the Anglo-Saxons, in the condition in which they were known under William. Dr. Stuart obſerves, 'that it cannot be true, that the Saxons who ſettled in England ſhould be ſtrangers to fiefs.——The hereditary grant of land, as well as the grant in its preceding fluctuations, was known to our Saxon anceſtors. Of this, the conformity of manners which muſt neceſſarily have prevailed between the Saxons and all the other conquering tribes of the barbarians, is a moſt powerful and a ſatisfactory argument. Nor is it ſingle and unſupported. Hiſtory and law come in aid to analogy; and theſe things are proved by the ſpirit and text of the Anglo-Saxon laws, and by actual grants of hereditary eſtates under military ſervice.'

But although fiefs prevailed in the Anglo-Saxon times, yet their condition was different then, from what it afterwards became. Under the Anglo-Saxon princes, no mention is made of thoſe feudal ſeverities which ſhook the throne under William and his ſucceſſors. The varying ſpirit of the feudal aſſociation, which Dr. Stuart has been careful to remark, accounts for this difference. When the connection between the ſuperior and vaſſal was warm and generous, the feudal incidents were acts of cordiality and affection. When the introduction of luxury, and an acquaintance with the uſes of riches, had given birth to thoſe intereſted paſſions which ſet the ſuperior and vaſſal at variance, the ſame incidents became acts of oppreſſion and ſeverity. This was more remarkably the caſe under William and his immediate ſucceſſors; and until the time of King John, the people of England complained loudly of the feudal ſeverities, and to their complaints always joined the requeſt, that the laws of Edward the Confeſſor ſhould be reſtored. "What theſe laws were of Edward the Confeſſor (ſays Mr. Hume), which the Engliſh, every reign during a century and a half, deſired ſo paſſionately to have reſtored, is much diſputed by antiquarians; and our ignorance of them ſeems one of the greateſt defects of the ancient Engliſh hiſtory." The train of thinking into which Dr. Stuart has been led, points to an explanation of this myſtery. By the laws or cuſtoms of the Confeſſor, that condition of felicity was expreſſed, which had been enjoyed during the fortunate ſtate of the feudal aſſociation. The cordiality, equality, and independence, which then prevailed among all ranks in ſociety, continued to be remembered in leſs proſperous times, and occaſioned an ardent deſire for the revival of thoſe laws and uſages, which had been the ſources of ſo much happineſs.

The reign of Duke William and his ſucceſſors was diſtinguiſhed from that of the Confeſſor and the Anglo-Saxon princes by

by a remarkable circumſtance in the progreſs of fiefs. 'When the cordiality of the vaſſal was maintained, a *general* obligation of military ſervice was ſufficient to induce him to marſhal all his force in the field. When this cordiality was deſtroyed, policy was to extort what his generoſity and attachment had conferred. Lands were to be burdened with *a full and exact proportion* of ſoldiers: Hence the tenure of *knight-ſervice*. The grant of a certain portion of land entitled to the ſervice of a knight or ſoldier, and was called a *knight's fee*. An eſtate of two hundred fees furniſhed, of conſequence, two hundred knights. This alteration, which had been introduced gradually into France, and ſeveral other kingdoms of Europe, was brought about at once in England by the advancement of William the Norman to the crown of the Confeſſor. William was acquainted with the moſt extended ideas of the feudal ſyſtem; and by theſe he governed his conduct in diſtributing the lands of his new kingdom. Inſtead of introducing the knowledge of fiefs into England, therefore, William only made known the tenure by *knights ſervice*.

One admirable effect of this inſtitution was, that thoſe who poſſeſſed the lands of a kingdom were entruſted with arms to defend them. The intereſt and happineſs of men led them to oppoſe the encroachment of domeſtic as well as of foreign enemies; and the ſame ſoldiers who reſiſted invaſions from abroad, ſet bounds to the ſtretches of prerogative. But, notwithſtanding this advantage, the feudal militia was found incompatible with refining manners. It had been uſual, from the earlieſt times, for the ſuperior to levy a fine from the military tenant, who refuſed to take the field at his ſummons. As luxury encreaſed, men became leſs willing to join the army. Hence the commutation of ſervice for money, and the introduction of the tenure of *eſcuage*, which, inſtead of exacting the perſonal attendance of the knight, only obliged him to pay an annual ſum to his ſuperior. As the king was lord paramount of the whole kingdom, the money thus collected ultimately centred in him; and princes, inſtead of recruiting their armies, filled their exchequers. In order to defend their dominions they hired mercenaries, compoſed of the dregs of the people. Theſe were diſbanded at the end of every campaign; and the diſturbances which ſuch numbers of idle banditti occaſioned all over Europe, ſhewed the neceſſity of ſtanding armies. But theſe ſteps, ſo extremely inconſiſtent with the ſpirit of the Gothic inſtitutions, were not taken without much preparation. Dr Stuart explains, at great length, the diſorders of the feudal militia, and the other circumſtances which rendered them practicable. The uſe of mercenaries gave birth to taxations, which began to be levied in every kingdom of Europe at the will of the prince. This

produced contentions between ſovereigns and their ſubjects. In moſt countries of Europe the kings acquired the right of taxation, which, united to the command of the military force, forms the completion of deſpotiſm.' In England, the prerogative of taxation, which the prince had aſſumed, was wreſted from him by the great charter of liberties. He was to command his mercenaries; but he was to depend, for their ſupport and their pay, on the generoſity of his people.'

While the decline of the feudal eſtabliſhments occaſioned important alterations in government, it had no leſs conſiderable an effect on the manners and character of men, and on the ordinary intercourſe of private life. It reſulted from the ancient ſtate of the feudal nobles, that the lower ranks of men were courted and attended to in an uncommon degree. They formed the ſtrength and glory of their ſuperiors, who often ſtood in need of their aſſiſtance. Every free-born perſon had a capacity to bear arms, and to aſpire to knighthood; and a long train of ſervices, toils, and dangers entitled him to receive this honour. Splendid with a diſtinction which conferred glory on kings, the knight was ſolicitous to ſhew his ſuperiority to ordinary men in every accompliſhment of the mind or body. He ſtudied an habitual elegance of manners. He was courteous and generous in his behaviour even to his enemies, refined to extravagance in his gallantry to the ladies, and the declared protector of religion and innocence. But, in the declenſion of the feudal army, knights of honour were employed to ſupply the perſonal ſervice and attendance of the luxurious and the great; they exerciſed war as a profeſſion, and brought contempt on knighthood by their numbers and venality. Various other circumſtances concurred in producing this effect: The honours of the ancient chivalry were tarniſhed; and that order which had ennobled kings, and greatneſs, ſupreme power, and the loftieſt acquirements, grew to be mean and trivial.'

While chivalry loſt its renown, and its pure and ſtately manners decayed, the diſaſtrous ſtate of fiefs, which diſunited the intereſts of the lord and the vaſſal, gave riſe to oppreſſions and grievances. Theſe produced meanneſs and corruption. All ranks of men were at variance. Rapacity and inſolence characteriſed the ſuperior and the maſter; chicane and diſaffection, the vaſſal and the ſervant. 'The propenſity to vice, foſtered by political diſorder, and the paſſion for gallantry, driven to extremity by the romantic admiration which had been paid to the ſex, were to engender a voluptuouſneſs and a luxury, which in the circle of human affairs are uſually to diſtinguiſh and to haſten the decline and the fall of nations.'——'In the ruined ſtate of fiefs and chivalry, there prevailed not, in the one ſex, the ſcrupulous honour, the punctilious behaviour, and the diſtant

tant adoration of beauty, which had illuſtrated the æra of their greatneſs; nor, in the other, were there to be remarked the cold and unconquerable chaſtity, the majeſtic air, and the ceremonious dignity, which had lifted them above nature. A gallantry, leſs magnificent, and more tender, took place. The faſtidiouſneſs and delicacies of former ages wore away. The women ceaſed to be idols of worſhip, and became objects of love. In an unreſerved intercourſe, their attractions were more alluring. The times prone to corruption were not to reſiſt their vivacity, their graces, their paſſion to pleaſe. Love ſeemed to become the ſole buſineſs of life. The ingenious and the ſentimental found a laſting intereſt and a bewitching occupation in the affiduities, the anxieties, and the tenderneſs of intrigue. The coarſe and intemperate, indulging their indolence and appetite, ſought the haunts, and threw themſelves into the arms of, proſtituted beauty.' The limits of this Article will not permit us to follow Dr. Stuart through his deſcription of the vices and calamities of the middle ages. As he was directed by the views of Tacitus in painting the happy conſequences of the purity and perfection of German manners, ſo he ſeems to have borrowed the maſterly pencil of that hiſtorian, to delineate the fatal effects of their degeneracy and decline.

With regard to the Author's ſtyle, we may, briefly, characteriſe it in the terms in which he ſpeaks of the *knightly* manners that prevailed in the times of ancient chivalry. It has, in general, 'a majeſtic air' and 'ceremonious dignity;' but we muſt obſerve, that ſtately *airs* and *dignities* are neceſſarily attended by a degree of ſtiffneſs, to which the lovers of elegant ſimplicity will ever prefer the more natural forms, and eaſier deportment, of thoſe who move in leſs exalted ſpheres, and fill, with propriety, the middle walks of life,—which they love to frequent, and which are equally removed from the artificial ſplendours of a throne, and the untutored ruſticity of a cottage.

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ART. V. *Sketch of a Tour into Derbyſhire and Yorkſhire, including Part of Buckingham, Warwick, Leiceſter, Nottingham, Northampton, Bedford, and Hertford—ſhires.* Small 8vo. 2s. 6d. White. 1778.

IT is generally obſerved, that faſhions are followed by fops; but this, like moſt other common concluſions, is liable to exceptions, in particular inſtances. *Literature* has its faſhions, as well as *dreſs* and *doctrines*,—*religion*, *politics*,—in ſhort, almoſt every thing; and the preſent *ton* of authorſhip, is to write voyages and tours:—but the Author of this *Sketch of a Tour* is not to be numbered among the travelled coxcombs who have lately expoſed themſelves to public view. He is, evidently, a man of ſenſe,—well qualified for remarking whatever he found worthy of remark, and for communicating to the Public, in a liberal and agreeable manner, the reſult of his obſervations.—His attention

appears to have been directed to the moſt proper objects; his ſelection to have been judicious; and his deſcriptions circumſtantial, without tediouſneſs:—and he has frequently ſubjoined reflections, naturally ariſing from the ſubject, and ſerving to add UTILITY to what might otherwiſe have proved merely amuſement. For inſtance:

Speaking of the late general wreck of the Compton-eſtate, and the ſale of the furniture at a ſeat of Lord Northampton's, he pathetically exclaims,—'Unhappy effect of a rage for parliamentary influence and for gaming! almoſt equally deſtructive to the fortunes of the greateſt families. The former is attended with the worſt conſequences to ſociety; a continued debauchery introduces a habit of idleneſs rarely got rid of, a diſregard and contempt of the moſt ſacred oaths, and a profligacy of manners which fit the unhappy wretches for the commiſſion of every crime. Yet are theſe encouraged without heſitation by our nobility and men of fortune, often, as in the preſent inſtance, to their own ruin. Strange infatuation! that a man of education and reflection, who would ſtart at the commiſſion of moſt crimes, or even at the ſuppoſition of his being capable of them, ſhould, for the ſake of a vote, ſit on the bench an unconcerned ſpectator of the illiterate wretch below, calling ſolemnly on the Almighty to atteſt the truth of what they both know to be a wilful deliberate falſehood!'

In like manner, taking notice of the many arguments which have been adduced for and againſt *great farms*, and mentioning their conſequent depopulation of the country, he points out a remarkable inſtance of this unhappy effect, at Chadſunt, in Northamptonſhire; where, he obſerves, 'was a manſion-houſe, the ſeat of Mr. Newſom, and ten farm-houſes on ſo many farms, lett altogether at about 800 l. a year. Not long ſince this eſtate was ſold to Lord Catherlough; the ten farm-houſes are pulled down, and all the lands and the manſion-houſe are lett at 1000 l. a year to one farmer, who manages the buſineſs, as a grazier, with the help of two or three ſervants.

'This was told me by my intelligent landlord at the inn: who mentioned the following riſe of proviſions in his memory; veal from 1½ d. to 4 d. a pound; two fowls from 10 d. to 2 s; pigeons from 10 d. and 14 d. a dozen to 3 s.; butter from 3 d. and 4 d. a pound to 7 d. and 9 d.; and cheeſe from 17 s. a hundred to 24 s.'

The hiſtory of the riſe and fall of the great DUDLEY-FAMILY, likewiſe affords this reflecting Traveller an opportunity of adverting to the wretched ſtate of thoſe who are ſubject to the oppreſſions of an arbitrary government. Having mentioned the unhappy ſtory of the Earl of Leiceſter's concealed marriage, and 'the conſequent misfortunes of his noble and accompliſhed ſon, Sir Robert Dudley,' he proceeds:

'After that moſt iniquitous court, the *Star-chamber*, had ſtifled the proceedings which Sir Robert had inſtituted to prove his mother's marriage, and his own legitimacy, he reſolved to quit the kingdom; but as in thoſe arbitrary days he could not do it without the King's licence (James I.) he applied for and obtained it. His eſtate, however, mutilated as it was, was a tempting bait; he was ordered to return, and not obeying the mandate, was proſecuted in the Star-chamber, and eaſily found guilty; upon which this place was ſeized into the King's hands. The magnificence of the ſituation became the object of Prince Henry's wiſh. A propoſal was made to purchaſe it; commiſſioners were ſent to make a ſurvey, with ſpecial directions to find all things *under their true worth.* How well they obſerved their orders may be ſeen from their report of the value, which they made to be about 38,000 l. though from their return it appears that the caſtle ſtood on ſeven acres of ground, was in perfect repair, fit to receive his Majeſty, the Queen, and Prince, at one time; that the value of the woods amounted to 20,000 l.; and that the circuit of the caſtle, manors, parks, and chaſe, lying round it together, contained nineteen or twenty miles. Out of this 38,000 l, 10,000 l. was to be deducted, as a fine for Sir Robert's contempt in not appearing to the ſummons; the wood (which though confeſſed worth 20,000 l. they had valued at no more than 12,000 l.) was alſo to be deducted, becauſe Sir Robert's *Lady* had a jointure therein, and *if* ſhe outlived him, might ſell it. After theſe defalcations, the Prince moſt generouſly offered to give for this eſtate (the like of which, for ſtrength, ſtate, and pleaſure, they ſay was not to be found in England) the ſum of 14,500 l.

'Sir Robert knew too well what he had to expect from the juſtice of James, or his courts, and, having determined never to return to England, agreed to accept that money. The conveyances were executed, though no more than 3000 l. was paid at the time (and which, by the failure of the merchant who was to remit it, never came to his hands) and the Prince dying ſoon after, he never received any part of the remainder; and yet Prince Charles had no ſcruple of conſcience about taking poſſeſſion, as heir to his brother; nay, in his patent (when King) creating Sir Robert's mother Ducheſs of Dudley, he recognizes the whole tranſaction.

'Perhaps a ſtronger proof of the ineſtimable bleſſings of a government by law and of a trial by jury, can hardly be found; and the abolition of ſuch a court, ſeems cheaply purchaſed by all the misfortunes and temporary confuſion occaſioned by the ſtruggles againſt it in the time of this Charles.

'The hiſtory of this family of Dudley affords matter for other reflections. Edmund Dudley, deſcended, or claiming ſo to be, from a younger ſon of the Lords Dudley, became one of the

the great inſtruments of oppreſſion under which the people groaned in the time of Henry VII. and was at laſt given up to their reſentments, together with Empſon, and executed. His eſtate, however, was reſtored to his ſon; who, getting into great favour with Henry VIII. and Edward VI. was created Viſcount L'Iſle, Earl of Warwick, and Duke of Northumberland. Inſatiable in his ambition, he contrived to ruin the Duke of Somerſet, and Lord Thomas his brother, uncles to Edward VI.; and, marrying his fourth ſon to Lady Jane Seymour, prevailed on that Prince to appoint her his ſucceſſor; but here ended his career. Mary prevailing, he was beheaded. On Elizabeth's acceſſion, the good fortune of the family ſeemed to return; his eldeſt ſon was reſtored to the titles of L'Iſle and Warwick, and his ſecond ſon made earl of Leiceſter; but this ſun-ſhine was not of long continuance. The eldeſt ſon died without iſſue; and Robert, often in diſgrace, and under ſtrong ſuſpicions of the moſt atrocious actions, died without leaving any child except the unfortunate Sir Robert, above mentioned. 'Thus, this family, riſing upon iniquity, and in the courſe of about fifty years attaining almoſt to royalty itſelf, in nearly as ſhort a time ſet in obſcurity.'—Ye ſons of greatneſs! ye minions of a court, who in ſacrificing to your inordinate ambition, ſcruple not to riſk the ſafety of governments, and to hazard the welfare of nations,—attend to the inſtructive leſſon offered to you in the ſtory of the Dudley-family!

As a ſpecimen of our Author's manner of deſcription, we ſhall give his account of Kedleſton, the ſeat of Lord Scarſdale, about three miles from Derby, in the road to Buxton. 'This place,' our Author juſtly obſerves (for, in truth, it amply merits all that he has ſaid in its praiſe) 'may properly be called the glory of Derbyſhire, eclipſing Chatſworth, the ancient boaſt of the county. The front is magnificent and beautiful, the apartments elegant, and at the ſame time uſeful, a circumſtance not always to be met with in a great houſe. It is the ancient ſeat of the Curzons, a family of great antiquity, wealth, and intereſt in this county. This houſe has been built by the preſent Lord (created Lord Scarſdale in 1761) partly on the ſpot where the old houſe ſtood, but the ground has been ſo much altered, that there is no reſemblance of what it was. In the front ſtood a village, with a ſmall inn for the accommodation of thoſe who came to drink of a medicinal well, which has the virtues of the Harrogate water; a rivulet turned a water-mill, and the high road went by the gate. The village is removed (not deſtroyed, as is too often done); the road is thrown to a conſiderable diſtance, out of ſight of the houſe; the ſcanty ſtream is encreaſed into a large piece of water; and the ground diſpoſed in the fineſt order.

'The

'The entrance from the turnpike-road is through a grove of noble and venerable oaks (ſomething hurt by a few ſmall circular clumps of firs planted amongſt them) after which, croſſing a fine lawn, and paſſing the water by an elegant ſtone-bridge, of three arches, a gentle aſcent leads to the houſe.

'The front, built of white ſtone, is extenſive. In the center is a flight of ſteps, over which is a pediment, ſupported by four lofty pillars, of the Corinthian order. On each ſide, a corridore connects a pavilion with the body of the houſe, forming the two wings. The ſteps lead into a magnificent hall, behind which is a circular ſaloon. On the left are a muſic-room, drawing-room, and library; and, at the end of the corridore, the private apartments of Lord and Lady Scarſdale, and their young family. On the right of the hall are the dining-room, ſtate dreſſing-room, and bed-chamber, and another dreſſing-room, the kitchen, and offices.

'On each ſide of the hall are eight fluted pillars, of variegated marble of the country, and two at each end, of the Corinthian order, twenty-five feet high, two feet ſix inches in diameter. This room is ſixty feet by thirty within the columns, ſixty-ſeven feet three inches by forty-two within the walls; the cieling coved and richly ornamented with paintings and relievos in the antique taſte. The pannels of the doors are of the paper manufacture of Mr. Clay of Birmingham, highly varniſhed, and the paintings well executed.

'The ſaloon is forty-two feet diameter, fifty-four feet ſix inches high, twenty four feet ſix inches to the cornices, crowned with a dome. Over the doors are four paintings by Morland.

'The muſic-room is thirty-ſix feet by twenty-four, and twenty-two high. In this room is the triumph of Bacchus, a large and capital piece by Luca Giordani; a fine head by Rembrandt; and other pieces by Baſſan, Horizonti, &c.

'From this room a corridore, hung with elegant prints, leads to the family apartments. The breakfaſt-room is painted from the antique in the baths of Diocleſian.

'The grand drawing-room is forty-four feet by twenty-eight, and twenty-eight high, with a coved cieling; the furniture blue damaſk. A Venetian window and four door-caſes are ornamented with ſmall Corinthian columns of alabaſter. In this room, as indeed in all the others, are many capital pictures. Rafael, Claude, Guido, Cuyp, &c. are amongſt the maſters.

'The library is of the ſame ſize and heighth as the muſic-room. In this room, over the chimney, is a piece of Rembrandt, which beggars all deſcription. It is the ſtory of Daniel brought before Nebuchadnezzar to interpret his dream, and contains eight or nine ſmall whole-length figures. The compoſed majeſty of the king, who is ſeated in a chair of ſtate,

the

the aſtoniſhment and terror of his great men ſitting near him; the earneſtneſs of Daniel kneeling before him; and, in ſhort, the whole piece is beyond expreſſion ſtriking.

'From this room croſs the ſaloon into the ſtate-dreſſing-room and bed-chamber, with a ſervants room behind. The two former hung with blue damaſk, the bed of the ſame, with gold-lace, ſupported by palm-trees of mahogany, carved and gilt. The bed-room is thirty feet by twenty-two, twenty high.

'The dining parlour is thirty-ſix feet by twenty-four, twenty high, the cieling adorned with paintings. The center repreſents Love embracing Fortune, by Morland; four circles, by Zucchi, repreſent the four quarters of the world; and four ſquares, by Hamilton, the four ſeaſons. The corridore on this ſide, which is uſed as a chapel, leads to a gallery overlooking the kitchen; which is forty-eight feet by twenty-four, and lofty, with this ſignificant motto over the chimney, *Waſte not, want not.*

'The principal ſtair-caſe, leading out of the hall to the attic ſtory at this end, conducts to eight apartments for viſitors, four of which have a bed-room, dreſſing-room, and ſervants room.

'The church, which is not at all ſeen in the approach, ſtands cloſe to the weſt end of the houſe. The old pun of *We muſt* remains on the *dye-all.*

'From the principal front of the houſe, which is the north, the eye is conducted by a beautiful ſlope to the water, which is ſeen tumbling down a caſcade, encircling an iſland planted with firs, and at the bridge falling over rough rocks, and then forming a large river, on which is a yatcht. Below is a ſmall ruſtic building over the well and bath, which are uſed by many perſons, who are accommodated at an inn, built by his Lordſhip in the road, and from which a pleaſant walk through the park leads to the bath.

'In the back-front of the houſe, on the edge of the riſing ground, is a fine and extenſive plantation, beginning to ſhew itſelf in great beauty.

'Of all the houſes I ever ſaw, I do not recollect any one which ſo compleatly pleaſed me as this did; and the uncommon politeneſs and attention of the houſekeeper, who ſhewed it, added not a little to the entertainment.'

To conclude, this book may be uſed with advantage, as a pocket companion, by thoſe who make the ſame excurſion; and perhaps a more delightful one cannot be pointed out: Whether we conſider the beauty and variety of the objects preſented to us by the bountiful hand of NATURE, or the amazing productions of ART, which are to be met with, in greater variety, and perfection, within the circuit of this tour, than in any ſpace of equal extent, in our own or any other country.

*** Is there not ſome miſtake at the beginning of p. 122, where the Author ſays, 'taking leave of this *beautiful retreat*, &c.' —The place he had juſt been deſcribing, was Buxton, with Pool's hole, &c. to which the epithet uſed, as above, cannot, ſurely, with any propriety be applied. Buxton is in a moſt dreary ſituation; and the wonderful cavern in its neighbourhood, which is ſaid to have received its name from its having been the haunt of one *Pool*, a robber, is rather *tremendous* than *beautiful*.

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ART. VI. *The Riſe, Progreſs and preſent State of the Northern Governments*; viz. The United Provinces, Denmark, Sweden, Ruſſia and Poland: Or, Obſervations on the Nature, Conſtitution, Religion, Laws, Policy, Cuſtoms, and Commerce of each Government; the Manners and Diſpoſitions of the People; their Military Forces by Land and Sea; the Revenues and Reſources of each Power; and the Circumſtances and Conjunctures which have contributed to produce the various Revolutions which have happened in them. The whole digeſted from the moſt authentic Records and Hiſtories, and from the Reflections and Remarks made during a Tour of five Years through theſe Nations. By J. Williams, Eſq. 2 Vols. 4to. 1l. 16s. Boards. Becket. 1777.

IN the preſent ſtate of literature, there ſeems to be only two ways, in which a writer of hiſtory can hope, in any conſiderable degree, to engage the public attention: The firſt is, by relating original facts, which have occurred within his own obſervation and experience, or bringing to light important hiſtorical materials, which had before lain unnoticed in manuſcripts, or books little read; the ſecond is, by digeſting facts already known in a more perſpicuous and uſeful method, and relating them with higher embelliſhments of ſtyle, than had been done by former writers. When an hiſtorian offers himſelf to public notice in the firſt of theſe claſſes, and is capable of ſupporting his pretenſions, he is ſo important a benefactor to the public in the information which he communicates, that he may juſtly claim indulgence for any defects which may be found in his manner of writing: and his work will continue to be read, for the ſake of the matter it contains, when other productions, the chief merit of which conſiſts in the dreſs in which they appear, ſhall be forgotten.

It is on this ground that the Author of the work now before us claims the public ear, and ſolicits indulgence to the inaccuracies or inelegancies which critics may diſcover in his ſtyle. Juſtice therefore requires that we make our Readers acquainted with the ſources from which he has drawn his materials.

In his account of the preſent ſtate of Holland, Mr. Williams ſays, "he is not indebted to any Author, but much to the late Monſieur *Meerman*, whoſe candour and great knowledge were equal

equal to his liberal and communicative diſpoſition. He received information from ſome of the members of the ſtates of the different provinces, and of the admiralty, reſpecting the marine and finances.—In the ancient hiſtory of Denmark, Norway and Iceland, his principal guides were the hiſtory of the Baron de *Holberg*; the notes of *M. Gramm* upon *Meurſius*; the chronicles of Iceland and Norway; the works of *Saxon* the grammarian, and the chronicles of the Chancellor *Huitfield*. He made extracts from the different codes of laws, depoſited in the King's library. Reſpecting the preſent ſtate of Denmark, he acknowledges himſelf much indebted to the late unfortunate Count *Struenſee*, through whoſe intereſt he had acceſs to the public records, particularly thoſe which regarded the finances and internal policy. For the ancient hiſtory of Sweden he read with attention many Swediſh, Daniſh, and German hiſtorians. His accounts of the public revenues, trade, and internal policy of Sweden, are extracted from the public records at Stockholm. For the hiſtory of Ruſſia, he is chiefly indebted to *Lomonoſſow's* hiſtory of this country, written in German, and to ſome manuſcripts, in the ſame language, to which he had acceſs in the Kremelin at Moſcow. Concerning its population and internal policy, he received intelligence from the late Chancellor, from Count *Oſtermann*, General *Stoffeln*, and other members of the ſenate. The accounts of trade and the finances, are extracts from the cuſtom-houſe books at Peterſburgh, and thoſe of the college of finances. His authorities for the antient hiſtory of Poland are the hiſtories of *Staniſlas Sarnicius*, *John Kroſinſki*, *Staniſlas Kamkowſki*, *Owalkowſki*, *Kochowſki*, *Paul Potocki*, and *Andrew Maximilian Fredro*. In the modern part of this hiſtory, he was aſſiſted by the letters of the Chancellor *Andrew Zaluſki*, of the Biſhop *Joſeph And. Zaluſki*, and by private information of the family of *Potocki*, and ſeveral other proteſtant families in Poland."

This exhibition of authorities naturally led us to form high expectations of meeting with a great variety of new facts; but we muſt acknowledge that we have been a little diſappointed in finding, in this work, ſo few original articles of curious and valuable information. The Author has indeed produced an uſeful collection of the principal hiſtorical, political and commercial facts reſpecting the ſeveral countries of which he treats; but he appears to us to have made no additions to the former ſtock, worthy of the apparatus which he has ſo laborioufly diſplayed in his preface.

The general plan of the work is as follows: reſpecting each of the countries of which he treats, namely the United Provinces, Denmark, Sweden, Ruſſia and Poland, he relates the riſe and progreſs of its political conſtitution; explains its preſent form of government; deſcribes its manners, cuſtoms, and religion;

gion; gives a view of the ſtate of its trade, manufactures, revenues and military force; and enquires into the cauſes of its political revolutions.

The following account of the trade of Holland, &c. we ſelect as a ſpecimen of what is to be expected from our Author on the ſubject of commerce.

'This country was never famous for her manufactures, of which the inhabitants have not the one third of what are ſufficient for their own conſumption. The fine cloth of Leyden and Utrecht has always ſupported its character; but lately, from the high price of labour in theſe towns, this cloth is become dearer, in proportion to its breadth, than the Engliſh ſuperfine cloth, and the greateſt part of it is exported for foreign markets, whilſt all the common people, and the greateſt part of their troops, are cloathed with the Engliſh manufactures from Yorkſhire, and thoſe of Aix la Chapelle and Vervier.

'The manufacture of paper is in a very flouriſhing ſtate in Holland, of which they export great quantities into foreign parts, and with conſiderable advantage.

'The Delpht porcelaine manufacture is very inconſiderable at preſent; theſe people likewiſe form a conſiderable commerce with the linens of Cleves and Juliers, which are bleached at Haarlem, and ſold as Dutch linens: indeed before the manufactures of linen in Ireland and Scotland were brought to the great perfection that they are in at preſent, this branch of trade was very conſiderable.

'The madder of Zealand, and of ſome other parts of theſe provinces, is one of their moſt profitable articles of commerce; and, except what has been cultivated lately in England, they furniſh all the foreign markets with it upon their own terms, and thereby it becomes a certain ſource of wealth to the farmers and landholders of this country.

'The high price of proviſions and of all the neceſſaries of life will prevent the people from ever ſucceeding in any great and extenſive manufactures, though the country is overſtocked with inhabitants; ſo that, in ſo ſmall an extent of territory as the Seven United Provinces, it is calculated that there are full 2,000,000 of people: but then, on the other hand, there are not proviſions enough raiſed in this country for one quarter part of thoſe people, and therefore the remainder muſt be imported, and ſometimes at a great expence, from other ſtates; beſides the high duties and exciſes which are laid upon the conſumption of all the common neceſſaries of life. The conſumer muſt pay between fifty and ſixty per cent. upon the prime coſt, by different exciſes and importation duties, for all the grain which is imported into this country to make bread, before he can eat this bread; and beef and mutton cannot be eaten in any part of the Seven Provinces before the conſumer pays between one penny and three half-pence per pound to the exciſe: every other neceſſary of life is taxed in proportion. Some years ago the Magiſtrates of Amſterdam had agreed to lay a conſiderable tax upon the potatoes that were imported into this city for conſumption, theſe being the only articles that were conſumed here on which there was not a conſiderable tax; but it being repreſented to that venerable body, that potatoes were chiefly conſumed by the poor people,

people, and become a conſiderable part of their nouriſhment, and that there were 30,000 of this claſs of people in Amſterdam, who could not get above three ſtivers a day, and were nouriſhed by this root, and if a tax was laid upon potatoes they muſt ſtarve, the magiſtrates thought proper to deſiſt from their deſign, and potatoes are not taxed. The ancient by-laws and cuſtoms of the particular corporations in the Seven Provinces, and the reſtraint that artizans and manufacturers are laid under by theſe, are a great check in regard to drawing ingenious foreigners among them, and to the increaſe and improvements of ſuch arts and manufactures; and hence it is, that though Holland carries on ſuch an immenſe commerce, ſhe is ſo much behind many other ſtates in the common improvements of the uſeful arts and manufactures.

'Again, the trade and riches of this ſtate have been conſiderably augmented by the Herring and Greenland fiſheries, which not only employ a multitude of ſeamen, but furniſh them with articles of commerce which are demanded in almoſt all the markets of Europe: they pickle and preſerve their herrings in a manner infinitely ſuperior to the Danes, Swedes, or Norwegians, and they are always ſure of finding a market for them, even in the North, in preference to thoſe of any other ſtate. Nor is this branch of the fiſhing trade more beneficial or of greater public utility than the cod and turbot fiſhery upon the coaſts of England and Scotland; all the inhabitants upon the ſea coaſts of Holland and Zealand are more or leſs concerned in this fiſhery; and upon a moderate calculation the city of London alone pays theſe people 130 pounds ſterling every year, for the turbot, cod, plaice, &c. which they furniſh here; what then muſt the whole fiſhery produce to them?

'The excluſive commerce which this people have of the Eaſt India ſpicery, and the regulations which they have made both in India and Europe relating to it, muſt likewiſe be a conſtant ſource of treaſure to them. As a brief account of theſe regulations will not be diſagreeable to many of my readers, I will here ſtate them.

'After the inhabitants of this ſtate had driven the Portugueſe out of their ſettlements, and by a ſeries of wars and victories againſt the natives, not only forced them into treaties of commerce, excluſive of all other nations, but to the admiſſion of forts to be built upon ſuch ſtreights and paſſes as command the entrance into the traffic of ſuch places, they proceeded to ſecure a monopoly of all the ſpice trade on thoſe ſeas, and to eſtabliſh a power ſufficient to ſupport themſelves in them againſt any other ſtate in the world. This has been atchieved by the multitudes of their people, who have furniſhed out every year ſuch a number of great ſhips, and ſupplied the loſs of ſo many lives as the changes of climates have deſtroyed before they learnt the method of living in thoſe parts; and by the conduct of the Eaſt India company, who have raiſed a ſtate in the Eaſt Indies, governed indeed by officers appointed by the Company, but appearing to thoſe little nations in their neighbourhood like a ſovereign ſtate, making war and peace with their kings, and able to bring twenty or thirty men of war to ſea, and 20,000 men by land into the field; ſo that they keep all thoſe little princes in ſubjection to them.

'From

'From a long experience in this trade they have acquired a pretty exact knowledge of the quantity of each kind of ſpice that will be neceſſary for the conſumption of the European markets; ſo that their East India company give particular orders, that no more ſhall be imported into Europe than is ſufficient for ſuch conſumption; and if at their common ſales it appears that any part of what was imported remains unſold, at the price they fix upon it, they order it to be burnt immediately; ſo that the prices of thoſe commodities are kept up to whatever height they ſhall think proper, and no other power can enter into a competition with them in this branch of trade, nor into the trade of Japan, of which they have likewiſe a monopoly, and an excluſive treaty of commerce with the emperor.

'Theſe articles of commerce, and the herrings, beſides what they produce in England, France, Spain, Italy, Portugal, and Germany, make them great maſters of the trade in the northern parts of Europe, as Ruſſia, Sweden, Denmark, Poland, Dantzic, Pomerania, and all the Baltic; where the ſpices in particular, though they are an Indian drug, are eſteemed a great luxury, and command all the commodities of thoſe countries, which are as neceſſary to the inhabitants of theſe provinces, as their grain, their hemp, flax, iron, pitch, tar, maſts, planks, &c.

'As theſe people have no great colonies and ſettlements in the Weſt Indies, they have wiſely eſtabliſhed a free port in thoſe ſeas; not only as a magazine to ſmuggle all kinds of European goods into the Engliſh, French, and Spaniſh ſettlements, but for receiving all the ſuperfluities of the produce of theſe colonies; from whence they are imported into Europe as the produce of their own little colonies. The low priced coffee, cocca, cotton, and in fact all the productions of the Weſt India iſlands, as well as of Surinam, find their way into Amſterdam and Rotterdam, and from thence are ſent into Weſtphalia, and indeed into all the weſtern parts of Germany, where they are ſold to a conſiderable advantage.

'Their trade to Turkey and the Levant ſeems at firſt ſight to be conſiderably againſt them; but when we conſider that they carry there a conſiderable quantity of their fine Leyden cloth, and import from thence chiefly the rough materials for the European manufactures, and very little for their own conſumption, it will be ſeen that this branch of trade turns likewiſe conſiderably to their advantage

'They have ever carried on a great trade with England, and from the great balance in ſpecie which has always been againſt them, it might be concluded, that they had been conſiderable loſers by it: in the year 1700 we find that the exports from England to Holland were for 1765951 l. 1 s. 2d. and the imports from Holland were only 527072 l. 6 s. 2½ d. So that the balance in favour of England was immenſe even in thoſe days: in the year 1722, we find theſe exports amount to 2130396 l. 6 s. 6 d. when the imports were only 561612 l. 7 s. 8 d.

In the year 1765 we find theſe exports 2026772 l. and the imports 420273 l. and as they conſiſted chiefly of the natural productions and manufactures of England, mankind may be led to conclude, that the draining this country yearly of ſuch immenſe ſums in balance of trade muſt inevitably ruin her. But they who would reaſon in this man-

ner muſt know very little of Holland; for never any country traded ſo much and conſumed ſo little; they buy largely, but it is to ſell again, either by improving the commodity, or at a better market. However it is no conſtant rule that trade procures riches, for there may be branches of trade which impoveriſh a ſtate: the only and certain ſcale of riches, ariſing from a trade in a nation, is the proportion of what is exported for the uſe of foreign ſtates, to what is imported for their own uſe: and the true ground of this proportion lies in the general induſtry and frugality of a people, or in the contrary of both. Induſtry will increaſe the native commodities either in the productions of the ſoil or in the manufactures of the country, and thereby raiſe the ſtock for exportation. Frugality will leſſen the conſumption of their own native as well as of foreign commodities, and conſequently not only increaſe the exportation of the former, but abate the importation of the latter: for of all native commodities the leſs is conſumed in a country the more there will be for exportation, there being no kind of commodity but will always find a market at ſome price or other, and thoſe will always be maſters of this market, who can afford to ſell it the cheapeſt; ſo that an induſtrious and frugal people will gain great riches by ſelling at prices upon which the lazy and prodigal cannot live.

'Another vulgar miſtake reſpecting trade is, that the importation of foreign merchandizes, if purchaſed abroad with native commodities, and not with ſpecie, does not make a nation the poorer; for whenever we reflect upon this matter, it will immediately be diſcovered, that when a nation ſtates her accompts with all the other nations ſhe deals with, whatever the exportation wants in value to balance that of the importation with every foreign nation reſpectively, muſt of courſe be paid in ſpecie.

'The Hollanders have been the great proprietors of the Indian ſpices, of the ſilks of Perſia and China, of the fine cotton manufactures of Indoſtan; but till very lately the common people wore plain woollen cloth, and lived on fiſh and roots: nay they ſold all the fineſt of their Leyden cloths in Portugal, Turkey, Germany, and other foreign markets; and bought the coarſe Engliſh cloth for their own wear: they ſent the beſt of their own butter and cheeſe into foreign parts; and bought the cheapeſt out of Ireland and the north of England for their own uſe. None of the common people, nor even the rich traders, formerly changed their faſhions; ſo that the men left off their cloaths only becauſe they were worn out, and not becauſe they were out of faſhion: and by their great frugality, they ſecured ſuch a balance of trade as brought them in annually immenſe riches.

'Another great ſource of riches to the inhabitants of Holland is the exchange and banking buſineſs; the ſituation, credit, and correſpondence of Amſterdam are ſo great, that three quarters of all the monies which are remitted from one ſtate to another in Europe, as well in the mercantile as in other public affairs, paſs through this city, and of courſe entitle her merchants to receive commiſſions on them; which, as theſe remittances are for immenſe ſums, muſt amount to a conſiderable ſum annually.

'Beſides the great quantities of the different kind of goods which the merchants of Amſterdam and Rotterdam ſend up to all the

weſtern parts of Germany, by the Rhine and by the Maaſe, on their own account, all the different kinds of merchandize which the merchants of thoſe parts import directly from or export to foreign parts, muſt paſs through the one or the other of thoſe cities, pay the duties of import and export to the ſtate, and likewiſe a commiſſion to ſome of their merchants for expedition; ſo that in fact the Hollanders, from their ſituation, lay a tax upon all the foreign trade and commerce of theſe parts.

'But laſtly, what has as much contributed to increaſe the commerce of this ſtate as any other means whatever, and almoſt in ſpite of nature to fix it to this otherwiſe diſagreeable ſpot, was the naturally phlegmatic, though otherwiſe enterprizing and perſevering diſpoſition of the original inhabitants, whoſe motions were ſlow but ſure; and who, from their their ſituation, frugality, and induſtry, would rather be contented with a ſmall profit, than, by being too bold in their enterprizes, run the riſk of injuring the other branches of their commerce. The ambition of theſe traders was very ſmall; to be a member of a corporation was all they could expect; and their patience and perſeverance in acquiring wealth was equal to their natural induſtry. They conſidered that there were more great fortunes raiſed by ſaving and œconomy with moderate gains, than by bold undertakings with great expence and prodigality.

'A native Hollander, even in our days, very rarely over-trades himſelf, or launches into any thing farther than his capital will well bear him out; he is more fond of following ſlowly the beaten paths, than entering upon any new road with which he is unacquainted; and if caution and warineſs would always inſure him ſucceſs, he would rarely if ever be unfortunate: he always calculates the chances there are in winning or loſing by an undertaking, and will never enter upon it, unleſs he has ſo many in his favour as amount to very near a certainty: and by meaſures of this kind have the judicious Hollanders acquired immenſe riches; fixed a great part of the trade of Europe to a country formerly the moſt diſagreeable and the moſt unwholſome of any in the world; and made that country not only convenient and uſeful for commerce, and tolerably ſalutary for the ſupport of human life, but in many reſpects elegant and beautiful.'

Our Author's *hiſtorical manner* may be judged of from the following account of the great revolution in Denmark, in 1660:

'On the 8th of September, in the ſame year, an aſſembly of the ſtates was convoked, to take into conſideration the deplorable ſituation of the kingdom; and to endeavour to remedy the evils with which the ſtate was afflicted: the army was not paid, and ready to mutiny; the fleet was in ſuch a wretched ſituation that very few of the ſhips were in a condition to bear the ſea, and all the public treaſure was exhauſted by the avarice and ill-conduct of the nobility.

'If ever therefore this haughty order ought to treat the other orders with ſome reſpect and condeſcenſion, it ſhould have been done at this time: the whole kingdom was exaſperated againſt them on account of the loſſes which they had ſuſtained, as the diviſions between the king and the ſenate had weakened the ſtate: the citizens

of the great towns began now to feel their ſtrength, and thoſe of Copenhagen in particular; who, from the gallant defence which they had made againſt the Swedes, were become proud of the privileges which they had thereby procured themſelves: the moſt conſiderable of which was that which conferred upon them ſeveral of the rights of the nobility, and made this capital, in ſome meaſure, as a fourth order in the ſtates. If the nobles had been prudent, they would not in ſuch circumſtances have aſſumed that odious ſuperiority over the other orders, which they knew was always diſagreeable. The principal matter to be decided in this diet was, to raiſe money for the payment of the army, and to ſupply the other wants of the ſtate. The nobles propoſed, in a long memorial which they laid before the other orders, to eſtabliſh a tax upon every thing that was conſumed, to which they, as they ſuppoſed, graciouſly conſented to ſubject themſelves; but with ſo many reſtrictions as were extremely diſagreeable to the other orders: they conſented to pay this tax only when they were in town, and not while they were in the country upon their own lands: they wanted to regulate this impoſition upon the farmers; but would not ſubject themſelves to it for more than three years; and at length told the other orders publickly, that they ought to regard it as a mark of the greateſt condeſcenſion, that they had deviated on this occaſion from their eſtabliſhed privileges. The clergy and the repreſentatives of the people were extremely ſhocked at this declaration, and propoſed in their turn to put up to farm to the higheſt bidder all the fiefs of the crown, which the nobility then enjoyed upon paying only a ſmall acknowledgment. This was attacking them in the moſt ſenſible point; and therefore they exclaimed violently againſt this propoſition. Never did ſo favourable an opportunity offer for the king to humble theſe little tyrants: the conſtancy and valour which his majeſty had ſhewn in defending his capital againſt the Swedes, had filled the hearts of all the kingdom with love and zeal for him: the inferior orders were irritated againſt the nobles; and, as if every thing was united in his favour, the ſpeakers of the clergy, and of the citizens and farmers, who led theſe orders, united to humble the pride of the nobility, and to augment the power of the crown. Never did ſo favourable an opportunity offer to rectify the errors of this conſtitution, and to relieve their enſlaved and oppreſſed fellow-citizens; but theſe men ſuffered their reſentment to overcome their prudence; and inſtead of rectifying the abuſes of the ſtate, deſtroyed the conſtitution entirely. The biſhop of Copenhagen, as ſpeaker of the order of the clergy, propoſed to his order to ſign a declaration to make the crown hereditary in the royal family. This propoſition, having been readily accepted and ſigned, was afterwards ſent to the repreſentatives of the people, who adopted it and ſigned it immediately. The ſame day theſe two orders ſent it to the ſpeaker of the nobles to have the concurrence of that order: aſtoniſhed and alarmed at this bold ſtep, the nobles, inſtead of concurring with the other orders, or endeavouring to regulate the differences which had ariſen between them, began to negociate with the king, and would have engaged him to be contented with the ſucceſſion in the male line; but the politic Frederick, having been informed of what had already been done in his favour,

and

and what was further intended to be done, rejected this offer. Two days afterwards the two inferior orders came to the houſe of nobles to have their anſwer to this matter; but as the latter only endeavoured to gain time, and abated nothing of their haughtineſs, the clergy and the repreſentatives of the people went the ſame day in a body to the king, and preſented the act to him which made the crown hereditary in his family. The king thanked theſe two orders for their good intentions towards him; but at the ſame time informed them, that he could not accept their good-will before the nobility had likewiſe conſented to it. The latter made a great reſiſtance, and wanted to quit the town, and diſſolve the diet, but they found the gates of the city were ſhut, and that their further reſiſtance might be attended with great danger; after two days deliberation, therefore, they gave their conſent to the reſolution of the two orders. The capitulation, which limited the king's authority, was reſtored to him, and the following day all the orders took a new oath of fidelity to him; but it was not till the 10th of January 1661, that the three orders ſigned each a ſeparate act, by which they conſented that the crown ſhould be hereditary in the royal family, as well in the female as in the male line, and by which they inveſted the king with the abſolute power, and gave him the right to regulate the ſucceſſion and the regency. The act of the nobility is ſigned and ſealed by all the ſenators of the kingdom, and by the heads of all the noble families which then compoſed this order; that of the clergy is ſigned and ſealed by all the deputies of this order in the ſtates, and by the rectors of every pariſh; and that of the repreſentatives of the people is not only ſigned and ſealed by their deputies in the ſtates, but alſo by the magiſtrates and principal perſons in every town; all which acts are carefully preſerved among the public records of the kingdom to this day.

'No reaſonable and intelligent perſon can reflect upon this great event without being filled with wonder and amazement. Some excuſe indeed might be offered for the clergy and the people who had long groaned under the tyranny and oppreſſion of the nobility; and who ſuppoſed that they ſhould find, under an abſolute monarchy, at leaſt that humanity which one rational being owed to another, and which had been denied them under the ariſtocratical tyranny of the nobles: but that the latter ſhould be ſo loſt to every ſentiment of ſociability, to every duty which they owed to their Creator, and to their fellow-creatures, and ſo blind to their own intereſt, as well as to that of their poſterity, is what muſt fill every thinking perſon with aſtoniſhment, ſerve as a monument of the degeneracy of human nature, and verify all that hiſtorians have ſaid of the abandoned profligacy, tyranny, and ignorance of this deteſtable order. Not content with reducing all the farmers and poor people, who were born upon their lands to the moſt vile ſtate of ſlavery, buying them and ſelling them as ſo many ſheep and oxen, and, though they were Chriſtians and fellow creatures, treating them in many reſpects as beaſts, they thought themſelves hardly uſed becauſe they were not permitted to uſe all their fellow-ſubjects in the ſame manner, and even to tyrannize over the king himſelf. They had for near a century before this revolution aſſumed to themſelves the ſole right of impoſing taxes, and the firſt uſe they made of it was to exempt themſelves

from them, though they were at this time poſſeſſed of the greateſt part of the riches of the kingdom.

'No ſooner was Frederick inveſted with the ſovereign power, than he began to reduce the authority, and to humble the pride of this haughty order: ſeveral of their privileges, particularly that of life and death over their farmers, were formally annulled by royal edicts: many of them at firſt made oppoſition to theſe edicts, and endeavoured to raiſe a rebellion in the kingdom, as they had been accuſtomed to do, upon the like occaſions, for ſeveral centuries before; but the face of affairs was changed: the court took every occaſion which preſented to cut them off; ſo that in leſs than twenty years the greateſt part of this formidable order exiſted no more. They ſaw all the principal places of truſt in the kingdom filled with ſtrangers, from which they were totally excluded; that juſtice and equity, which they had formerly denied their fellow-creatures, were now denied them; and the rod of power was continually ſuſpended over their heads. Thus was the ancient conſtitution of Denmark, founded in the times of paganiſm upon the principles of equity and juſtice, deſtroyed in the more civilized ages of Chriſtianity, by the pride and arrogance of a clergy who profeſſed ſhewing themſelves the examples of humility and juſtice; and by the tyranny and barbarity of a nobility, who ſhould have given examples of moderation and equity, and have been the guardians of the public liberty.'

[*To be concluded in our next.*]

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ART. VII. *Fifty Sermons on various Subjects, critical, philoſophical, and moral.* By Samuel Bourne. 8vo. 2 Vols. 10 s. 6 d. Boards. Robinſon. 1777.

WE recommended Mr. Bourne's former publications, as abounding in good ſenſe, expreſſed with ſtrength, eaſe, and perſpicuity. The work now before us is entitled to the ſame commendation, and reflects equal credit upon the ingenious Author.

The three firſt ſermons are upon the obſtructions to religion and virtue, in which the Writer ſeparately treats of the *general* difficulties of life; of the difficulties which ariſe from tempters and ſeducers; and, laſtly, from ourſelves. In Sermon IV. he gives us a clear and uſeful compendium of our Lord's ſermon on the Mount, which is followed by an explanation of the cauſes why the multitude ſhould be aſtoniſhed at our Saviour's doctrine. The ſubſequent ſermons, in the firſt volume, are purely practical; what they principally conſiſt of may be inferred from the following quotation.

Job xxviii. 28. After having enumerated the various appearances of wiſdom, he concludes thus: 'If we ſuppoſe all the aforementioned ſpecies or appearances of wiſdom united in the ſame perſon, they would make indeed an extraordinary figure, and might attract a gazing admiration and loud applauſe, yet *altogether* would be but a ſhadow of wiſdom, and not the thing

*itſelf*,

*itself.*—But if real wiſdom is not to be found in the arts of cunning, or the ſtrokes of wit, or the learning of philoſophy, nor in the aſſemblage or conjunction of all theſe, whither ſhall we go for it? Where is it to be found? And where is the reſidence of underſtanding? Muſt we aſcend up into heaven to bring it down from thence? Muſt we go a pilgrimage to Rome or Jeruſalem; or viſit ſtill remoter places in order to find it? Or muſt we ſearch for it in the cabinets of princes, or the cells of hermits, or the cloſets of the curious? Or does it lie hid in ancient manuſcripts or foreign languages? No: the word is nigh thee, ſays the apoſtle, in thy very heart. The all-wiſe Creator is continually ſpeaking to us by the language of conſcience, by the voice of univerſal nature, and by the revelation of *his word*: ſaying, "the fear of the Lord is the beginning of wiſdom, and to depart from evil is underſtanding." Here is the real wiſdom of man, of *univerſal uſe*, adapted to every capacity and condition, equally beneficial, equally neceſſary to the learned and unlearned, the rich and the poor: without this, all the accompliſhments of wit, art, and policy, are but like pompous ornaments laid out upon a miſerable cottage that is falling to ruins; for how vain and inſignificant all other attainments are without this wiſdom, will evidently appear to an impartial judgment; For what avails all other knowledge, if men do not know their own good, if they remain ignorant of the only thing abſolutely neceſſary to themſelves? What is that prudence and ſagacity worth which does not enable men to ſee their own danger or to avoid their own deſtruction? What that ingenuity and wit which does not ſecure us from being entangled in the worſt perplexities and troubles? What are all the *higheſt* endowments and abilities which do not ſave us from the *loweſt* contempt and miſery? Where is the benefit of *wiſdom* which neither teaches men to ſeek their own happineſs, nor to ſhun the moſt dreadful evil that can befal them—in a word, which does not ſecure them from the *folly* of ruining themſelves for ever?'

The ſecond volume begins with a ſermon on the miraculous origin of the Chriſtian religion. Here the Author, I. treats of the appearance of our Saviour in the world, as an event predicted by the ancient prophets. II. The wonderful and myſterious nature of that tranſaction. Here he obſerves 'that in reſpect to the ſcheme, procedure, and apparatus of human redemption, there muſt neceſſarily be much more *beyond* than *within* our underſtandings.' On this ſentiment he enlarges with great clearneſs and energy; warmly reprobating the conduct of ſuch as pretend to a knowledge of myſteries. He obſerves, further, that as all other ſubjects, ſo in religion, our concern and buſineſs lie in thoſe things which we can under-

ſtand, and not in thoſe which cannot be underſtood; that the more clearly and fully any point is revealed, the more important it is; and the leſs clearly it is revealed, the leſs important; and that what is an abſolute myſtery is of no uſe or importance at all. In the third part of this diſcourſe we have the following paſſages:

'We may eaſily collect from the holy ſcriptures a plain, intelligible, and conſiſtent account of human redemption, ſufficient to our knowledge, faith, practice, comfort, and joy; if we can but reſt contented with it, and not vainly pry into thoſe *ſecret things* which *belong*, as Moſes declares, *unto the Lord our God*, and not unto us.—That the Almighty Father of the univerſe, from whom all good originally proceeds, and who in fulfilling the purpoſes of his goodneſs, always employs fit perſons and means, not willing that men ſhould utterly periſh at death, but intending that they ſhould be raiſed again to another life; in order to the execution of this moſt merciful and benevolent deſign, was pleaſed to introduce into this world, a perſon in form and condition like that of the loweſt of men, but in virtue and wiſdom far ſuperior to the higheſt, ſuſtaining the nobleſt and beſt character that could be exhibited in human nature; and in honour and reward of his perfect obedience to death, even the death of the croſs, raiſed him from the dead, exalted him to honour and dignity, inveſted him with an ample dominion, and gave him the power of raiſing all men from the dead, the authority of judging and diſpoſing of them in the future ſtate, and the glory of diſpenſing to all good men the rewards of eternal life.

'This account and view,' proceeds our Author, 'is plainly expreſſed in the holy ſcriptures, and is eaſily underſtood: all the figurative and more obſcure language of ſcripture only contains more various and pathetic repreſentations of the ſame things; and all the characters and titles aſcribed to our bleſſed Lord are deſigned to recommend him the more to our eſteem and confidence, our obedience and imitation. The judgment and diſpoſal of men is committed to a perſon who has approved himſelf moſt qualified and moſt worthy of the high office; and that immortal life which is the reward of integrity, in overcoming the temptations of this life, is beſtowed by one who hath himſelf experienced the trials of human nature, and who, by his own conqueſt over ſin and death, roſe to life and glory, and became the author of our eternal ſalvation. *The nobleſt end then is obtained by the beſt means, the greateſt happineſs, by the greateſt virtue:* and as in this life we often ſee that Providence makes the wiſdom and virtue of one perſon an advantage to many; ſo in regard to another life, by the obedience of one many are made

made righteous, by the glorious undertaking of one mediator, and the dominion he was found worthy to receive, all good men obtain the poſſeſſion and inheritance of immortality.'

The remainder of this volume is partly moral and partly critical. As to Mr. Bourne's criticiſms, we have only to obſerve, that they are frequently new, and always plain, rational, and judicious.

The different ſermons in this collection are ſhort, but it is a pregnant brevity that diſtinguiſhes them. The diviſions are natural; uſeleſs digreſſions are avoided; and by this means the Author has crowded a great ſhare of good ſenſe into a narrow compaſs. We may add, that theſe, like Mr. Bourne's former diſcourſes, are well calculated for the uſe of private families.

## VIII. FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

### NETHERLANDS.

ART. I.

*ABREGÉ de l'Hiſtoire de la Hollande et des Provinces Unies, &c.* i. e. *An Abridgement of the Hiſtory of Holland and of the United Provinces from the earlieſt Times.* 4 vols. 8vo. Leyden. 1778. This is but a mean performance; it is even below mediocrity, and evidently of the catch-penny kind. It is little better than a tranſlation of a dull inſipid extract, that was made, many years ago, in a Dutch literary journal, of a heavy work in twenty volumes 8vo, which was compoſed by a ſenſible, but not always an impartial writer, and publiſhed at Amſterdam under the ſingular title of the *Hiſtory of the (or our) Country*. Even this large work (as we are credibly informed) is extremely defective in the eſſential points of information, candour, and good materials, except in thoſe parts of it that regard the early periods of the Dutch hiſtory. Its ſlender epitome, now before us, is the production, as we learn from the title page, of M. L. G. E. KERROUX.

II. *Diſſertation ſur la Comparaiſon des Thermomètres, &c.* i. e. *A Diſſertation on Thermometers comparatively conſidered, by* M. VAN SWINDEN, Profeſſor of Philoſophy in the Univerſity of Franeker. 8vo. Amſterdam. 1778. Mr. VAN SWINDEN, whoſe character, capacity, and almoſt unparalleled application and induſtry render him an ornament to the Univerſity of Franeker, has given us, in this work, by far the moſt compleat and intereſting treatiſe, that has yet appeared upon the ſubject. It is divided into two parts. The firſt contains the principles, on which the compariſon of Thermometers is founded; and here, after having treated of Thermometers in general, he ſhews how the dilatation of the fluid of which they are compoſed, came to be employed as an univerſal and permanent meaſure, the conditions previouſly

previouſly requiſite to its anſwering this purpoſe, and the manner in which it is neceſſary to proceed in placing the fixed points, which ſerve as a baſis to the ſcales. In a following chapter he marks the differences that take place in Thermometers compoſed of different fluids; a point of the higheſt importance, though either omitted or ſuperficially treated by all preceding writers, except that ingenious and indefatigable obſerver of Nature, Mr. DE LUC, whoſe celebrated work our Author has followed, and in ſome meaſure abridged. In the laſt chapter of this firſt part, Mr. VAN SWINDEN, after ſome general conſiderations on the compariſon of different Thermometers, points out the precautions that are to be uſed in the graduation of the ſcales, and ſhews by a ſeries of new obſervations, how Thermometers, which agree in one part of the ſcale, may differ conſiderable in all the others: He ſhews moreover how neceſſary it is to double theſe precautions when the Thermometers are graduated which are compoſed with ſpirit of wine, and when the ſame fixed points are not conſtantly employed.

In the ſecond part our ingenious and laborious Author treats of the compariſon of the different Thermometers, that are actually in uſe or have been heretofore employed by natural philoſophers. The details here are curious, learned, and intereſting; the deſcriptions accurate and clear, the obſervations frequently new and important; but as even a ſuperficial account of the contents would carry us too far, we muſt refer the inquiſitive Reader to the diſſertation at large.

III. It is alſo to the ſame Author the public is indebted for the following work: *Obſervations ſur le Froid Rigoureux du Mois de Janvier* 1776, *&c.* i. e. *Obſervations on the ſevere Cold in January* 1776. 8vo. Amſterdam. 1777. This work is divided into two parts. The firſt conſiſts of meteorological obſervations, a branch of philoſophical inquiry, that ſeems to be cultivated with increaſing zeal and ardour, the importance of which is, from day to day, more clearly perceived and acknowledged, and which is likely to receive great improvements from the ſagacity, and induſtry of Profeſſor VAN SWINDEN. The ſecond part contains philoſophical obſervations of various kinds, relative to the depth of the froſt in the earth—the intenſeneſs of the cold in cellars, houſes, and ſubterranneous places—the thickneſs of the ice, which is not always proportioned to the degree of cold,—the congelation of rivers, lakes, &c.—The artificial congelation of different liquors—the effects of froſt upon men, plants and animals. The Author has not only collected a great number of facts, but has compared them with other facts of a ſimilar kind; and diſcovered uncommon ſagacity in theſe diſquiſitions. He propoſes publiſhing a work, ſimilar to this, on all the ſevere winters of the preſent century.

FRANCE.

## FRANCE.

IV. *Hiſtoire Naturelle de la Province de Languedoc, &c.—A Natural Hiſtory of the Province of Languedoc, relative partly to Mineralogy and partly to Agriculture*; publiſhed by order of the States of that Province. By M. GENSSANE, of the Royal Society of Montpellier, &c. 8vo. Paris. 1777.—This is the ſecond volume of a curious and laborious work, compoſed by a learned man, whoſe poſt as Commiſſary and inſpector of the mines, &c. of Languedoc, ſeconding his ardent induſtry in the purſuit of natural knowledge, has furniſhed him with the beſt opportunities of examining the objects he deſcribes.

V. *Eſſai ſur les Machines Hydrauliques, &c.* i. e. *An Eſſay concerning Hydraulic Machines, containing, Reſearches concerning the Manner of calculating and aſcertaining their powers, and improving their Conſtruction—a new Method of building Ships—the Deſcription of ſeveral new Machines, which are adapted to carry the Science of Hydraulics to an high Degree of Perfection—and a great Number of intereſting Experiments.* By the Marquis DE CREST, Colonel in the regiment of Auvergne. 8vo. Paris. 1777. This ingenious work, which M. Montucla, the cenſor, has repreſented to the academy, as, in all reſpects, worthy of the approbation of the learned, and the eſteem of the public, is divided (we mean the volume now before us) into ſix chapters. The firſt contains general conſiderations on the reſiſtance of Fluids—the ſecond, third and fourth treat of the wheels of water-mills, &c.—the methods of calculating their powers, and the experiments, which confirm the Author's theory; the fifth contains facts relative to the reſiſtance of fluids, conſidered with reſpect to the careening ſhips, and the form that the builder ought to give them.—In the ſixth the Author lays down a general method of calculating the powers and effect of every hydraulic machine that is deſigned to raiſe water to a certain height; this method, will be uſeful in eſtimating the merit of new inventions.—A ſecond volume is expected.

VI. *La Marine des Anciens Peuples, expliqueé & conſidereé par rapport aux lumieres qu'on en peut tirer pour perfectionner la Marine Moderne, &c.* i. e. *The Marine of the Ancients illuſtrated and conſidered with reſpect to the Lights that it may adminiſter for the Improvement of that of the Moderns; with Engravings of the Ships of War employed by the Ancients.* By M. LE ROY, Member of the Royal Academy of Inſcriptions and Belles Lettres, Profeſſor and Hiſtoriographer of the Academy of Architecture. 8vo. Paris. 1777. It is ſingular enough, that with all the diſadvantages under which the ancients laboured with reſpect to the formation and improvement of their marine, there is no theory relative to that branch, but what is derived from the principles they have tranſmitted to us. Notwithſtanding which, it

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is no eaſy taſk to diſengage theſe principles from the obſcurity thrown on them by the ruſt of antiquity; as appears, ſufficiently, from the imperfect accounts that have been given, by learned men, of the manner of placing the rowers in the ancient *Triremes*, or Galleys, ſuppoſed to have had three rows or benches of oars. Our Author, to render his reſearches on this intricate ſubject more ſucceſsful than thoſe of the *Scaligers* and other *mere* philologiſts, made ſeveral voyages in the ſeas of the Levant, in rowing veſſels of various kinds. The reſult of his inquiries and labours we have in the work before us; which is divided into ſeven books. In the firſt and ſecond he treats particularly of thoſe veſſels, or rather great rafts or floats, with which the Tyrians, their inventors, made their firſt expeditions along the coaſts, and which received from time to time, new degrees of improvement, until the reign of Seſoſtris, King of Egypt, when they gave place to long veſſels, which rendered navigation more expeditious. It is remarkable, obſerves our Author, that in theſe two firſt periods of the marine of the ancients, the rafts and long veſſels were ſo happily conſtructed, that the navigators, were ſcarcely ever expoſed to the danger of periſhing, a point which has not yet been attained to by the modern marine, however perfect it may appear, when compared with the rude beginnings of navigation in the early ages.—In the following books M. LE ROY lays before us an account of the knowledge which the Greeks acquired in maritime affairs, from the period, when they began to diſtinguiſh themſelves by efforts of genius, to the end of the Peleponneſian war. After this period, he unfolds the whole ſyſtem of their military marine, examines the different hypotheſes that have been employed to explain the *Triremes*, *Quinqueremes*, &c. and then confirms his own ſyſtem by reaſon, obſervation and experience. His obſervations on the uſe that might be made (in conſtructing veſſels of a lighter kind) of the knowledge of the marine of the ancients, are judicious and ſolid; and this treatiſe, on the whole, has very great merit. It will be followed by another on the marine of the Romans.

VII. *Memoire, qui a remporté le Prix propoſé par l'Academie de Lyon, &c.* i. e. *A Diſſertation (which obtained the Prize propoſed by the Academy of Lyons) on the following Queſtion:* HAS THE ELECTRICITY OF THE ATMOSPHERE ANY INFLUENCE ON THE HUMAN BODY AND WHAT ARE THE EFFECTS OF THAT INFLUENCE? By M. DE THOURRY, of the Oratory.

This ingenious Author ſuppoſes that electricity or the electrical fluid (terms that are often ſynonimous) is nothing more than that elementary fire, which pervades the whole univerſe, combined with a phlogiſton, more or leſs ſubtile according to the ſubſtances, from whence it proceeds. The atmoſphere is electric, as it is always impregnated with a phlogiſton, formed by the oily and

and ſulphureous vapours, exhaled from the earth, and the bodies which cover its ſurface; and it has been often demonſtrated, by ſeveral writers, that the electricity of the atmoſphere has an influence upon the animal œconomy. Among the various effects of this influence, our Author reckons two, that have more particularly employed his reſearches, and theſe are firſt, *the colour and perfection of blood*, and ſecondly *animal motion*.

As to the firſt, our Author's reaſoning amounts to what follows: From experiments well known and eaſy to be repeated it appears evident, that milk aſſumes a red colour by the addition of acid or nitrous particles: And as the electrical fluid contains ſuch particles in its phlogiſton, it may, by its mixture with the blood, produce the red colour of that fluid. Sir Iſaac Newton proved that no fluid changed its colour, but by ſome new modification in the ſize of its molecules, or in its ſpecific gravity: and hence it may be concluded, that the electrical fluid, entering into the blood, muſt change the ſize and ſpecific gravity of its molecules, and thus change the reddiſh hue, which the blood has, when it enters the lungs, into the deep red, or vermilion, which it has contracted, when it iſſues from them. It happens in fact, that when blood, drawn from the vein, becomes diſcoloured, and loſes its clear and vivid hue, this hue is immediately reſtored by beating it briſkly with a little rod; now the only addition that is made to it by this method of proceeding, is *air* (impregnated with the electrical fluid) and *motion*. Several experiments, made by Dr. Prieſtley, tend to confirm this theory, by ſhewing that electricity joined with air gives a red tincture to blue liquors.—Our Author proceeds thus:

The electrical fluid is active and volatile, like fire, eaſily fixed, like earth, and is, by its nature, ſuſceptible of being compounded and decompounded, like liquids. On its approach to the blood-veſſels, it expels from thence ſuperfluous humours; if, in the molecules of the blood, it meets with heterogeneous principles, it decompounds them, unites itſelf to thoſe, which are analogous to its nature, and by its action, facilitates the junction of the other molecules to the particles that are ſimilar to them.

As to the ſecond effect of the influence of electricity, our Author obſerves, that it is aſcertained to be the principle of motion in plants, and known to contribute to their growth, by repeated experiments: Now as all organized bodies, whether animated or inanimate, vegetate and grow pretty much in the ſame manner, Mr. THOURRY thinks himſelf authoriſed, by this conſideration, to attribute animal motion or (as he calls it) *the motion of the animal machine* to the electrical fluid, as its principle and cauſe. According to trials made on various occaſions, it appears that this fluid augments, alſo, animal motion, and never fails to renew it, when it is ſuſpended or deſtroyed; it accelerates the circulation

culation of the fluids in the human body, procures often hæmorrhages, and cures ſeveral of thoſe nervous complaints that paſs under the name of vapours *.

After having mentioned the effects of electricity on fingers, that had been motionleſs for the ſpace of ſeveral years, and alſo the caſe of a perſon who had loſt the uſe of both his arms, and was cured by natural electricity, (i. e. by being ſtruck with thunder) our Author propoſes his conjectures concerning the manner in which theſe electrical phenomena, or effects of electricity are produced.—He ſuppoſes that there are in Nature, three principal ſprings of action, *three ſuperior univerſal agents*, the etherial matter or primitive fire,—electrical matter—and air, which are mutually ſubject to each other. In the human body, he obſerves, in the firſt place, *three other* SUBORDINATE *agents*, the nervous fluid, the blood, and the lymph, with their ducts, and in the ſecond place, *three ſolids that* are to be moved, muſcles, cartilages, and bones.

Of the three univerſal agents of the firſt claſs that may be called external with reſpect to the body, our Author confines his inquiry to the ſecond (the electrical fluid) becauſe it is this, which derives its action from the firſt, (the other) and communicates action to the third, (the air).—To ſet this agent in motion we have as yet, ſays our Author, no other means but friction: Nature has, certainly, another method of operation; for we do not ſee, what kind of friction could amaſs together in the clouds the different parts of the electrical fluid, that muſt be collected in order to produce thunder.

Having thus prepared his agents, our Author proceeds to conſider their operations and effects. He ſuppoſes, in the firſt place that the cortical ſubſtance of the brain contains poſitive or *plus* electricity, and that the medullary ſubſtance contains negative or *minus* electricity: Secondly that theſe two ſubſtances have, each, their reſpective and peculiar conductors, that is, nerves that convey *plus* electricity and nerves that convey *minus* electricity: the latter carrying the electrical fluid from the extremities to the brain, and the former tranſmitting it to the muſcles and extremities:—Thirdly that theſe ſubſtances have, in the brain, a repoſitory in common (ſuch as the pineal gland, its baſe, &c.)

* Our Author does not adopt the opinion of thoſe, who maintain that electricity augments equally and in all circumſtances the velocity of the pulſe. But his experiments on this part of the animal œconomy and their reſult appear, to us, very curious. This reſult is, that when the pulſe is too ſlow electricity accelerates it, when it is too quick, electricity retards it, and leaves it pretty much as it is, when it is in its right ſtate. The experiments, that led to this concluſion, were publiſhed in a diſſertation preſented by our Author to the academy of Caen, in 1773.

for

for the common *ſenſorium*: Fourthly that, beſides their particular and reſpective fluids, all the ducts contain as much of the electrical fluid as is neceſſary to the circulation and to the functions of theſe fluids in the human body; and finally, that all theſe fluids are in equilibrio, and at reſt.

From theſe hypotheſes our Author explains the ſenſations in the following manner. From a body, that is touched, electrical molecules proceed, which are pumped by the nerves or *minus* conductors. As a *plenum* is ſuppoſed, a quantity of theſe molecules cannot enter at one extremity without an equal quantity be emitted at another; the equilibrium is thus immediately broken in the medullary ſubſtance, and the motion is communicated to the ſenſorium, ſo that the ſoul, in conſequence of the laws of its union with the body, receives notice of the actual ſtate of the latter, with reſpect to that ſenſation. The caſe is the ſame in the ſenſations relative to the taſte, as here external bodies affect immediately the organ, as in the ſenſe of touching.

The impreſſion (continues our Author) made by the ambient air on the tympanum of the ear produces the phenomena of hearing. The acouſtic nerves, the greateſt part of which are minus electric, pump the electricity from the tympanum and the air by which it is ſet a going, and the motion is communicated to the brain.

The organ of ſmelling is affected by the odoriferous particles, which proceed from bodies: Theſe particles are a ſubtile phlogiſton, which, by its conjunction with the etherial fire, forms electricity. The etherial fire lays hold of it in its paſſage to the organ of ſmelling: and thus combined into an electrical fluid they are carried by the *minus* conducting nerves to the *ſenſorium*.

As to *viſion*, we know it is performed by rays of light reflected from the ſeveral points of objects, refracted alſo and collected in their paſſage through the coats and humours of the eye to the retina, where they make an impreſſion that is conveyed by the optic nerve to the brain. Now this light, according to our Author, is nothing more nor leſs than the etherial fire, which, at its entrance into the eye, finds there molecules of the phlogiſton, to which it adheres, or joins itſelf, in its paſſage to the optic nerve to render the ſenſation more intenſe and lively.

Mr. THOURRY imagines, that the ſecretion of the humours from the maſs of the blood in the human body, depends principally upon this circumſtance, that the ſmall fibres or molecules, which compoſe the texture of the ſecretory ducts, have ſomething in their nature peculiarly analogous to the reſpective fluids that paſs through them, by which each fluid is attracted, and goes, by affinity, to its proper pore. But there is nothing new in this conjecture; it comes pretty much to the ſame with the opinion of *Winſlow*,

*Winſlow*, who maintained and proved by various experiments, that in order to ſecretion it is not only neceſſary that the pores of the ſtrainers of ſecretory ducts be of different diameters, but alſo that the parts of theſe pores be already imbued or moiſtened with a liquor, like that they are to filtrate.

When by a mechaniſm of this kind the lymph is diſengaged from heterogeneous particles, it circulates in its veins, which are ramefied like thoſe of the blood, and which at certain diſtances have the glands for their repoſitories or reſervoirs: There is a multitude of little excretory ducts through which the lymph paſſes and loſes itſelf in the fleſhy parts, where it adheres to the molecules of its kind, which it meets with there. But the viſcidity of the lymph is ſuch, according to our Author, that it could never arrive there, if it had not ſuch an active and powerful vehicle, as electricity, which attenuates it, and alſo carries and puſhes it forward to its laſt entrenchments, while, by means of perſpiration it exhales the ſerous particles, and evaporates with them, and thus *nutrition* is performed.—The experiments, reaſonings, and conjectures, that form the contents of this little work, are proofs of the induſtry and capacity of the Author. The firſt are, for the moſt part, curious, the ſecond are frequently ſolid, and the third are often plauſible, and ſometimes ingenious.

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# MONTHLY CATALOGUE,
## For MARCH, 1778.

### MEDICAL.

Art. 9. *A Diſſertation on Cancerous Diſeaſes.* By Ber. Peyrilhe, M. D. Regius Profeſſor of Surgery, and Member of the Royal Academy of Surgery at Paris, &c. &c. Tranſlated from the Latin, with Notes. 8vo. 2 s. 6d. Wilkie. 1777.

IN conſequence of a prize offered by the academy of ſciences at Lyons for the beſt diſſertation on the nature and method of cure of cancerous diſeaſes, ſeveral treatiſes on the ſubject were offered, of which that before us obtained the preference. The Author begins with attempting to eſtabliſh his idea of cancer; which is, that a ſtagnation of the lymph firſt produces a tumour in a gland, which, by continual acceſſions, compreſſes the neighbouring parts, and cauſes that induration which is termed a Schirrus: that either from ſome external cauſe, or conſtitutional diſpoſition, a kind of fermentative proceſs, of the putrefactive ſpecies, begins in the center of this tumour, which diſſolving part of the maſs, occaſions a fluxion of corroſive fluid towards the ſurface, and terminates in an open ulcer. He therefore oppoſes the idea of an innate cancerous virus *ſui generis*, and contends, that the humour to which this name is applied differs in no reſpect from the ſanies produced by every animal putrefaction. In conſequence of this theory, the treatment he propoſes is entirely upon the antiſeptic plan; and he particularly recommends the external application of mephitic vapours, apparently without any previous information

tion of their having been employed in the ſame diſeaſe in this country. Two experiments which he relates as made by himſelf, reſpecting this point of practice are, however, no more ſatisfactory than thoſe which have been tried by our own countrymen; and we apprehend Dr. Peyrilhe's notions concerning this diſeaſe are ſo ſtrongly oppoſed by real obſervation, that little benefit to the healing art can be expected to ariſe from this work.

Art. 10. *An hiſtorical Eſſay on the Dropſy.* By Richard Wilkes, M. D. late of Willenhall in the County of Stafford. To which is added, an Appendix, by N. D. Falck, M. D. 8vo. 7 s. bound. Law. 1777.

Dr. Wilkes's intention, in the poſthumous work before us, was to collect, from the moſt approved authors, ſuch accounts of the real appearances attending all the different kinds of dropſies, and of the various means which had been uſed for their relief, as might form a complete hiſtory of the diſeaſe; juſtly conceiving, that a fair and accurate collation of facts muſt be the ſureſt foundation for all reaſoning concerning the nature and method of cure of every diſorder. In performing this taſk, he has diſcovered conſiderable reading, and a laudable ſpirit of candour and impartiality; and although a perſon of more penetrating genius might have arranged and methodized the materials in ſuch a manner as to have thrown more light upon certain points, yet what he has done may be peruſed and conſulted with advantage by the medical inquirer. As the obſervations are almoſt entirely quoted from other authors, there is nothing we can particularly ſelect for the entertainment or inſtruction of our readers.

With reſpect to the Appendix, as it is called, of Dr. Falck, it is ſo totally unconnected with the plan of the eſſay, as to be to all intents and purpoſes a ſeparate treatiſe. Of this we ſhall only ſay, that the theoretical part has all that confuſion and unintelligibility which we have before noted in the works of this Author; and the practical obſervations ſeem chiefly intended to inſpire the Reader with an high idea of his ſuperior ſkill and ſucceſs. His grand ſpecific, in all dropſical caſes, is mercury, applied both internally and externally; or, to expreſs it in his own terms, 'ſince the grand herculean club is mercury, we may, if we handle it ſkilfully, decollate the hydra, wherever this heinous monſter penetrates, with its various vicious heads, into the ſyſtem, whatever miſchief they are actually doing, or liable to do.' We cannot but wiſh the reverend Editor of Dr. Wilkes's work had been adviſed to give a good index in place of the heterogeneous matter of Dr. Falck's Appendix.

Art. 11. *An Eſſay on the Eryſipelas, or that Diſorder commonly called St. Anthony's Fire.* By James Bureau, Member of the Corporation of Surgeons. 8vo. 1 s. Johnſon. 1777.

The purpoſe of this little pamphlet appears to be, to give a general view of the moſt approved modern practice in the treatment of the eryſipelas; which it does in a diſtinct and rational manner, but without any of thoſe *particular* obſervations which alone can convey much inſtruction to the informed practitioner. With reſpect to the theory of the diſorder, the Writer has only quoted that of Fabricius *ab Aquapendente*, borrowed from Galen, which attributes it to ſome ſup-

ſuppoſed depravation of the bile; but of what nature they have done nothing to determine.

Art. 12. *A ſhort Account of a Fever and Sore Throat, which began to appear in and about London, in September* 1776. In a Letter to Dr. William Saunders, of Guy's Hoſpital. By William Grant, M. D. 8vo. 1 s. Cadell. 1777.

The diſeaſe called by Huxham *Febris Anginoſa*; by others, *Scarlatina Anginoſa*; *Cynanche exanthematica*; *Angina mucoſa*; *Angina erythepelatoſa*; is the ſubject of the pamphlet before us. It prevailed epidemically in and about the metropolis in autumn 1776; and Dr. Grant ſeems to have been chiefly induced to offer a ſhort account of it to the Public, from ſome miſtakes he obſerved in the treatment of it, ariſing from its apparent reſemblance to thoſe putrid and malignant ulcerated ſore throats, which of late years have excited ſo general an alarm. The following definition (as it is called) of the diſeaſe, appears to convey a very preciſe and accurate idea of its nature and character. "1. Cynanche exanthematica, epidemica, *contagioſa*; cum febre ſynocha, ab initio ſæpe inflammatoria; raro Typhode, niſi ſub finem; aut æſtivo tempore, graſſante Typho. 2. Juniores & fœminas præcipue invadit, iiſque, cæteris paribus, majus periculoſa eſt; pro ratione virium fermé & ætatis. 3. Membranam Sneideri ubique afficit—Tumore, dolore, & rubore, cum cruſtis mucoſis, ſerpentibus; coloris albeſcentis vel cineritii. 4. Tonſillas igitur, fauces, linguam & os internum inflammat, excoriat, & papillas nervoſas tam ſenſiles reddit, ut ægri, per aliquot temporis, præ dolore nihil aſſumere auſi ſint. 5. Tunc incipit ptyaliſmus copioſus, circa diem ſcilicet quintum, cujus ope febris ad diem ſeptimum plerique ſolvitur: quamvis ſalivatio, per aliquot adhuc dies, pergere ſolet. 6. Cutis interim, efflorescentia deſædata, nunc deſquammari incipit; & manus, antea inflatæ, jam detumeſcunt. 7. Per Metaſtaſin, Parotes, Bubones & Anthraças quandoquidem formantur; necnon tumores & dolores pedum manuumque, Arthritis ſpuriam mentientes."

From this account, the *Angina mucoſa* appears to hold a middle nature between the putrid and common inflammatory ſore throat; but from the caſes ſubjoined, the treatment moſt ſuitable to it approaches rather to that proper for the latter than the former. Bleeding, when the ſymptoms ran high, was highly ſalutary, and indeed neceſſary. A breathing ſweat kept up during the firſt days of the diſeaſe; a bliſter applied externally to the throat; and gentle aperients, were the other parts of the general method of cure. When the ſalivation was come on, a freer diet, with a light preparation of the bark, were uſeful to ſupport the patient's ſtrength; but the exhibition of bark before this period was found to be injurious.

We cannot cloſe this Article without obſerving, that if the Writer had avoided that air of ſelf-ſufficiency and contempt of the reſt of the faculty, which has diſguſted us in ſeveral of the late medical publications, we ſhould have read his work with more pleaſure, and not leſs inſtruction.

Art

Art. 13. *An Eſſay on the Method of treating the Fluor Albus, or Whites.* By Mrs. Febure of St. Ildephont. 8vo. 2 s. Elmſley. 1777.

Though ladies have, from time immemorial, been in poſſeſſion of a large ſhare of the *practice* of phyſic, yet they have hitherto allowed the men an almoſt excluſive right to the buſineſs of medical authorſhip. But, it ſeems, this is an age in which all our rights are to be conteſted! The fair ſex have already carried their rivalſhip into many of the moſt important branches of literature, and Mrs. Febure now begins the attack in medicine. In this part of the conteſt, *delicacy*, to be ſure, is out of the queſtion; it was therefore natural and judicious enough for our Authoreſs to chuſe a malady peculiar to her ſex, as the ſubject of her inveſtigation. But, alas! we fear the ſucceſs of this attempt will be ſo much inferior to that of the Montagues, Macaulays, Barbaulds, &c. in criticiſm, hiſtory, and poetry, as not to encourage a continuance of the conteſt; for know, gentle Reader, this *eſſay* proves to be nothing leſs nor more than a quack advertiſement, diſguiſed, indeed, with tolerable ingenuity.

## POETICAL.

Art. 14. *A Sapphic Epiſtle, from Jack Cavendiſh to the Honourable and moſt beautiful Mrs. D****.* 4to. 1 s. Smith.

Were a court of criticiſm to be held by the rakes and debauchees of this wicked town, a *Sapphic Epiſtle* would afford them matter for a capital inveſtigation: nor ſhould we, queer old Square-toes! preſume to approach the verge of their juriſdiction.

Art. 15. *The Refutation*; a Poem. Addreſſed to the Author of "The Juſtification." 4to. 1 s. 6 d. Dodſley. 1778.

In the Review for December laſt, p. 486, we gave ſome account of the poem, entitled, *Juſtification*, &c. the author of which aſſerted the rectitude and utility of his plan of perſonal ſatire; at the ſame time avowing his reſolution of perſiſting in the execution of that deſign, by giving to the Public a ſeries of lampoons, or *Diaboliads*, or —whatever titles may beſt pleaſe his own ear,—as proper objects of caſtigation ſhall ſucceſſively preſent themſelves to his choice.

This plan is totally condemned by the gentler Author of the preſent performance; who maintains that ſuch ſatirical effuſions are rather proofs 'of a diſcontented mind, than, as it is generally termed, a work for the good of the human race. That a man, who loads my name with the moſt opprobrious epithets, and injures my reputation as much as is in his power, ſhould call himſelf mine and the world's friend, ſeems to me a moſt glaring abſurdity. Do we conceive, under the name of friendſhip and the ſupport of virtue, a deſire of ſcattering the fouleſt abuſe around, and ſowing the ſeeds of diſcord among the ſweeteſt flowers of ſociety? I rather take the reverſe to be implied.

'But it will be argued, that he who ſcourges vice, certainly ſhows a rectitude of diſpoſition and morals, in the higheſt degree commendable. It may be ſo; but in my opinion much depends on the manner in which it is delivered. The man who ſeeks to diſturb my reſt with the baſeſt abuſe, and threatens every vengeance that malice can invent, may be my friend; but I take his friendſhip to be

of infinite more value, who by amicable expoſtulation endeavours to reform my conduct, than his, who ſtrives to terrify me into repentance.'

The Author enlarges on this ſubject, in plain, very plain proſe;—but let us hear what he has to ſay upon it in verſe:

'Tis not thy view frail human kind to mend,
And prove yourſelf a univerſal friend:
In vain your ſpecious language would conceal
What all your ſentiments aloud reveal.
In ev'ry line we read, as ſure we find,
A ſnarling poet vex'd with all mankind.
Malice the ſource of ev'ry verſe we ſee,
And read more rancour than good ſenſe in thee.
Does foul abuſe deſerve great Satire's name?
Are ſcandal's paths become the road to fame?
Hence with the thought! In theſe degen'rate days,
Is there no poet to rebuke ſuch lays!
Yes; I'll o'erthrow Detraction's baleful plan,
And ſtand the advocate of injur'd man.
In vain the cant of virtue may diſguiſe,
And clothe black calumny from vulgar eyes;
The faithful Muſe ſhall bring each crime to light,
And drag the villain from the ſhades of night.'

We entirely agree with this antagoniſt of Mr. C——s *, that

'Soft is th' advice which real friends impart,
Mild the reproof that ſpeaks the friendly heart.'

Yet theſe illnatured modes of reprehenſion, which are the tar and feathers of poetic vengeance, *hurting* only the culprits on whom ſuch puniſhments are inflicted, and ſerving to *divert* the unconcerned, unfeeling ſpectator,—are ſecure of general approbation. Writings of this kind will be read with avidity, and bring money to the Author, while the more humane, but leſs ſpirited compoſitions of the well-meaning bard, who laudably wiſhes to give pleaſure to the Public, without pain to individuals, will be diſregarded; and perhaps attended by the loſs of *more* than his *labour*.

Art. 16. *Fifth Ode of the King of Pruſſia's Works*, paraphraſed on the preſent War. 4to. 9d. Baldwin.

'Let nations huſh'd attend m'accordant lyre!
* * * *
'As a prudent ſhepherd, (faithful to's ſtore.')

It is evident that this paraphraſer can count his fingers, for the laſt line really contains neither more nor leſs than ten ſyllables.

Art. 17. *Public Spirit*; an Eſſay. 4to. 1s. 6d. Almon. 1778.

'The mind to injuſtice muſt of courſe impel.
* * * *
'Terms miſapplied ſerve ignorance to diſcloſe.'

This honeſt man is a degree farther from Parnaſſus, for he cannot count his fingers.

* Author of the Diabboliad.

Art.

Art. 18. *An Epiſtle to the Right Honourable Lord G—— G——.* 4to. 1 s. Almon. 1778.

'Tomahawks! ſcalping knives! peremptory orders!' Heliogabalus himſelf may ſhortly have the honour to ſtand in an heroic line. —Low, indiſcriminate abuſe is the buſineſs of the poem.

Art. 19. *The Conquerors*; a Poem; diſplaying the glorious Campaigns of 1775, 1776, 1777, &c. 4to. 2 s. 6 d. Setchell.

Contemptible, beyond all power of expreſſion!

Art. 20. *The Proſpect from Malvern-hill, or Liberty bewailing her Injuries in America*; a Poem. By a Gentleman of the Inner Temple. 4to. 1 s. 6 d. Bew. 1777.

*A Syſtem of natural Philoſophy, or a Diſſertation on Mince Pies*, would be a title equally conſiſtent with that of the poem before us.

'Time unto man for happineſs is given,'

ſaith the Author; yea, perdie! but not to thoſe ill-fated wights whoſe lot it is to review ſuch poetry as this.

Art. 21. *An Ode to Peace*, occaſioned by the preſent Criſis of the Britiſh Empire. 4to. 1 s. Almon. 1778.

This Writer calls Heaven the 'congenial latitude of peace' 'Science the miſtreſs of all knowledge;' and ſays that 'Mothings riot on bookbinder's trade'—Are theſe quotations ſufficient?

Art. 22. *Poems on ſeveral Occaſions.* By Elizabeth Ryves. 8vo. 5 s. Dodſley. 1777.

This Lady's poetry is eaſy and not inelegant; ſhe ſeems to be fond too of an eaſy poſture, if we may judge from the following lines:

'Where a cool ſpring, o'er-arch'd with trees,
Gives freſhneſs to the languid breeze,
There (*with robes unzon'd*) *ſupine*
*I'll on the velvet moſs recline!*

We muſt do her the juſtice to ſay that her poetry is, in general, above the common run.

## POLITICAL.

Art. 23. *A Letter to the Earl of Abingdon*, diſcuſſing a Poſition relative to a fundamental Right of the Conſtitution, contained in his Lordſhip's Thoughts on the Letter of Edmund Burke, Eſq; &c. By John Cartwright. 8vo. 1 s. Almon.

There is a material error, Mr. Cartwright ſays, in Lord Abingdon's doctrine. His Lordſhip ſays, that the Coloniſts have not a right to *freedom in trade*. In oppoſition to this, Mr. Cartwright affirms, that reaſon, juſtice, and the conſtitution, will bear him out in maintaining, that the Coloniſts always had as much right as ourſelves to freedom in trade. That this country took advantage of their original weakneſs, to ſeize, by virtue of her own *will and pleaſure*, a monopoly of their trade, and that ſhe kept poſſeſſion of that monopoly till 1764, he very well knows; but poſſeſſion does *not* paſs with him, he tells us, as it does with Mr. Burke, for a title, in any caſe where a fundamental right of humanity is in queſtion.—In a word, Mr. C. labours, with great earneſtneſs, to ſhew that the Britiſh Parliament hath no right to make laws for reſtraining the trade of *America*, and he delivers his ſentiments with a manly plainneſs and freedom.

Art. 24. *Two Letters*, viz. I. A Letter to the Earl of Abingdon, in which his Grace of York's Notions of civil Liberty are examined by *Liberalis*; published in the *London Evening Poſt*. II. VERA ICON; or a Vindication of his Grace of York's Sermon, preached on Feb. 21, 1777. Proving it to contain a ſevere Satire againſt the Miniſtry, and a Defence of civil and religious Liberty, upon the well-known Principles of Whiggiſm. By Myſtagogus Candidus. 8vo. 1s. Almon.

The firſt of theſe letters contains ſome ſhrewd and pertinent remarks on his Grace of York's ſermon; the ſecond is an ironical vindication of it; and though the irony is, in ſome places, a little awkward, yet there are ſtrokes of humour and pleaſantry which will amuſe the Reader.

Art. 25. *Du Bonheur. Par M. Deſorres de la Tour.* 12mo. 3s. Printed by Ed. Cox, No. 73, Great Queen-Street, Lincoln's-Inn-Fields.

This eſſay on happineſs is, properly ſpeaking, a treatiſe on education. It is written in a ſprightly, entertaining manner, and, though it contains little that is new, abounds with manly and liberal ſentiments. The Author ſhews that happineſs is only to be found in the paths of religion and virtue; and that the genuine ſources of felicity are, the LOVE OF GOD, and the LOVE OF OUR NEIGHBOUR.

Art. 26. *The Legiſlative Rights of the Commonalty Vindicated*; or TAKE YOUR CHOICE, &c. The ſecond Edition. By John Cartwright. 8vo. 3s. 6d. Almon. 1777.

Of the firſt edition of this truly patriotic publication, (under the title of *Take your Choice, &c.*) we gave ſome account in our Review for Dec. 1776, p. 478. The work is now greatly enlarged; and may be conſidered as no improper ſupplement to Burgh's valuable Political Diſquiſitions. The name of the worthy Author was not prefixed to the former impreſſion.—Mr. Cartwright is alſo the author of a tract entitled *American Independence, the Intereſt and Glory of Great-Britain*; for the firſt edit. of which, ſee Rev. vol. li. p. 393. For the ſecond edit. ſee Rev. vol. lii. p. 549. See alſo Art. 23.

Art. 27. *Letters to the King*, from an old Patriotic Quaker, lately deceaſed. 8vo. 2s. 6d. ſewed. Baldwin. 1778.

That theſe letters are not the production of a quaker-pen, is evident, becauſe they are not written in the quaker ſtyle; although a ſolemnity and plainneſs of manner is ſometimes, not uniformly, aſſumed. The Author frequently mentions *the brethren*; but this is rather the language of the Moravians; the quakers uſually ſay, '*the friends*.'

Excluſive, however, of manner, if this book be conſidered with reſpect to its *matter*, much may be ſaid in its commendation. The Author gives his Majeſty a great deal of good counſel, under the following, among other important heads:—on the delicate ſituation of Princes;—on religion, as it operates in ſociety;—on our national proſperity at the commencement of the preſent reign; on the preſent war in America;—the importance of a Prince's underſtanding the real condition of his people;—probability of a French war;—the principle of reſiſtance inherent in the Engliſh conſtitution;—the diſ-

reſeful ſituation to which we are reduced;—the improbability of ſubjugating the rebels;—the neceſſity of an immediate accommodation; the moſt politic meaſures to be adopted, on the ſuppoſition that we may be conquerors, &c. &c.

The Author concludes with his 'pleaſing proſpect of a general reformation,'—that is, ſuppoſing his Majeſty's *converſion*, or in the words of the Author, the King's becoming 'a chriſtian, according to our conceptions of chriſtianity, and thoroughly conformable to all thoſe ſimplicities that render us ſo ſingularly obnoxious to fools and knaves of every denomination.' This, indeed, the writer acknowledges, 'is to ſuppoſe a revolution that would infallibly aſtoniſh the whole world;'—but, in truth, we apprehend, the whole world would not be the worſe, if all its Kings, and their miniſters too, were *quakers*. One evil, at leaſt, would be baniſhed from among us; but what *other* evils might poſſibly be ſuperinduced, from ſo great an alteration in human affairs, it is not for us to ſay. At preſent, however, we perceive not any evil that *could* reſult from the univerſal prevalence of "peace on earth, and good will towards men."

Art. 28. *The Memorial of Common Senſe, on the preſent Criſis, &c.* 8vo. 6d. Almon.

Warmly urges, from a melancholy review of the preſent ſituation of our public affairs, a full acquieſcence in the American claim of independence. Mr. Common Senſe recommends, alſo, a change of miniſters, at home, as well as of meaſures; on the fair preſumption, that thoſe men who by their miſconduct, have already cauſed 'his Majeſty to loſe half his dominions, are unfit to be any longer entruſted with the care and management of what remains.'—This concluſion ſeems plauſible, but it ought not to be implicitly adopted.—A gentleman in the country once turned away his groom who by ſome accident, had occaſioned a fire in the ſtables, which reduced them to aſhes. The ſervant afterwards found great difficulty in getting a new place; till at laſt he met with a maſter who hired him *for the very reaſon which prevented others from taking the man into their ſervice*: "I am particularly afraid of *fire*, ſaid he; and this fellow has been well frighted, and will be more careful than thoſe who have never met with the ſame misfortune."

Art. 29. *Conſiderations on the alledged Neceſſity of hiring foreign Troops*, and the preſent Method of recruiting the Army; with a Plan for augmenting the Army, and regulating the Militia. 4to. 2s. ſewed. Elmſley. 1778.

In this very important publication, the *impolicy* and *bad* economy, of engaging foreign troops in our military ſervice, in preference to the employment of our own people, is clearly demonſtrated. The Author refutes the arguments uſed in recommendation of the ſcheme of hiring foreigners, and then proceeds to offer his own plan for augmenting the army, and regulating the militia, which appears to be very rational, and highly deſerving of the ſerious regard of adminiſtration;—were it only on account of the prodigious ſaving of the public money, which would ariſe from the various arrangements here propoſed; a ſaving of nearly *two* millions in *three*: of which take the following ſpecimen:

"Upon a calculation of the charge of our German auxiliaries for three years, the excess of their expence above that of an equal number of our own troops (allowing 10*l.* *per* man levy money) will defray the pay of the reduced British officers for fifteen years. The regiment of Hanau, consisting of 668 men, shall be the proof of this assertion; the expence is calculated for three years, on the supposition, that at the expiration of that term the regiment may be returned to Hesse.

| | | | |
|---|---|---|---|
| Total charge of this regiment for three years | £. 68,072 | 2 | 2½ |
| Total ditto of a British regiment, with 10*l.* levy money | 44,693 | 15 | 0 |
| Total excess for the German regiment. — | £. 23,478 | 7 | 2½ |

As one of the arguments used for preferring foreign mercenaries to our own troops is, "that foreigners do not subject the nation to half-pay,"—our judicious calculator observes, that the excess, or difference, of 23,478*l.* 7*s.* 2*d* ¼ will defray the British officers of a like *corps*, whose half pay would amount to 1712*l.* 9*s.* 2*d.* *per annum*, for fifteen years."

Art. 30. *The Delusive and dangerous Principles of the Minority, exposed and refuted.* In a Letter to Lord North. 8vo. 1*s.* 6*d.* Fielding and Co.

This honest man (he signs *Honestus*) comes out rather *mal à propos* with his compliments to Lord North, who, he says, 'has so nobly distinguished his sentiments in the cause of loyalty and true patriotism, with a view of opposing and defeating the authors and abettors of rebellion on this and the other side the Atlantic.'

Alas! before this courtly pamphlet had well escaped from the press, the Author's noble patron publicly gave * the *lye direct* to all that is here, most zealously contended for.—We are truly sorry for the disappointment of a brother scribbler.—His Lordship should have given his Authors timely notice of the approaching change of the political wind.—He certainly ought, at least, to discharge the bookseller's bill; for the paper and print of an *eighteen pennyworth* is sometimes a serious affair with us scribblers.

## DRAMATIC.

Art. 31. *The Devil on two Sticks*; a Comedy in three Acts; as it is performed at the Theatre Royal in the Hay-market. Written by the late Samuel Foote, Esq; and now published by Mr. Colman. 8vo. 1*s.* 6*d.* Cadell. 1778.

This has always been, on the stage, the most popular of the author's pieces. In the closet it has great merit, but does not so eminently transcend his other dramas. The accidental loss of a limb suggested to the ingenious writer, the idea of seizing the novel of Le Sage as his canvas, which he has happily filled and warmly coloured. The apothecaries, Julep and Apozem, the doctors Squib and Last, together with the venerable President, &c. &c. form a lively and entertaining groupe; and the whim and pleasantry of the siege of Warwick-Lane are irresistible. The last act contains also a very considerable improvement, of the ceremony of the admission of a

* In his late conciliatory speech.

doctor, firſt introduced by Moliere in his *Malade Imaginaire*. It may be ſaid perhaps, *facile eſt inventis addere*. The facility of happy additions and variations is, however, very diſputable, and it muſt be allowed that the Engliſh collegiates exhibit more of true comedy, and leſs of farce, than the French.

Art. 32. *The Nabob*; a Comedy in three Acts; as it is performed at the Theatre-Royal in the Hay-market. Written by the late Samuel Foote, Eſq; and now publiſhed by Mr. Colman. 8vo. 1s. 6d. Cadell. 1778.

Another ſtream from the *Bourgeois Gentil homme* of Molier, which was the original ſource of the commiſſary. The writer felt the ſimilarity of the ſubject, and has laboured to diverſify it. Some parts of this comedy teem with a ſentimental indignation not uſually found in the works of this author; but the antiquarian ſociety, Janus, and Putty, are delineated with all the comic ſtrokes that generally diſtinguiſh his pencil.

## LAW.

Art. 33. *Further Proceedings on the Trial of John Horne, Eſq;* upon an Information filed *ex officio*, by his Majeſty's Attorney General, for a Libel, in the Court of King's Bench, on the 10th and 24th of November. Publiſhed by the Defendant, from Mr. Gurney's Short Hand Notes. Folio. 2s. Kearſly. 1777.

Thoſe who preſerve the printed account of Mr. Horne's trial, formerly publiſhed ‖, will not, we ſuppoſe, chuſe to overlook theſe *farther* proceedings, which contain many things worthy *to be had in remembrance*.—We muſt not, on this occaſion, forget to mention Mr. H.'s general defence of his own character and conduct through life. This vindication, though a deſultory, and in ſome reſpects rather impertinent performance, exhibits, in a very ſtriking light, the firm, manly, and unconquered ſpirit of the defendant.—We obſerve this, purely in reference to the abilities and intrepidity of the MAN, without any retroſpect to the CAUSE in which he is a ſufferer,—and ſeems to glory in being ſo.

## AMERICA.

Art. 34. *An Account of the Sufferings and Perſecution of John Champneys, a Native of South Carolina*; inflicted by Order of Congreſs, for his Refuſal to take up Arms in Defence of the arbitrary Proceedings carried on by the Rulers of ſaid Place. Together with his *Proteſt*, &c. 8vo. 20 Pages. No Bookſeller, nor Price mentioned. 1778.

A publication exactly ſimilar to that which is the ſubject of Art. 31, in our catalogue for January.

## RELIGIOUS and CONTROVERSIAL.

Art. 35. *The Neceſſity of Divine Revelation, or Reaſon no Guide to Man.* An Eſſay. 8vo. 6d. Canterbury printed; and ſold in London, by Law. 1778.

The arguments of this profound writer tend to prove that *eyes* are of no ſervice to *ſight*.—In proportion as theſe reaſoners againſt reaſon

‖ Vid. Review for Auguſt, 1777. p. 174.

are

are able to maintain their cauſe, they, like the mad monarch of Sweden, ruin themſelves by their own victories.

Art. 36. *A Reply to the Reaſonings of Mr. Gibbon, in his Hiſtory of the Decline and Fall of the Roman Empire*; which ſeem to affect the Truth of Chriſtianity; but have not been noticed in the Anſwer which Dr. Watſon hath given to that Book. By Smyth Loftus, M. A. Vicar of Coolock. 8vo. 1s. Dublin, printed. London, ſold by Bew. 1778.

'I look upon it, ſays Mr. Loftus, as a fortunate incident for Ireland, that Dr. Watſon's anſwer came out here almoſt as ſoon as Mr. Gibbon's book; for it confutes the moſt difficult and pernicious parts of it. But as this gentleman hath ſtudied conciſeneſs ſo much as to omit many things, which to the leſs knowing Reader may want an explanation, and as his reply hath not been ſo generally propagated as the hiſtory itſelf, I have endeavoured to remedy both theſe defects: the firſt, by writing theſe obſervations, which will give a tolerable view of the whole controverſy, and extend to theſe objections againſt chriſtianity, which are the great foundations of our modern unbelief; and the ſecond by having them printed in a ſmall pamphlet, which may be eaſily bound up with Dr. Watſon's book.'

Such are Mr. *Loftus*'s views in this reply, which contains many obſervations that ſhew the author to be a man of ſenſe and learning.

Art. 37. *A Letter to the Remarker on the Layman's Scriptural Confutation**. Wherein the Divinity of the Son of God is farther vindicated againſt the Remarker's exceptions. To which is added *an Appendix*, taking ſome Notice of Mr. Lindſey's *Sequel*†. By Thomas Randolph, D. D. Preſident of C. C. C. and Lady Margaret's Profeſſor of Divinity in the Univerſity of Oxford. 8vo. 2s. 6d. Rivington, &c. 1777.

Of this tract, which has been publiſhed about a year, but, by ſome accident, hitherto overlooked by us, we ſhall now only obſerve that it is fraught with all that learning by which Dr. R. hath diſtinguiſhed himſelf in former vindications‡ of the doctrine of the Trinity:—that doctrine which Bonêſt Whiſton uſed to term 'the Athanaſian hereſy.'

Art. 38. *A full Anſwer to the Rev. J. Weſley's Remarks upon a late Pamphlet*, publiſhed in Defence of the Character of the Rev. Mr. Whitfield and others. By Rowland Hill, M. A. 8vo. 6d. Vallance, &c.

We thought this furious conteſt had been finally decided, but we were miſtaken. We imagined that the young aſpiring *Daves*, had been totally vanquiſhed by the aged and tough *Eurellus*§; but no ſuch matter. The vigorous youthful champion, having taken breath, is, we ſee, on his legs again; and behold, he is dealing his blows heavier and faſter than ever. Poor, old *John!* we fear it will go hard with him at laſt!

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* See Review, volume liii. p. 89.

† Ib. volume LV. conſult the *table of contents*.

‡ See, particularly, our account of his anſwer to Mr. Lindſey, Review, volume lii. p. 523.

§ Vid. Review for October laſt, p. 332, Art. 74.

Art.

Art. 39. *The Houſe of God opened*, and his Table free for Baptiſts and Pædobaptiſts, who are Saints and faithful in Chriſt. Or, Reaſons why their different Sentiments about Water Baptiſm ſhould be no bar to Church-fellowſhip with each other. The principal Objections anſwered. Alſo an illuſtrative Dialogue and an incidental Narrative. By John Brown. 8vo. 6d. Johnſton. 1777.

Every diſcovery of a charitable and candid ſpirit is pleaſing and laudable. Not indeed that charity, falſely ſo called, which is nothing more than indifference to all religion; but that charity which accompanies true piety, and is founded on the generous principles of the goſpel. Such a ſpirit Mr. Brown manifeſts in regard to the ſubject of baptiſm. He writes in a plain but ſenſible manner, and enforces his ideas with proper fervor as well as ſtrength of argument.

The *illuſtrative dialogue*, as it is called, is drawn up with ſpirit, and ſeems much to the purpoſe, though perhaps ſometimes rather too familiar, if not too ludicrous, for the gravity of the ſubject.

The *Incidental Narrative* contains an inſtance of the miſerable narrow-mindedneſs which, even in this enlightened age, ſtill prevails in ſome baptiſt-congregations, eſpecially in the country.

Art. 40. *The Order of Confirmation*; or laying of Hands, &c. —as improved by the Commiſſioners appointed to review the Common Prayer in 1689. 12mo. 3d. Sewell.

Deſigned for the *uſe* of the parochial clergy; as well as the *benefit* of the younger part of the laity, or thoſe who have been baptiſed, and are come to years of diſcretion. The Editor obſerves, in his preface, that '*the* Order of Confirmation is here ſo improved and enlarged, that nothing can be well conceived more complete and perfect; and that it is ſo judiciouſly drawn up, as to ſuperſede, in a good degree, every thing elſe that has been written on the ſubject.'

## SERMONS.

I. Preached within the Peculiar of Naſſington, &c. in the County of Northampton, in October 1775. By James Ibbetſon, D. D. Prebendary of Lincoln, and Archdeacon of St. Alban's. 4to. 1s. White.

The leading part of this ſermon is ingenious and well compoſed, containing ſome pertinent and uſeful remarks on charity, and on the words which are choſen for a text; *It is more bleſſed to give than to receive*. In the latter part of the diſcourſe the preacher grows warm, and appears angry at ſome practices which have lately prevailed within the diſtrict, as we apprehend, to which the church of Naſſington belongs. Incloſing of lands, as far as we can gather, is the great object of his indignation; he ſeems to be himſelf affected by it, for he complains that his freehold has been unjuſtly taken from him. His profeſſed intention however is to plead the cauſe of the *poor*, who, he thinks, are injured by this means. All attempts to vindicate the rights of the poor, who are too often neglected and oppreſſed, and perhaps in this article of incloſures, we heartily commend. We can in ſuch a caſe excuſe ſome ſallies

of

of anger, and call it an honeſt reſentment. How far the rage of incloſing, which marks the preſent time, is generally beneficial or detrimental, after all that has been offered on the topic, yet remains problematical. The evils which Dr. Ibbetſon ſees ariſing from it, appear to be apprehended with ſome juſtice. But we imagine that ſuch care is taken of the clergy in theſe inſtances, that they derive rather advantage than inconvenience. What particular ill-treatment the Doctor has received we know not, but ſomewhat of this kind ſeems to have concurred in exciting his warmth. When he talks, in the courſe of his reaſoning, on ſupremacy, allegiance, &c. we hardly know what he aims at. There is, we think, ſome tendency to high church and deſpotic principles, which are inimical, not only to the rights of the poor, but to the rights and the comforts of all mankind. The title-page exhibits a fanciful ſmall copper-plate, which intimates in Latin that the King's ſupremacy was vindicated (that is, by this Author) in the lower houſe of convocation, on the 23d of January 1775. See Review, vol. liii. p. 364.

II. AULIM-LUZ.—Preached at the Opening of Northampton Chapel (formerly called the *Pantheon*) in the Spa Fields, Iſlington, July 6, 1777. By Herbert Jones. 8vo. 6d. Johnſon.

AULIM-LUZ—*literally*, the colonade of profaneneſs, *alias*, the Pantheon; *ſpiritually*, the heart of man; for "the heart of every man by nature is *Luz*, a city of profaneneſs, a temple of idols, full of deceit, and deſperately wicked." For the farther illuſtration of this matter, ſee Herbert Jones, *paſſim*.

III. *The Progreſs of Moral Corruption.*—Preached at St. Thomas's, Jan. 1, 1778, for the Benefit of the Charity School, in Gravel-Lane, Southwark. By Hugh Worthington, jun. Publiſhed at the Requeſt of the Managers. 8vo. 6d. Buckland.

A ſenſible application of the moral ſentiment comprehended in the ſcripture proverb—"A little leaven, leaveneth the whole lump," to the gradual corruption of ſtates,—churches,—families,—and individuals: from whence the ingenious preacher juſtly infers the utility of ſuch *benevolent inſtitutions* as that which hath afforded occaſion for the preſent diſcourſe.—Of this inſtitution Mr. W. gives the following account, which we ſhall tranſcribe for the information of thoſe, among our Readers, who may be ſtrangers to it;

"This ſchool was firſt eſtabliſhed in the year 1687, in the reign of King James the Second, when various attempts were made to introduce the errors, abſurdities, and cruel uſurpations of Popery. In particular, a ſchool was ſet up by one Poulton, a Jeſuit, and public notice was given, that he would inſtruct the children of the poor *gratis*: a very artful method of bringing them over to that antichriſtian form of religion. Upon which Mr. Arthur Shailer, Mr. Samuel Warburton, and Mr. Ferdinando Holland, laid the foundation of this ſchool in Gravel-lane, Southwark, that poor children might be inſtructed in the principles of the Proteſtant faith. The number of the ſcholars was originally forty, but, ſince that time, has gradually increaſed, and is now two hundred. It is ſaid to be the firſt ſchool in which Proteſtant Diſſenters had any concern. The children are inſtructed in reading, writing, and arithmetic, without

any,

any expence to their parents; the girls are taught to ſew and knit; and all are furniſhed with ſpelling-books, catechiſms, and teſtaments."

IV. Before the Lords Spiritual and Temporal, in the Abbey Church of Weſtminſter, Jan. 30, 1778. Being the Day appointed to be obſerved as the Day of the *Martyrdom* of King Charles I. By Beilby Lord Biſhop of Cheſter. 4to. 1 s. Payne, &c.

Eloquent in ſtyle, and juſt, candid, and pious in ſentiment. We never peruſed a *prelatical* diſcourſe on the ſubject, with greater ſatisfaction.

V. Before the Governors of Addenbrook's Hoſpital, June 26, 1777, at Great St. Mary's Cambridge. By John Hey, B. D. Fellow of Sidney Suſſex College, and one of the Preachers at his Majeſty's Chapel at Whitehall. 4to. 1 s. L. Davis, &c.—*For the Benefit of the Charity.*

VI. *The Providence of God vindicated in the Sufferings of good Men*—At Yarmouth in Norfolk, Jan. 11, 1778, on the death of the Rev. Richard Froſt. By Thomas Howe. 6 d. Buckland.

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SERMONS on the late GENERAL FAST, Feb. 27, 1778.

I. Before the Houſe of Lords, at the Abbey Church of Weſtminſter. By JOHN, Lord Biſhop of OXFORD. 4to. 1 s. Cadell.

The good Biſhop exhorts his noble audience not to deſpair of an happy iſſue to the American war, although we have not hitherto been very ſucceſsful. It ſeems to give his Lordſhip ſome comfort to find that we are not yet *ruined*; while, on the other hand, he thinks, (if we rightly underſtand him) that the Americans are *nearly ſo*; and that they muſt, in all human probability, be completely undone, ſhould they refuſe our proffered terms of accommodation.—On the whole, his Lordſhip ſeems to have given rather a flattering ſtate of the caſe:—but his point was to *encourage* us in the maintenance of a *juſt* cauſe—"If thou faint in the day of adverſity, thy ſtrength is ſmall."—But what ſhall encourage thoſe among us who are *not* equally perſuaded of the juſtice of our cauſe with his Lordſhip? Such, and not a few, we apprehend, there are; but it ſhould ſeem that the right reverend Preacher makes light of thoſe political ſceptics: for, ſpeaking of the [*miſguided*] zeal of the American clergy, he ſays "their prayers have been chiefly for ſucceſs in a cauſe, in favour of which no man, under the joint influence of underſtanding and piety, could have a well-grounded opinion"—How unlike is all this, to *Dr.* Butler's excellent ſermon on the Faſt in 1776!—See Review for January, 1777.

II. At St. Paul's, in the Town of Bedford. By Thomas Bedford, M. A. Rector of Wike St. Mary, Cornwall. 4to. 6 d. Wilkie.

The Author expatiates much on the gloomy aſpect of the times, and on the viſitation of God's judgments [in *all* times the general topic] for the wickedneſs of the land.—As to *government*, in particular, no fault is found in *that quarter*.—We have obſerved, that your very *loyal preachers* often give broad hints of the *people's* unworthineſs to live under ſo righteous an adminiſtration as that with which they are undeſervedly bleſſed; for the *powers that be* are always *immaculate*. That the preſent powers, indeed, are *ſuch*, none but wicked

wicked patriots (who are "the servants of corruption, and slaves to every vice under heaven*") will deny.—How happy for Britain, that even amidst the general depravity of her sons, WISDOM, VIRTUE, and INTEGRITY are to be found at COURT, although they have abandoned every other corner of the kingdom!

III. At Mitcham, in Surry. By J. Parsons, A. B. Curate of Mitcham. 4to. 1 s. Becket, &c.

Pious, and loyal, as Mr. Bedford's discourse; but somewhat less elaborate, though double the price.—The good people of *Mitcham* were not obliged to fast *very long*.

IV. *The Layman's Sermon, &c.* 4to. 6 d. Wilkie.

Our worthy Layman is a preacher of peace, and, at the same time, a severe reprover of those hypocritical sons of violence who "*fast for strife and debate, and to smite with the fist of wickedness.*"—'Let us,' says he, "*seek peace and ensue it,*"—'as the means of rendering ourselves acceptable to heaven, and of diverting from us the impending ruin. Reduced from a temper of fierceness, wrath, and oppression, to that of moderation, temperance, and justice, we may expect to be favoured with the countenance of heaven.'——

This lay-sermon might, *now*, safely make its way to the pulpit, and would not, perhaps, be deemed altogether heterodox even at St. James's: so changeable our politics—so versatile our principles! As the poet singeth,

"Opinions and systems, like time pass away,
"And yesterday's truth may be falsehood to-day."

V. *A Form of Sermon*, designed as a Supplement to a *Form of Prayer* to be used in all Churches and Chapels, Feb. 27, being the Day appointed for a General Fast, &c. &c. *By the Author's special Desire.* 4to. 1 s. Almon.

There is good writing in this discourse, with much declamation, and some *obscurity* with respect to the Author's particular view, in giving us a public document in so questionable a form.—We believe he is a *Sybbeote*.

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## OTHER *Fast Sermons.*

I. *The Dominion of Providence over the Passions of Man*—Preached at *Princeton*, May 17, 1775, being the General Fast appointed by the Congress, throughout the United Colonies. By John Witherspoon, D. D. President of the College, NEW JERSEY. 8vo. 6 d. Philadelphia printed, London reprinted, for Fielding and Walker. 1778.

Dr. Witherspoon is a character well known. He is a man of considerable abilities, a little tinctured with fanaticism, of the Whitefieldian complexion. Some years ago we had frequent occasions of mentioning his writings, published while he was a minister in Scotland, his native country. He is now become an eminent preacher among the Americans†. This discourse, however, has nothing in it irrational or illiberal. It abounds more in piety than politics; though by no means destitute of the latter; but his doctrines, in both respects, breathe a spirit so candid, and so agreeable to the modern-

* Page 12, of this discourse.

† The news-papers have given him a seat at the Congress Board.

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tion of the Chriſtian character, that, excepting a few paſſages tending to encourage the Americans in their ſcheme of independency, this animated and pious diſcourſe might have been delivered, with general acceptance, and poſſibly with good effect, before any Faſt-day audience in this kingdom,—without ſubjecting the Preacher to the imputation of diſloyalty, or diſaffection to government.

II. *Two Sermons* preached on a Faſt-day during the late War with France. 8vo. 6*d*. Bew. 1778.

The preface gives us all the aſſurance which *anonymous* prefaces can give, that theſe diſcourſes are genuine copies of two ſermons preached on a faſt day, during the laſt war; and that they were found among the manuſcript remains of the preacher.—It is not ſaid whether they are the productions of a *Churchman* or a *Diſſenter*; but, from the exceeding good ſenſe with which they abound, we ſcruple not to affirm, they would do honour to either.

## CORRESPONDENCE.

### *To the* AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

AS the voice of the Public hath long ſince conſtituted you arbitrators of literary merit, I ſhall take the liberty to addreſs you in that capacity, with the requeſt that you will publiſh, at the end of your next Number, the following challenge:

WHEREAS the AUTHOR of *Eſſays Moral and Literary*, lately publiſhed by Dilly, hath, in his fourteenth paper, *wilfully*, if not *maliciouſly*, aſſerted that the late Poet Gray hath been notoriouſly guilty of unwarrantable practices againſt the true principles of Poetry, and even of treaſon againſt his Majeſty of Parnaſſus, this is to certify that unleſs he appear before the tribunal of the Public on or before the 1ſt day of March, 1779, and there ſupport and confirm his aſſertions by proper and ſufficient proof, he ſhall, from that time, be poſted in the public papers as a falſe and invidious libeller. But that if, before, or on the date mentioned, he ſhall attempt to make good the charge, his Challenger doth hereby pledge himſelf to conteſt and confute any ſuch proofs as he ſhall be able to bring. Witneſs,

A FRIEND TO GENIUS.

*** Our Somerſet Friend, *P.* may be aſſured, that we were not *ironical* in our commendation of the letter to the Right Hon. Willoughby Bertie, &c. the Author of which, *as a writer*, is indiſputably much ſuperior to the '*unfledged author*:' but who, or what, the Gentleman may be, is a circumſtance of which we are totally ignorant. In regard to the NOBLE Writer, we highly approve his public conduct, and have no doubt of the goodneſs of his intentions; but muſt we therefore confeſs that he "ſhines a Tully, and a Wilmot too?"—We are ſorry to find that our Correſpondent, who profeſſes to 'think for himſelf, in religion and politics,' ſhould have ſo poor an idea of *impartiality*, as to imagine, that to commend the ABILITIES of a writer who happens to entertain ſentiments that are repugnant to our own, implies 'UNDUE INFLUENCE!'—The moſt diſtant inſinuation of this kind, againſt men who have not only their perſonal credit, but that of a very conſiderable publication, to ſup-

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port, is worſe than *ſilly* and *uncandid*,—it is INSOLENT! But as this Correſpondent is a ſtranger to the Monthly Reviewers, he may be pardonable.

☞ What is ſaid, as above, may ſerve as an acknowledgment of another Letter, on the ſame ſubject, and of a ſimilar import, ſigned OBSERVATOR:—to whom we cordially return his own advice,—"ſet a double watch on yourſelf, when remarking on the labours of a perſon whom you either eſteem or diſlike." This has ever been our maxim.

It is aſtoniſhing to ſee how unmindful mankind are of that good old precept which enjoins us to give even *the* DEVIL *his due!* Be this, however, the critic's invariable rule; and may the Monthly Reviewers never depart from its honeſt principle!

We would recommend to all the bigotted ſons of ſectaries and parties, the laudable example of the late amiable Mr Pope; who, though he utterly deſpiſed *the Laureat*, was invincibly ſuperior to that narrowneſs of mind which would have prompted little ſouls to "deny the CARELESS HUSBAND praiſe." He knew that this play was written by Cibber, but he knew, too, that it was the beſt comedy of the age: and he ſpoke of it accordingly.

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*†* If our *rough* Correſpondent, A. B. had pointed out the inſtances in which we have confounded the *Abbé* with the *Abbot*, we ſhould have been ſtill more obliged to him. Perhaps he may yet do us that favour. No circumſtances, however minute, that may tend toward rendering the Monthly Review the moſt correct, as well as the moſt uſeful of our periodical publications, will be diſregarded by THE EDITOR.

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††† The continuation of Mrs. Macaulay's Hiſtory of England, from the Revolution to the preſent Time, has been unavoidably deferred this month; but we propoſe to reſume that Article in our next.

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ERRATA *in the* Review *for* February.

P. 93, par. 3, l. 7, for *of Peter*, r. *to Peter*.
— 96, par. 4, l. 5, for *former*, r. *latter*.
— 101, l. 3 from bottom, for *require half*, r. *require but half*.
— 118, par. 3, l. 5, for *fact*, r. *ſect*.
— 121, in the ſecond note, for *Review*, *vol.* lvi. r. *vol.* xlvi.
—159, par. 2, l. ult. for *precure*, r. *procure*.

** Our reſpectable Correſpondent S. M. S. is very right in his remark on "the crepuſcles of twilight," in the *extract*, p. 140, of our laſt Month's Review. The expreſſion, certainly, ought not to have eſcaped, without, at leaſt, the ſilent criticiſm of *italics*; becauſe, as the Gentleman very properly obſerves, ſuch *nonſenſe*, uncenſured, and coming from an author juſtly praiſed, on the whole, may tend to miſlead young readers, and poſſibly young writers too.—The Reviewer of that Article, however, honeſtly confeſſes, that he did not take particular notice of the paſſage, till S. M. S pointed it out to him, in his obliging letter.

# THE

# MONTHLY REVIEW,

## For APRIL, 1778.

ART. I. WILLIAMS's *History of the Rise, Progress and present State of the Northern Governments*, continued: See our last Month's Review.

DR. Williams's long residence * abroad, and his extensive acquaintance with people in public life, and especially in several of the northern courts, having given him peculiar advantages for a work of this kind,—we, accordingly, meet with some curious details of notable and recent transactions, the circumstances of which have, hitherto, been little known in this country.

The following narration of one of the most remarkable events of the present age, will be acceptable, we are persuaded, to many of our Readers:

'In the month of January 1772, it was resolved, by a party which was formed at Copenhagen, at the head of whom was the Queen-mother and the Prince Frederic, with several of the first nobility of Denmark, to accuse the Counts Struensee and Brandt, the former minister of the cabinet, and the latter the King's particular favourite, together with the King's physician,

* His settled abode, as we learn from those to whom the ingenious Doctor is well known, has been, for some years past, at *Aix la Chapelle*, where he practised physic with success and reputation. We are informed that he is now declining practice; which accounts for the alteration made in the addition to his name, as it stands in the title-page of the present work. We have, formerly, reviewed several of this Author's *Medical* publications, particularly his very sensible and judicious *Treatise on the Medicinal Virtues of the Waters of Aix la Chapelle and Borset*: see Review, vol. xlvii. p. 464, Dec. 1772. See, also, his *Treatise on the Gout* (in which he dissents, in some points, from Dr. Cadogan) Review, vol. li. Sept. 1774, p. 239. Likewise his *Select Cases in Physic, which have been treated at the Waters of Aix la Chapelle*, &c. Review, vol. lii. p. 276.

and a great number of their friends, with having formed a deſign to render the King incapable of governing; and of courſe, according to the royal law before-mentioned, to declare the Queen-conſort regent of the kingdom during the minority of his ſucceſſor. This was what was declared to the Public to be the cauſe of all the violent meaſures that were taken by the before-mentioned party during this whole tranſaction; but as thoſe Counts were ſupported by the Queen-conſort, and had moreover the ear of the King, it was at the ſame time reſolved to make the former a party in the plot, and to ſurprize the King to ſign an order for their being all confined in ſeparate priſons. The danger which the execution of this great plan might be attended with, at firſt gave much uneaſineſs to the whole party, but at length the Queen-mother and Prince Frederic undertook to ſurprize the King, and to make him ſign the order, which had been prepared for ſeveral days before, for confining his Queen and the other perſons before-mentioned; whilſt ſome of their friends undertook to execute it with the utmoſt rigour. Between three and four o'clock in the morning the Queen-mother, with Prince Frederic, entered the King's apartment, waked his Majeſty out of his ſleep, accuſed his Queen and the Counts Struenſee and Brandt, with ſeveral others, of having formed a deſign to dethrone him, and with having otherwiſe made a bad uſe of his favour, and deſired him to ſign the order, while he was in ſafety, for their being confined. Surprized at this meſſage, and believing it to be ſtrictly true, the King immediately ſigned the order, which was executed with the utmoſt diſpatch. The Queen was taken out of her bed and ſent to the caſtle of Cronenburg, and all the reſt of the accuſed were ſent to different priſons, and loaded with irons. A thouſand falſe reports were ſpread to blacken the characters of the accuſed, which the King was made to believe were as true as the goſpel, ſo that he now thought his Queen, and all his former friends, were ſo many enemies, who were endeavouring to deſtroy him. An extraordinary commiſſion was granted to try theſe ſuppoſed criminals, and every method was employed to procure witneſſes to condemn them upon the firſt accuſation; but when it was found that no proofs could be procured to ſhew that the accuſed had ever any ſuch intention, this grand affair was dropped; the Queen was accuſed of having had a criminal converſation with Struenſee; the latter of having abuſed his authority, as miniſter of the cabinet, and of having applied a great part of the public money to his own uſe; the Count Brandt was charged with having given the King a blow, and other ways ill treating him; and others were charged with being accomplices. But, unlucky for the Queen-mother and her friends, no legal proofs could be procured to condemn the priſoners upon theſe charges any

any more than upon the former. However as they had carried things ſo far, either the Queen-conſort, together with Struenſee and Brandt, muſt be deſtroyed or baniſhed the kingdom for ever; or otherwiſe, if ever they came to ſee the King again, their accuſers muſt ſuffer the puniſhment which ſo violent a meaſure might juſtly merit. The integrity and humanity of the members of the high-commiſſioned court were now extolled to the ſkies by all the friends of the Queen-mother and her party, and perhaps with much reaſon on their part, as they were all appointed by them, and ready to obey their commands; ſo that in fact the judges and accuſers were in the ſame intereſt, and conſequently very little formalities were neceſſary towards giving ſentence againſt the accuſed.

'To deſtroy the Queen-conſort, or at leaſt to ſeparate her from the King, was the firſt and great object of the deliberations of this court; for while ſhe had any acceſs to the King the other party muſt have been in the greateſt danger; and therefore as they could procure no legal proofs to ſupport their accuſation, they reſolved to bring Struenſee before the court, and by violence to make him confeſs as much as was neceſſary to condemn the Queen, or at leaſt to procure a ſeparation between her and the King for ever.

'I have already ſhewn, that by the laws of Denmark, which had exiſted for many centuries in that kingdom, no perſon ought to be forced to accuſe himſelf by the torture, or, as it is called, by the queſtion: however, Struenſee was brought before the court for this purpoſe; and for two or three days anſwered all their interrogatories with great candour, and with the appearance of truth, accuſing himſelf of many faults which he had committed in the courſe of his adminiſtration; but when he was aſked about his having any connection with the Queen, he abſolutely denied having any criminal intercourſe with her; and although he was given to underſtand, that if he would make a thorough confeſſion of that affair, his puniſhment might be mitigated, he again declared that he was entirely innocent of what he was accuſed reſpecting his royal miſtreſs. Hereupon he was taken into another apartment, and ſhewn all kinds of inſtruments of torture, and told, that if he did not confeſs every thing that was demanded of him reſpecting the Queen, he muſt immediately prepare to undergo the torture; the executioner and others being ready to receive their orders: upon which Struenſee fell upon his knees, and burſt into tears, begged that they would not put him to the torture, and he would ſay any thing that they would have him to ſay, or make any declaration they thought proper. This was all they wanted; and it is ſaid, that he afterwards confeſſed his having been intimate with the Queen. Moreover, other witneſſes came before the court, and

declared that they had ſeen the Count Struenſee drive the Queen in a ſledge over the ſnow, and that ſhe had often ſpoke to him in public, with other things of the like nature.

'The practice of driving the princeſſes and ladies of the court over the ſnow in ſledges is very common in all the North, though it was upon this particular, joined to Struenſee's confeſſion, after he was threatened to be put to the torture, that theſe upright judges declared the Queen and the Count Struenſee to be guilty of what they were accuſed; and the former was hereupon ſeparated in form from the King; and if ſhe had not been powerfully protected, would have fallen a ſacrifice for having brought a Prince into the world, who obſtructs in ſome meaſure the ambitious views of her envious rival.

The Counts Struenſee and Brandt, after having undergone a formal examination which laſted near two months, at length received ſentence. All mankind were eager to ſee this ſentence, and to hear the proofs which had been given to ſupport the accuſations before mentioned: but how much were they ſurpriſed, at leaſt all thoſe who knew the preſent ſtate of Denmark, when they ſaw this ſentence compoſed of notorious falſehoods, contradictory to the laws then eſtabliſhed in this kingdom, and glaring with every abſurdity!

'The ſentence which was paſſed upon Struenſee begins with ſetting forth, "that he had been firſt convicted, and even confeſſed his having been guilty of a great crime which comprehends the crime of treaſon in the higheſt degree, and which, according to the firſt article of the fourth chapter of the ſixth book of the code, merited to be puniſhed with death." But the fact was not ſo; Struenſee was never convicted of any ſuch crime, according to the laws then eſtabliſhed in this kingdom. Undoubtedly the King could change the old, or make new, laws for the puniſhment of any crime every hour: and it is certain that new laws were made for convicting the Queen and Struenſee, even ſome time after they were impriſoned: but I believe every impartial perſon will join with me in ſaying, that this is a ſpecies of tyranny which is unworthy of any chriſtian Prince in this enlightened age. Struenſee firſt denied what he was accuſed of, with reſpect to the Queen, with ſuch an air of candour and veracity, and corroborated his aſſertions with ſo many reaſons, that many of the commiſſioners believed that he ſpoke the truth; but when this poor wretch, who was now half dead, by being chained to the wall in a cold dungeon, was threatened alſo with the torture, nature could not ſupport it, and he immediately cried out in this manner, "Tell me what I muſt confeſs and I am ready to do it, but do not put me to the torture." And will thoſe judges, or their, I had almoſt ſaid infamous, protectors dare to inſult mankind ſo much as to tell them that

this is evidence to convict the Queen? They could not, according to the laws then ſubſiſting in Denmark, condemn the pooreſt wretch in the kingdom upon this evidence. After which, they go on in this ſentence to condemn Struenſee with having been the cauſe of all the errors and changes which were committed and made in the adminiſtration during the preſent reign, many of which the King and his favourites had projected before Struenſee came to Copenhagen. But the grand point upon which they condemned Struenſee, with any colour of a reaſon, was that of having defrauded the King, and applied a great part of the public money to his own uſe; but this was a particular of which they had not the leaſt idea, before they got Struenſee's books into their own power. Struenſee, as miniſter of the cabinet, had received a conſiderable ſum of the public money, to make good ſome payments which depended upon his office, and kept a book wherein he minuted all the payments which he had made; and when he was impriſoned, this book, with all the reſt of his papers, fell into the hands of his enemies, and was produced as evidence againſt him. For one article of expence, which could not amount to 20,000 rixdollars, there appeared a charge upon this book of near 120,000 when it was brought before the judges; but it appears by the ſentence, that even theſe judges ſaw that the book had been altered ſince it was firſt written, and that one of the figures which made the ſum, which was meant originally to be under 20,000, to be ſo much above 100,000, was placed out of the line, and evidently formed by another hand. When Struenſee was examined upon this head, he declared that this book was written by him, but that this charge, as well as ſeveral others, had been falſified by ſome other hand ſince it had been out of his poſſeſſion: however, notwithſtanding this declaration appeared to agree ſo well with what appeared upon the book, this was made one of the principal articles for which he was condemned. Struenſee was far from being a fool; and therefore could any reaſonable perſon ſuppoſe that if he was diſpoſed to defraud the public of this ſum of money, he would keep a book to record his infamy in this manner, when he could eaſily have had the King's acquittance for any ſum of money he wanted, without being called to account for it? Brandt was condemned for having given the King a blow, and otherwiſe ill-treating him; though the very evening before he was ſent to priſon the King ſhewed him all the favour poſſible, as he had always been accuſtomed to do: and thus fell theſe two unhappy men a ſacrifice to the unbounded malice of their enemies. If they had ordered them to be aſſaſſinated in priſon, they would not have rendered themſelves ſo odious to all the ſenſible part of mankind as they have done: but to do this under the ſanction of a court of juſtice, is what muſt ſhock even the humanity of an

Indian or a Tartar. All the others, who were originally accuſed of being in the plot againſt the King, were condemned, ſome to perpetual impriſonment, others to be baniſhed the kingdom for ever; and others again for a certain time, though no crime whatever was proved againſt them, except their having received favours from the King, through the interceſſion of the Counts Struenſee and Brandt, may be called ſuch.'

The review of Dr. Williams's Hiſtory, will be *concluded* in our next.

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ART. II. ANDERSON'S *Obſervations on the Means of exciting a Spirit of national Induſtry*, continued.

IN our laſt month's journal we laid before our Readers a general view of the principles which this Author deems eſſentially neceſſary for exciting a ſpirit of national induſtry; and we ſhall now proceed to ſome of the moſt remarkable caſes to which thoſe principles are applied.

His book conſiſts of a ſeries of letters; a form which we are far from thinking the beſt that could have been imagined, as it is unfriendly to that conciſeneſs, and perſpicuity of method ſo deſireable in political diſquiſitions. It may be urged that in the epiſtolary form, greater freedom is allowed to introduce collateral ſubjects than in a more regular treatiſe; and that this ſerves to amuſe the Reader and keep his attention awake:—we queſtion, however, if this be ſufficient to counterbalance the defects above mentioned. In the preſent caſe, it is particularly to be regretted that any circumſtance incompatible with conciſeneſs was not carefully avoided, as it may be feared that the ſize of the book may operate ſtrongly in preventing thoſe from dipping into it who have the greateſt chance of being benefited by it, and thus prevent the work from being of that extenſive utility which it otherwiſe might have produced.

Our Author begins by explaining the cauſe of thoſe frequent emigrations from the Highlands, and weſtern iſles of Scotland, which began to be extremely alarming before the preſent diſputes in America put a ſtop to them. This he aſcribes to that alteration of manners and cuſtoms which has gradually crept into the Highlands by a change in their municipal law; the ancient prejudices of the country tending to oppoſe for a time thoſe ſalutary laws that muſt in the end be the ſtrongeſt means of promoting its proſperity. The poor people being thus obliged to relinquiſh their former modes of living, and unacquainted with the means of availing themſelves properly of the advantages they might derive from a well regulated induſtry, are reduced to the moſt deplorable ſtate of indigence. This miſery they feel in the moſt ſenſible degree, and finding themſelves unable to ſatisfy the demands of the proprietors, they naturally attribute the whole of their misfortunes to the rapacity of the men of landed property.

Theſe

Theſe gentlemen however, our Author obſerves, 'are not ſo much to blame for continuing to exact their rents (which muſt be allowed by every one to be juſtly their due), or for wiſhing, that theſe ſhould bear ſome ſort of proportion to the general decreaſe in the value of money in every part of the iſland, as for not having in time endeavoured, by every gentle incitement that a prudent foreſight could diſcover, to lead the poor people into ſuch a train, as, without directly thwarting their deep-rooted prejudices, might have enabled them to provide for their own ſubſiſtence, and to pay, without diſtreſſing themſelves, that acknowledgment which is ſo juſtly due to their ſuperiors.'

This, Mr. A. thinks, the gentlemen have too long neglected, and that they ought, inſtantly, to attempt to introduce among their tenants a ſpirit of induſtry, inſtead of that liſtleſſneſs—that indolence, for which they are often reproached.

'Some, ſays he, may perhaps deem it impoſſible ever to effectuate a change ſo deſirable; and therefore, with a deſponding indifference, think that every propoſal to effectuate this change is chimerical. But I cannot bring myſelf to view it in this light. Experience may eaſily convince us, that no two men differ more widely from one another, than the ſame perſon may do from himſelf in different circumſtances. Like a ſpark of fire concealed under a heap of rubbiſh, the human mind may long be buried under the overpowering load of ignorance and oppreſſion; but free it from theſe chains, and it will quickly develope its powers. Feeble, indeed, are its firſt exertions, and eaſily repreſſed; but if theſe are encouraged, it gradually waxes ſtronger and ſtronger, till at length it blazes forth with irreſiſtible power and glory. It is thus that South Britain, that once poor deſpiſed country,—the prey of every invading power, and ſlave of many ſucceſſive conquerors, has at length become the envy or the dread of all the nations around it. Nor will the ſame means fail of producing ſimilar effects in every other country. We have ſeen, that a ſmall ſpot of this peculiarly-favoured iſle is unfortunately involved in circumſtances which render the inhabitants leſs comfortable than thoſe of other parts of Great Britain. But the æra ſeems to approach, when they will partake of the ſame bleſſings as the other parts of the iſland. Almoſt all the diſagreeable part of the change is already effected.—The anarchy that aroſe from the loſs of their chieftains, is now in a great meaſure ceaſed, by the eſtabliſhment of the civil power, which has now got ſuch firm footing among them as totally to aboliſh all marks of their former juriſdiction.—The old men, who were unreaſonably wedded to their former cuſtoms, are now almoſt the whole of them dead; and with them a great part of their ancient prejudices have diſappeared.—The late wars carried many of the common people abroad, who have acquired ſome knowledge of the advantages of civil ſociety; and the idea they have given of the bleſſings of liberty, and the ſpirit of independence that they have diſſeminated among their fellows, has, no doubt, contributed to excite that deſire of emigrating which at preſent prevails among them. Even this ſpirit for emigration I conſider as one of the moſt favourable ſymptoms of their being ready to adopt any rational plan of improvement, as it proves,

that their own cuſtoms and country are in ſome meaſure indifferent to them; and that they are ſenſible of the diſagreeableneſs of their ſituation, and would willingly exert themſelves to render it more comfortable. It is the criſis of the diſeaſe which has long haraſſed them. If nothing is now done to reſtore their exhauſted ſtrength, the conſequences may be fatal; but if they are duly cared for, and have proper cordials adminiſtered to them, they will quickly attain that health and vigour of which they have been ſo long deprived.'

Firmly convinced of theſe facts, he proceeds to enquire into what channel their induſtry may be moſt eaſily directed. The climate and nature of the Highlands, &c. he obſerves, for ever preclude the hope of making any eſſential improvements in agriculture; ſo that the only probable view of being able to turn their induſtry to advantage, muſt ariſe from the having proper manufactures eſtabliſhed among them. Theſe manufactures he ſhews, ought to be ſuch as conſume the native produce of the country: but flax, he endeavours to demonſtrate, can never become a ſtaple produce of that part of Scotland; from whence he infers, the linen manufacture muſt labour under ſuch inconveniencies as for ever to prevent its being ſucceſsfully eſtabliſhed.

The ſame objections, however, do not ſeem to lie againſt the introduction of the woollen manufacture. The hills we are told are well adapted for rearing ſheep, and the irregularity in the ſurface of the country, ſeems, at the firſt view, to be favourable for carrying on every branch of the woollen manufacture; he therefore proceeds to enquire whether good wool could be grown in Scotland, in ſufficient quantities to furniſh materials for an extenſive national manufacture.

In diſcuſſing this queſtion, he firſt ſhews, from good authority, that very fine wool has actually been produced in Scotland. On this ſubject we doubt not, but the Reader will be much ſurpriſed by the following well authenticated facts:

'About the beginning of the late war, he obſerves, the magiſtrates of a conſiderable town in the north of Scotland, famous for its manufacture of worſted ſtockings,' (he might have ſaid *Aberdeen*) 'deſirous to expreſs, in ſome meaſure, the eſteem they bore for their countryman the late Marſhal Keith, reſolved to make him a preſent of a pair of ſtockings of their own manufacture, of an uncommon degree of fineneſs. With this view they commiſſioned from London ſome of the fineſt wool that could poſſibly be found; without any limitation of price. In conſequence of which, ſome pounds of the very fineſt Spaniſh wool, picked out by very good judges of this matter, were ſent to them.

'When it arrived, the magiſtrates ſent for the women who were to manufacture it; and having told them what they wanted, ſhewed them the wool they had got for that purpoſe. But when the women had examined it, they complained of its quality; ſaying it was ſo coarſe that they could not undertake to draw above *forty heeres** from the pound of it; but added, that if the magiſtrates would wait till

* An *heere* is a thread, 600 yards in length.

the

the *Highland wool* came to their own market in the month of June, they would there pick out wool for themſelves, that they would undertake to ſpin to the fineneſs of *ſeventy heeres* from the pound.

'As they were entirely unanimous in this opinion, the difference appeared ſo very great, that the magiſtrates agreed to their requeſt, and waited till the Highland wool came to market; where the women provided themſelves with wool that they ſpun to the fineneſs they had promiſed. The ſtockings when finiſhed were valued at upwards of five guineas the pair, having been ſo fine that they could be with eaſe drawn through an ordinary thumb ring together, although they were of the largeſt ſize. They were ſent in a box of curious workmanſhip to Marſhal Keith; who thought them ſuch a curioſity as to be worthy of the acceptance of the Empreſs of Ruſſia, to whom he afterwards preſented them.

'This fact happened not many years ago, and can be authenticated by thouſands of witneſſes now alive, ſhould it be judged neceſſary; and proves in a very ſatisfactory manner that the Highlands of Scotland are capable of producing as fine wool as is perhaps to be met with in the world.

'Nor is this the firſt fact upon record that points out the fineneſs of the Highland wool.—For it deſerves to be remarked, that the author of the *Atlas-General*, a book publiſhed above forty or fifty years ago, when enumerating the ſeveral manufactures in Scotland, obſerves, "they make worſted ſtockings at Aberdeen from ten to thirty ſhillings per pair." They are ſpun of *fine wool from the Highlands*; and ſo much valued, that mens ſtockings of that ſort are ſometimes ſold at fifty ſhillings or three pounds per pair.'

The Author produces other authorities, which, for the ſake of brevity we omit.

'Nor ſhould we perhaps, ſays he, have deemed this a circumſtance of ſuch an extraordinary nature, had not our minds been prepoſſeſſed with an undue bias in prejudice of northern climates. For if we had reaſoned from analogy, and judged of the effect that it might have been expected cold ſhould have had upon the wool of ſheep, by what it is known to have upon the furs of other animals, we would have been led to expect that the fineſt wool could only be produced in the coldeſt climates; as it is well known, that cold climates alone are naturally fitted to produce, and rear to the utmoſt perfection, animals bearing warm furs; the fineneſs and cloſeneſs of which are always in proportion to the coldneſs of the climate, nature having thus provided for the inhabitants of theſe cold regions a plentiful ſupply of thoſe materials which are beſt ſuited for defending them from the rigours of the ſeaſon; while the inhabitants of warmer regions are bleſſed with the more delicate ſilk-worm, which affords them materials for forming veſtments more ſuited to their wants. Now, as the ſheep is evidently an animal of this claſs, and its wool the moſt plentiful and beneficial kind of fur, we ought naturally to have been led to expect, that like every other kind of fur, it would have been cloſeſt and fineſt in cold regions, and in every other reſpect more valuable than that which ſhould be produced in warmer climates.'

To confirm this remark, he ſhews by an accurate examination of the nature of all thoſe countries that are remarked for producing

ducing good wool, that no fine wool is any where produced but in cold climates; and that ſheep, if carried to the Weſt-Indies, or any other warm climate, do not produce wool, but a thin coat of a particular kind of hair, reſembling that of goats.

In Spain, Perſia, and ſome other warm countries, he obſerves, that from neceſſity the inhabitants have been obliged to drive their flocks to the cool mountains in ſummer, and down to the vallies in winter; by which means, without intending it, they have been enabled to improve the quality of their wool to the degree for which it has been long remarkable. That this in particular is the caſe with Spain, he infers from this circumſtance, that there are ſheep in Andaluſia, and ſome of the ſouthern provinces, which are never driven to the mountains in ſummer; and that the wool of theſe is as coarſe as hair. But that the wool muſt be improved by this kind of migration, not only in Spain but in every other country where the ſame practice prevails, he proves, in the moſt ſatisfactory manner, by a ſeries of experiments and obſervations on the growth of wool, made by himſelf; in which he clearly demonſtrates, that the thickneſs of every filament of wool that grows upon a ſheep, is liable to be varied perpetually according to the variations in the temperature of the air at the time of its growth; that part of it which grows during warm weather being invariably coarſer than that which is produced during the cold ſeaſon. Hence it happens that the tops of a fleece of full grown wool, or that part which the ſummer produces, is always coarſer than the roots of it; or that part which grows during winter, the difference between the fineneſs of theſe parts of the ſame filament being always exactly in proportion to the difference between the heat and cold of the climate, at different ſeaſons, in the country where the ſheep are kept. Theſe facts are eſtabliſhed beyond a poſſibility of doubt, by a great variety of judicious experiments.

We doubt not, but this diſcovery will be looked upon as a matter of curioſity by the lovers of natural hiſtory, and that it will for the future be employed as one of the means of diſtinguiſhing different claſſes of animals from one another, and may beſides be attended with other conſequences that we do not at preſent foreſee. Our Author however, does not ſtop to enquire into theſe matters, but proceeds to draw ſome natural inferences from thence that cannot fail to be very agreeable to the inhabitants of Britain, becauſe it proves that this iſland enjoys a natural advantage over moſt countries in Europe, with regard to the growth of wool, which muſt for ever give us a ſuperiority over them in the woollen manufacture, if we take due pains to avail ourſelves of it.

After

After having obſerved that the worſt fault in wool is that of a great inequality between the ſize of the different parts of the ſame filament, becauſe it is impoſſible to ſeparate theſe from one another, and if not ſeparated, the coarſe and fine parts do not unite kindly in any ſort of work. A neceſſary inference muſt follow, *viz.* That thoſe countries alone will be capable of producing wool of a fine quality, which are not only cold, upon the whole, but as uniformly ſo, throughout the whole ſeaſon as poſſible.

'On this account we might expect, that the fineſt wool could be produced, with leaſt trouble or care, upon the ſides of very high mountains in the torrid zone; for as the heat in theſe latitudes is almoſt invariably of the ſame degree throughout the whole year, if the ſheep are confined at a ſufficient height in the mountains, they will there experience an uniform degree of cold from one end of the year to the other, without farther trouble or care. But ſmall as this degree of trouble is, it has never yet been beſtowed: yet, even without this, the ſheep that were carried from Spain to the Andes of America, continue to afford in ſome places there, as fine, or perhaps finer wool, than that of old Spain; although they are not there an object of any concern to proprietors, except on account of their carcaſe.

'We would next expect to find wool of the beſt quality in mild uncultivated countries, where property was unfixed, and the inhabitants accuſtomed to an ambulatory life; as there they would always vary their habitations as the ſeaſon required; aſcending to the mountains in ſummer, to enjoy the coolneſs, and freſh verdure, that theſe afforded, and retreating to the vallies in winter, that they may ſhun the rigour of the ſeaſon themſelves, and find abundance of food for their flocks. —Such is exactly the conduct of the inhabitants of Perſia, where the fine wool before mentioned is produced. And although the natives of Spain have for the moſt part fixed habitations, yet we have ſeen, that the ſheep and their attendants follow the ſame ambulatory life as in Perſia, and theſe ſheep afford wool nearer approaching to that than any other country in Europe.

'In northern climates, if property is much divided ſo as to prevent theſe extenſive perambulations, little fine wool can be expected, except in ſmall iſlands; and not even in theſe if they are in very high latitudes: becauſe the heat of ſummer in northern countries becomes for a ſhort time ſo intenſe, as muſt tend in a powerful manner to alter the quality of their wool in this reſpect. It is from this cauſe that the wool of the ſheep in Iceland is extremely coarſe on the outſide of their fleece, while that part which adheres to their bodies is exceeding fine, as is remarked by Buſching, vol. i. p. 219. and other natural hiſtorians.

'For the ſame reaſon we may expect, that the wool in Norway, Denmark, Sweden, and other northern continental countries, will be ſtill more ſubjected to this inconvenience, unleſs the ſheep be carefully driven to the mountains in ſummer; as the heat is then in theſe countries extremely intenſe.—Nor do we find that any fine wool has ever been produced in any of theſe regions.

'We

'We are as yet ſo little acquainted with the internal ſtate of Tartary, or the nature of things that are produced in it, that we have only room to conjecture what may be their ſtate in this reſpect. But as the natives lead a wandering life, like many other Aſiatic nations, and as the country is mountainous and cold for its latitude, we have reaſon to think that they might produce wool of a very fine quality. I know not if you will or will not admit the following fact as tending to prove the probability of ſome of the northern hordes having at preſent fine wool: but as it is curious, I doubt not but you will be pleaſed to be informed of it.

'When Earl Mariſchal was laſt in Scotland, a gentleman of my acquaintance who was on a very intimate footing with him, called on him one morning to breakfaſt; when he found his Lordſhip in his nightgown; which was lined with a kind of fur that catched the gentleman's attention. When the Earl perceived that he took notice of the fur, he came up to him, and aſked if he knew what kind of fur it was: but the gentleman having told him that he had never ſeen any of that ſort before, nor could conjecture to what animal it belonged, his Lordſhip ſaid, that the gown had been ſent to him in a preſent by his brother Marſhal Keith when he was in the Ruſſian ſervice, who had informed him, that the fur with which it was lined was *Siberian lamb ſkins*. The gentleman was a good deal ſurpriſed at this account, and examined the fur with attention. It was, he ſaid, of a jetty black colour, and ſilky ſoftneſs, exceeding cloſe and warm; and was in his opinion the moſt beautiful fur he ever beheld. I give you the ſtory as I had it, and leave you to credit it or not as you ſhall ſee proper. I, for my own part, ſhould not be much ſurpriſed if ſome of the Tartar hordes, who border on Siberia, and range through all the northern provinces of Aſia, ſhould have ſheep of that ſort, the ſkins of which might ſometimes find their way through Siberia to Ruſſia.

'But however this may be, it is certain, that the difference between the heat of ſummer and the cold in winter is far leſs conſiderable in Great Britain than in any other country in Europe; which gives this iſland an undoubted ſuperiority over all the neighbouring nations with regard to rearing of wool: a ſuperiority of which we often vainly boaſt, but in other reſpects takes little heed how to improve to the utmoſt: for which we are ſurely much to blame; as it is hardly to be doubted, that through careleſſneſs the quality of our wool is gradually debaſing, while that of our neighbours, by an oppoſite conduct, is as gradually improving.'

In the ſucceeding letters, the Author goes on to ſhew in what manner the quality of wool may be improved or debaſed, independent of the influence of the climate. The chief circumſtance in this attempt, he obſerves, is a minute attention to the qualities of that particular variety of the animal employed to breed from. Theſe varieties, in compliance with common practice among farmers, he diſtinguiſhes by the name of particular *breeds*. Theſe breeds he obſerves, in oppoſition to Buffon and other naturaliſts, are not caſual varieties whoſe qualities may be attended by accidental circumſtances, but are each of them a

diſtinct

diſtinct and ſeparate race, poſſeſſing certain peculiar qualities in a more eminent degree than other breeds of the ſame ſpecies, which qualities cannot be permanently altered (the alteration produced by climate being only temporary and local) except by a mixture of blood by intercopulation with other breeds. This he proves by a great variety of facts, in which he takes occaſion to correct many erroneous opinions that have been incautiouſly adopted with regard to the breeding and rearing of ſheep, and of rendering them beneficial to the farmers. In this diſquiſition, which is long, and intereſting, the nature and peculiarities of this very uſeful domeſtic animal, are more fully developed than in any former treatiſe we have ſeen: it will, therefore, be read with profit by every one who has at heart the improvement either of the carcaſe or the wool of ſheep. It might, we think be attended with beneficial conſequences to the public, if this part of the work were publiſhed by itſelf, as it would then be more generally read, and the ſubject more attentively canvaſſed.

Having thus ſhewn, at great length, the improvements that may be made by a proper attention to the breed of ſheep, and pointed out the difference between theſe improvements and the alterations that ariſe from a change of climate, it will follow that the fineſt wool can only be obtained in a favourable climate and from the fineſt breed of ſheep. And as the inhabitants of every nation may, if they pleaſe, beſtow an equal degree of attention to the ſelecting a proper breed of theſe creatures, one nation by a ſuperior degree of attention to this circumſtance, may render its wool better than that of another which enjoys a more favourable climate; but if they are both equally attentive to the improving their breed of ſheep, the advantage muſt be clearly in favour of the climate that is coldeſt and leaſt ſubject to great variations. But having ſhewn that Britain, in general, enjoys a climate more remarkable for theſe peculiarities than any other country in Europe, he now proves that Scotland and its iſles, are the moſt favourable parts of it for rearing fine wool, as the ſummer heats are there not only more moderate than in England, but the winter cold is likewiſe moſt intenſe: a circumſtance which ſome will be diſpoſed to doubt, but which he clearly ſhews is certainly the caſe. The natural inference from thence is that the climate of Scotland is more peculiarly favourable for producing fine wool than any other in Europe, on which account, and becauſe it is not ſo peculiarly favourable for the production of grain as many others, he warmly recommends to the gentlemen of that country an attention to the improvement of their breed of ſheep, and propoſes a plan by which that deſign may, at a very ſmall expence, be effectually accompliſhed.

But

But before he ventures to adviſe, without reſerve, an attention to ſheep in preference to cattle, he enquires, firſt whether cattle or ſheep promiſe to be more immediately advantageous to the farmer, which he determines clearly in favour of ſheep; and then he proceeds to enquire whether the country be well calculated for carrying on the woollen manufacture, at large. With a view to aſcertain this queſtion, he gives a ſketch of the nature of the pariſh of Halifax in Yorkſhire, diſtinguiſhing thoſe particularities which render it better adapted for the woollen manufacture than any other part of England, and which have occaſioned that encreaſe of its inhabitants for which it is ſo juſtly remarkable; after which he draws a parallel between that pariſh and the north highlands of Scotland, with a view to this manufacture. As we here meet with an entertaining account of a part of the country ſcarcely at all known, we ſhall lay it before our Readers.

'In moſt mountainous countries the hills riſe gradually above one another to a great height as you recede from the ſea, ſo that the acceſs to the internal parts of the country is every way ſteep and difficult. But throughout the greater part of the North Highlands of Scotland, although the country may in ſtrict propriety be called mountainous, nothing of that ſort is obſervable. Like the deep ſeas in the bay of Biſcay, or near the Cape of Good Hope, when agitated by a ſtorm, although the ſurface, if conſidered in one general view, may be called level; yet when viewed nearer, it is found to be ſcooped out into immenſe cavities, or heaped up into innumerable ridges of ſtupendous height, the alternate ſucceſſions of which fill the moſt daring mind with horror and affright.

'Such, in ſome meaſure, is the ſituation of theſe Highlands. It ſeems to be an immenſe plain, that has been by Nature, in ſome of her wanton freaks, thrown up into large and irregular ridges of mountains, with wide and deep furrows between them, which run far backwards into the country, in a direction nearly horizontal.

'Hence it happens, that although the mountains ſometimes boldly advance into the ſea, and with their towering tops bid defiance alike to the fury of the tempeſt and the raging ocean; yet in other places theſe furrows are cut ſo deep, and run in ſuch a level direction, as to admit the ſea to flow through them into the very heart of the country, although ſkirted on every ſide by hills ſuddenly rearing their tops to a great height above them. Theſe inlets are called by the Lowlanders *friths* or *firths* (fretæ) and by the inhabitants of the Highlands *kiles*.——But on the Weſt coaſt, where they are moſt numerous and extenſive, they have obtained the improper appellation of *lochs*.

'From theſe larger furrows there branch off many others, the bottom of which are only elevated to a ſmall degree above the level of the ſea, which run back into the more inland parts of the country; being denominated *ſtrathes*; in the loweſt part of which always flows a river of ſome ſort, with a gentle current towards the neareſt frith, or arm of the ſea. And at the back of the next ridge of mountains

rains runs another pretty level ſtrath, in a direction often nearly parallel to the former.

'Thus it happens, that the inhabitants of each of theſe ſtraths or vallies,—the only habitable parts of the country, may always have the conveniency of a level road to the ſea, which is uſually at no great diſtance; by means of which, the produce of the country might eaſily be emitted, and the goods they might want from abroad be brought to them with the greateſt facility.

'On each ſide of theſe ſtraths the mountains aſcend to a great height, riſing from the plain with a very conſiderable angle of elevation, being only acceſſible by flocks and herds, or the wild animals of the deſert; ſo that it is a matter of very great difficulty to form a paſſable road directly from the one to the other; the only free acceſs to each being by the ſea: ſo that thoſe who want to paſs from the one to the other are under the neceſſity of going along their own valley towards the ſea, and after having turned the cape, if we may ſo name the head-land that divides them, returns through the neighbouring ſtrath, upon level roads. On this account it can never be an agreeable place for thoſe who wiſh to fly through a country in a poſt-chaiſe,—which makes it but little attended to by modern travellers; but if it is commodious for the inhabitants, this inconvenience may be eaſily diſpenſed with.

'From the hills on each ſide of theſe ſtraths deſcend innumerable rills, ſtreaming from rocks, o'erhung with ſhrubby brushwood; which gives a convenient opportunity of erecting whatever kind of mills may be neceſſary, and of carrying on every kind of manufacture that may require the aſſiſtance of running water. And as fine turf, or peat, abounds in every corner, the inhabitants have every thing that is neceſſary for carrying on the woollen manufacture in all its branches to the utmoſt perfection: nor would it be difficult to ſupply them with coals from the coaſt, ſhould that be found neceſſary.

'From this ſingular conformation of the country ariſe many conſequences that have not been as yet remarked.—And by attending to it, we ſhall be able to explain, in a ſatisfactory manner, ſeveral peculiarities remarked by travellers, that tend to perplex the mind of the uninformed reader.

'It is uſual for thoſe who wiſh to form an idea of the degree of elevation of different parts of the country, to look at a map, and obſerve the courſe of the rivers, always concluding, that thoſe places are the higheſt parts of the country where the rivers take their riſe. But however juſt this may be in general, it would be far from giving a true idea of the elevation of many parts of the Highlands. For, however paradoxical it may appear, there is no doubt but the land is there ſometimes higher within a ſmall diſtance of the part where a river empties itſelf into the ſea, than where it firſt takes its riſe; becauſe the mountains ſometimes riſe to a much greater height above the vallies near the coaſt, than they do in the inland parts of the country, theſe hills gradually ſinking lower as you recede from the ſea, ſo as ſometimes to deſcend almoſt to a level with the plains in the internal part of the country.

'And

'And although it is certain, that the bed of the river muſt always be higher at its ſource than at its mouth; yet this declivity is in many places ſo inconſiderable as to amount only to a very few feet in ſeveral miles. So that although the ſmall rills that deſcend by a ſhort courſe from the mountains, are rapid to an aſtoniſhing degree, the large rivers for the moſt part are ſmooth and gentle in their courſe. This is the reaſon, that when a ſudden rain falls, the waters pouring down from the mountains on each ſide with great impetuoſity, ſoon fill the bed of the river, which flowing more gently forward, cannot give it vent ſo quickly as it comes to it; ſo that, like the Nile in the level plains of Egypt, the river overflows its banks, and fills the whole valley from ſide to ſide; appearing rather like a ſea than a river. And, like the Nile too, being gentle in its courſe, it leaves a rich ſlime behind, that greatly fertilizes the meads on each ſide the river; which by a little induſtry properly to draw off the returning waters, would form as rich paſture-fields as any in the world. But as theſe fields are liable to be overflowed at all ſeaſons, they ought to be applied to paſturage alone; although the inhabitants too often at preſent attempt to turn them into corn.

'You will probably be much ſurpriſed to find me give ſuch a different idea of the rivers in this country from what you have ever been accuſtomed to hear; and probably may produce as an exception the river Spey, ſo much noted for its uncommon rapidity. You will, however, advert, that I ſpeak here in *general*, and do not deny that examples of the contrary may ſometimes be met with; but they are rare.—Nor will the Spey be readily admitted as a proper one.—Towards its mouth, indeed, this river is extremely rapid, and continues ſo for ſome miles up the country;—but beyond that it differs not from other Highland rivers, flowing on with a calm and ſluggiſh motion. As a ſtriking proof of the level direction of this river in the upper part of its courſe, I ſhall only obſerve, that near Inveriſhie, ſome miles above Caſtle Grant, the river paſſes between two great rocks, which approaching pretty near together at one place, confine it into a narrow channel, ſo as to form a ſort of cataract when the river is much ſwelled with rain;—but as this interrupts the courſe of the water a little at theſe times, the river is made to ſtagnate backwards for ſeveral miles, overflowing its banks on every ſide, and forming a temporary lake of very great extent; which, from a ſmall iſland in the midſt of it, has obtained the name of *Loch Inſh*; *inſh* you know being the common Scotch word for a ſmall iſland.

'It is, therefore, a general rule that admits of few exceptions, that the large rivers which flow through a conſiderable tract of country in the Highlands are not of a rapid courſe; and that, on the contrary, the ſmaller rivers that run but for a ſhort way, are rapid almoſt beyond conception, frequently ſhooting over rocks of a prodigious altitude, and forming caſcades of amazing beauty when rain falls in abundance;—but during the dry weather in ſummer they are mean and inconſiderable.——This diſtinction between the different kinds of rivers, ought never to be loſt ſight of by thoſe who want to form a proper idea of that country.

'It

'It ſometimes happens, however, that theſe furrows, as we have termed the hollows between the hills, are interrupted in their courſe before they reach the ſea, by ſome rock or other impediment running acroſs the valley, which ſtopping the current of the river, makes it regorge backwards, forming a lake that fills the whole valley, till the ſurface of the water in it, riſes to the ſame level with the top of the object that bars the valley; over which the river at length forces its way, and uſually flows from thence with a current more rapid than is common towards the ſea.

'And as theſe vallies are uſually very narrow, and of great length; the lochs aſſume the ſame form, running backwards till the bottom of the valley comes to be above the level of the water. Theſe, therefore, will be long in proportion to the height of the obſtructing bar, and the horizontal poſition of the bottom; ſo that, on account of the general flatneſs of the country, theſe lochs are uſually of very great length in proportion to their breadth;—a circumſtance which could not happen, were the general ſlope of the country conſiderable in any direction.

'The moſt remarkable of theſe lakes is that called *Loch-Neſs*, which occupies, for twenty four miles in length, one of the moſt remarkable furrows of this kind in Scotland, which runs quite acroſs the iſland. The weſt end of it being deeper than the ſurface of the ſea, and without any bar, extends quite into the Atlantic ocean, forming that long and narrow inlet called *Loch Oyl*,—that part of the furrow at the weſt end of Loch-Neſs being filled up for a ſhort way by ſome low earth; but it ſoon ſinks again into another baſon of conſiderable length, called *Loch Lochy*, which is only prevented from joining Loch-Oyl by a ſmall low bar that riſes near Fort William; nor is either it or the bar that ſeparates Loch-Neſs from the ſea at the eaſt end, elevated to any conſiderable height above the level of the ſea.

'Another of the ſame form, and nearly of the ſame length, is called *Loch Shin*.—Numberleſs other of the ſame kind, although of leſs note than theſe, might be mentioned, which it would be tedious here to enumerate. I have only taken notice of them here to induce you to remark, of what infinite benefit theſe would be to the country in facilitating the carriage of weighty goods through it, ſhould extenſive manufactures ever chance to be eſtabliſhed among them; becauſe from each of theſe lochs, other ſtraths branch off, running ſtill farther into the heart of the country, and terminating in this as their common centre.

'Such is the ſituation of theſe countries, ſo little known to other nations, and ſo ſeldom ſurveyed by the diſcerning eye of philoſophic attention. To a man who had a full idea of the vaſt importance of the advantages that might reſult from the particular formation of theſe countries, I cannot think of a picture that would afford more pleaſure, than an accurate terreſtrial chart (if I may uſe that term) and map of that country, on which ſhould be delineated the courſes of the ſeveral rivers, with their correſponding ſtraths, and circumjacent mountains; marking all along the courſe of the rivers, the elevation above the level of the ſea, as well as the altitude of the ſeveral ridges of mountains around them, in the ſame way as the

ſoundings on a ſea-chart are marked. How often have I traced in my own mind the idea of ſuch a chart!—how often wiſhed that it might be executed!—But, in my humble ſphere, you know an ineffectual wiſh *is all* that can be expected.

'This hydro-geographical ſketch of the country was neceſſary, to enable you to form a diſtinct idea of the manifold advantages that it enjoys for carrying on the woollen manufacture, which you will now be able to perceive with the greateſt facility.

'You will have remarked already, that whatever advantage the pariſh of Halliſax poſſeſſes, in conſequence of the abundance of running water, is enjoyed in an equal, if not ſuperior degree, through all that country.

'Their fewel is in equal abundance, and as eaſily procured; many of the hills being covered with inexhauſtible ſtores of fine peat, which might be eaſily brought down to their ſeveral habitations.

'With reſpect to proviſions, the advantage is greatly in favour of Scotland. For there, beef and mutton could at all times be had in prodigious abundance; and, on account of the remoteneſs of their ſituation, at a much lower price than in Yorkſhire. Potatoes and garden-ſtuffs of all ſorts could be reared to the greateſt perfection, and in great abundance, at a ſmall expence; the ſoil, although ſteep, being in many places exceeding fertile, and at preſent of hardly any value at all.—The neighbouring ſeas and lochs ſwarm with the fineſt fiſh of all ſorts, which could be caught at all ſeaſons, and ſold to the inhabitants at a price that would be reckoned nothing at all in almoſt any part of England *. And oat or barley meal, the only kinds of grain at preſent uſed by the inhabitants, could be obtained by ſea from the neighbouring low countries of Scotland or Ireland at a *very* moderate price.—On all which accounts it muſt be allowed, that the inhabitants might live at a much ſmaller expence than in Yorkſhire, an advantage of no ſmall importance to a manufacturing part of the country.

'But the circumſtance in which theſe countries have the moſt decided advantage over Yorkſhire, and perhaps every other part of the world poſſeſſing the other advantages they enjoy, is the facility of carriage, not only for their manufactures and proviſions, but for their raw materials of every ſort; together with the choice of markets that they would enjoy on this account. For, as few of *theſe*

* 'From the month of January ſalmon are caught in vaſt abundance in every river there, and are often ſold for a penny or three halfpence per pound freſh taken.—From Auguſt till the middle of December herrings are caught in ſuch abundance on all the arms of the ſea on the weſt coaſt, as to be ſold from a halfpenny to a penny per ſcore.—Haddocks and whitings are caught in vaſt abundance at all ſeaſons, and are the largeſt and beſt that are ſeen on any coaſt; but a fiſh called *Seys* are ſtill more abundant than either of theſe.—Cod and ling ſwarm on the weſt coaſt, and could be caught in *any* quantities, were there a conſtant market for them freſh;—but their climate is not the moſt favourable for drying theſe large fiſh;—the only way that the inhabitants of theſe coaſts can diſpoſe of them at preſent.'

places

Places are above ten or fifteen miles from ſome of theſe arms of the ſea on either ſide, or freſh-water lochs, to which they could always have acceſs by plain and level roads, every article they had to buy or ſell in any part of the world, could be tranſported at an expence ſcarce perceptible.—And as ſome of the friths on the eaſt coaſt run up ſo far as to be within a few miles of meeting others on the weſt, the road between the two being carried through a level ſtrath of only eight or ten miles extent †, they could have it in their choice to ſend their goods either to the eaſtern or weſtern markets; and thus, by an eaſier and ſafer navigation than from the Humber, could ſhip their goods for the Baltic, Germany, or Holland; and with equal facility to Spain, Portugal, Italy, the Levant or North America; ſo that they are open to either ſea, can take advantage of every wind, and have it in their power to trade to any country on the globe.

'This could even be done almoſt in the preſent ſituation of affairs. But if commerce had introduced opulence among the inhabitants of theſe regions, there might eaſily be opened different modes of communication between diſtant places, by means of the lakes and level ſtraths, that have not as yet been drained off.'

This account is picturesque, and ſtrongly expreſſive of the warmth of our Author's *amor patriæ*. Thoſe who have the improvement of that country at heart, will ſurely deem themſelves ſingularly fortunate in finding one, who together with ſuch ardent zeal for his country, poſſeſſes ſuch extenſive knowledge, and ſoundneſs of judgment.

† 'This is particularly the caſe between Loch-Neſs and Loch-Cyl, ſituated between the frith of Dornoch and Loch Broom, and, although at a *little greater* diſtance, between the head of the bay of Cromarty at Dingwall, and the weſt coaſt. Roads are not yet made in other places.'

*(To be concluded in our next.)*

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Art. III. *Conjectures on the Tyndaris of Horace, and ſome other of his Pieces; with a Poſtſcript.* By John Whitfeld, A. M. Rector of Bideford, Devon. 4to. 2 s. Exeter printed; ſold in London by Richardſon and Urquhart. 1777.

MR. Whitfeld complains exceedingly of the unſucceſsfulneſs of the commentators upon Horace, and regrets that he ſtill ſuffers even under the ableſt hands. And ſtill, alas! we fear he muſt ſuffer, unleſs ſome abler hand than Mr. Whitfeld appears to reſcue him. It is not by ſuch conjectures as are here offered, that the obſcurities of the ancients are to be removed, or their beauties elucidated. The following will, we apprehend, be thought a curious ſpecimen of Mr. Whitfeld's abilities in *conjecture*:

'*Tyndaris* paſſes with the interpreters, they do not tell us upon what grounds, for a daughter of *Gratidia*. But this is unlikely; becauſe *Gratidia* is *a Roman name*; whereas *Tyndaris* was *a foreigner*; and ſo was her ſurly conſort *Cyrus*, *a foreigner*, *Tyndaris* was a *Thracian*; ſhe was by condition *a liberta*; but of ſubſtance; and came to Rome *in the retinue*, I ſuppoſe, *one of the train of Rhæmetalces King of Thrace*. She probably ſtaid in Rome, and reſided there; and was known at the palace there; ſhe certainly received a diſtinguiſhing mark of favour from thence; and we ſee, ſhe is addreſt by *Horace*. Theſe particulars, opening by degrees, are not altogether, and quite, imaginary; as will appear immediately.

'About ſix years ago, an inſcription, from *Fabretti*, was republiſhed at *Rome*; and its genuineneſs defended againſt *Maffei*; which inſcription runs in theſe words;

IVLIA. TYNDARIS
C. IVLI. REGIS
RHOEMETALCAES. L.
FECIT. SIBI. ET. SVIS. ET
LIBERTIS. LIBERTABVS
POSTERISQVE. EORVM
IN. FR. P. XII. IN. AGRO. P. XII.

'Why ſhould not this be the *Tyndaris* of *Horace*? let us ſee.

'*Rhæmetalces*, I mean the elder, was a public ally of *Rome*; was once a friend of *Brutus*; and after that, a dependant on *Auguſtus*. *Rhæmetalces* was probably often at *Rome*, like other princes upon buſineſs; particularly to ſolicit the march of the troops under *Lollius* in 738. *Rhæmetalces* ſtruck a fine *Greek coin* in honour of *Auguſtus*; preſenting *their heads* on each ſide; and the Emperor's known, favourite, ſymbol, *The Capricorn*, upon it: and he accepted from *Auguſtus an adoption into the Julian family*; for we ſee him called CAIVS IVLIVS RHOEMETALCES on the marble.

'Now it is not unlikely, *that ſome of his train partook*, on that occaſion, the ſame honour and privilege; and in particular, *as appears by her name*, IVLIA TYNDARIS; his *Thracian minſtrel*; who had followed his court from the borders of the *Strymon*, to the banks of the *Tiber*.

'Further, a fine Greek Saphic is come down to us, to be ſeen in the collections, particularly that of Biſhop *Lowth*, in 59; and in Lipſius; which begins thus,

Χαῖρε μοι Ρώμη θυγατερ Ἄρεος.

'This ode pleaſed *Lipſius* ſo much, that he has given us a ſpirited verſion of it in his firſt book, towards the beginning, *De magnitudine Romana*. He aſcribes it, *like others*, to *Erinna*.

But

But he ſees clearly its ſubject; which *others leave doubtful.* He cites it in courſe, as addreſt to the *city of Rome*; and he judges it, *by the ſtyle*, to have been written, *in Pompey's time*, or thereabout. Now we have no *Erinna of that age*, according to the elder *Voſſius. Urſinus did not receive this ode* among the *pieces of Erinna*, as *Fabricius* has particularly obſerved. What then, if we ſhould *agree with Urſinus*; and ſuppoſe there had been *ſome miſtake as to the writer?* and, ſince there were *ſeveral Erinnas*, what if this ode has been *given haſtily to one of them*, while it really belonged to ſome other perſon? *All this is poſſible.* And then who ſo fit to put in *her claim*, after long diſpoſſeſſion, as *Horace's Tyndaris? The time*, aſſigned by *Lipſius*, agrees *ſufficiently*; *Tyndaris* had *many calls to celebrate Rome*; ſhe was a denizen of *Rome*; reſided, and was ſettled in *Rome*; was engrafted into the *firſt family* of that city; and admitted to the friendſhip of its very *fineſt writer*; who then ſo likely as *Tyndaris* to break out

Χαῖρε μοι Ῥώμη?

And if ſhe was alſo Horace's *Threſſa Chloe*,

*Dulcet docta modos, et citharæ ſciens*;

which is highly probable; and his *Chloe Sithonia*, of another piece; and likewiſe his *Venus Marina*, his lovely voyager, to whom, with huge complaiſance, he conſecrates his harp? And if the *lively Le Fevre* had been viſited with theſe viſions* would they have *paſſed before him* without one ſprightly ſally?—perhaps of this ſort,

*Surge poſt longam recidiva noctem!*
*Cyrrha quam fovit, vigilemque ſæpe*
*Aonim cinxit chorus, O nivali*
*Hoſpes ab Hæmo!*

*Te die fauſto, ac citharam ſonantem*
*Abſtulit letho Venuſinus ipſe:*
*Te ſuam fixit Tiberis, nec Hebro*
*Invidet Orpheum!*

* And now let us look back, once again, to *the inſcription.* It is *Roman*, and ſo a ſign of *Tyndaris's* attachment; it is *ſepulchral*, and ſo ſome proof of family reſidence; it is *one of the inſcriptions* that give *the caſt* in favour of the marbles, *againſt coins.* —For where, *on a medal*, ſhould we have met the name of *Tyndaris?* but *here it ſurvives*, on this marble; which ſtill ſheds a light upon *this muſe of Thrace*, and *her old ſweet-heart of Tivoli.*

* 'See his Epiſtle to *Borelli*, upon reſtoring the loſt *Æetes*, the Colchian King, to life; how mainly he triumphs!
*Scilicet ex imo redivivum ſiſtimus orco.*'

—But I exceed,—all I meant was to ſhew, *ſomething is yet wanting in Horace.*'

Perhaps our Readers may be better pleaſed with our Author's abilities as an *imitator*—at leaſt we will give them an opportunity of judging, by copying his verſion of the *Ode to Aſteria*:

'Nay, good Aſterie, never mourn,
The faithful Gyges will return;
Early the favouring gales of ſpring
Gyges, and all his gifts, will bring.

Now by autumnal tempeſts toſt,
Embay'd perhaps on Pyrrhus' coaſt;
You, and the rigourous nights, deny
To calm his grief, or cloſe his eye.

And yet, if ſoothing might avail,
His hoſteſs plies him with a tale
Of ſome fair Greek—who doats and dies
For him—and mingles threats with lies.

How Prætus' conſort puſh'd him on
To ſacrifice Bellerophon;
Whoſe ſuit the ſober youth abhor'd,
—Falſe and forgetful of her lord.

How Peleus ſcarcely ſcap'd with life,
Who diſoblig'd Acaſtus' wife:
Nor Helen's ſtory leaves untold,
The tempting female trips of old.

In vain—regardleſs as a ſtone
He hears—and ſtill is all your own.
—Meantime, it much concerns your fame
To guard againſt Enipeus' flame.

However graceful he is ſeen
To guide his courſer o'er the green;
However bold to plunge, and cleave
The Tuſcan Tiber's yielding wave;

Yet ſhut betimes your outer-gate
Nor liſten to his evening chat:
And, twenty times though call'd a prude,
Remember Gyges, and be good.'

Mr. Whitfeld, in his poſtſcript, offers the following extraordinary reaſon for this publication; which was, he ſays, to give him an opportunity of reminding the Public, but with great deference, that of all the works of our days, and upon all accounts, *The Death of Abel*, *the Meſſiah* and *Noah*, with *Pamela*, *Clariſſa*, and *Sir Charles Grandiſon*, beſt deſerve the *Public*'s attention and higheſt eſteem.'

Alas! what has Horace to expect from ſuch a critic!

ART.

ART. IV. *The Orations of Lyſias and Iſocrates, tranſlated from the Greek:* With ſome Account of their Lives; and a Diſcourſe on the Hiſtory, Manners, and Character of the Greeks, from the Concluſion of the Peloponneſian War, to the Battle of Chæronea. By John Gillies, LL. D. 4to. 18 s. Boards. Murray. 1778.

THE nature of the governments which prevailed in Greece, the importance of the people, the rivalſhip of the great men, and, above all, that of the celebrated ſpeakers, carried eloquence to perfection. Among the orators whoſe fame was higheſt, and whoſe merits were moſt conſiderable, it is known that Lyſias and Iſocrates diſtinguiſhed themſelves; and that Cicero, Quintilian, and Dionyſius of Halicarnaſſus, have written their eulogium. The graceful elegance, the chaſte propriety, the happy ſimplicity of the firſt, could not eſcape admiration; the attractions of oratory, and the political wiſdom ſo remarkable in the laſt, were worthy of the greateſt panegyric.

Amidſt the advantages of eminent and unſuſpected praiſe from ancient authors of reputation, and under the certain knowledge of the ſucceſs they had obtained in their own times, Lyſias and Iſocrates have, nevertheleſs, in modern ages, been treated with neglect. This fact may create ſurprize, and, at firſt ſight, may ſeem to be inexplicable; but it is not impoſſible to account for it.

When Chriſtianity was advancing toward an eſtabliſhment, the philoſophers whom the new religion diſpleaſed, and who wrote againſt it, aſſumed the manner and ſtyle of the Greek ſophiſts;—and among the Greek ſophiſts, the Fathers of the Church, whoſe abilities and penetration, were, by no means, equal to their zeal, were pleaſed to rank Lyſias and Iſocrates. Nothing more was neceſſary to excite an odium againſt theſe authors. Superſtition uſurping the chair of criticiſm, they were abuſed as ſoppiſh and puerile; and they ſunk under the attacks of religious folly, and imputed imperfection. In the dawn of learning, in ages unrefined by taſte, men could not judge of literary excellence; and the Fathers were believed, becauſe their aſſertions were ſtrong, and their piety ardent.

It is an humiliating reflection that prejudices of all kinds, though ill founded, are laſting. The general indolence of man renders him the ſlave of cuſtom, and of authority; and the modeſty, the timidity, too often connected with ſuperior capacity, withholds the efforts of the able: who fear to diſturb their eaſe by reſiſting the torrent of opinion, and by expoſing themſelves to the obloquy of the vulgar. The popular faſhions, as well as the popular religion of every country, are ever at enmity with innovators.

It is thus, we conceive, that a due reſpect has been ſo long withheld from the writings of Lyſias and Iſocrates. The French critics, who copy one another, have proſcribed them with an undiſtinguiſhing rage: even the truly reſpectable Archbiſhop of Cambray has been infected with this weakneſs. In our own nation, the neglect of them has been no leſs diſgraceful. They have been abandoned to the trifling induſtry of mere ſcholars; and till the preſent publication appeared, there has been no proper attempt * to make them ſpeak our language.

But, while the compoſitions of Lyſias and Iſocrates are admired as pieces of eloquence, it is to be conſidered that they are not leſs to be valued for the light which they throw on the hiſtory and the manners of Greece. Under theſe heads the preſent undertaking, accordingly, ranges itſelf. The Tranſlator ſaw, and well underſtood, the propriety of each of theſe diviſions, and he has laboured, with a fortunate aſſiduity, to do juſtice to both.

'The orations of Iſocrates,' ſays Dr. G. 'furniſh us with a general account of the hiſtory and political intereſts of the Greeks: the pleadings of Lyſias contain a curious detail of their domeſtic manners and internal œconomy. The works of the two orators together, exhibit an intereſting picture, not only of the foreign wars and negociations, but of the *private* lives and behaviour of this celebrated nation. Taken ſeparately, their writings are imperfect; when combined, they afford a ſyſtem of information equally extenſive and ſatisfactory.'

From this peculiarity, the Tranſlator preſents his authors under a new arrangement, which appears to be both philoſophical and elegant. Diſregarding the order of time in which the ſeveral orations were delivered, and paying no attention to the claſſes into which the critics have divided them, he places them in a ſeries correſponding to the chain of the Grecian hiſtory. But leſt the colouring of eloquence ſhould obſcure the truth, he has prefixed to the orations which he has tranſlated, the deſcriptions which were neceſſary to authenticate the public tranſactions, and to caſt a juſt light on the interior government and manners of the Greeks.

For the ſake, alſo, of greater perſpicuity, and that the ſtory of the Greeks might appear in a full and inſtructive picture, ſo far as he is ſolicitous to deſcribe their affairs, he has furniſhed a preliminary diſſertation. As the objects of this diſcourſe are

* We have had a tranſlation, but not a very ſucceſsful one, of the Orations and Epiſtles of Iſocrates, by Mr. Joſhua Dimſdale: it was publiſhed in 1751. See Review, vol. v. p. 424.

of

of high importance, the Author has given an account of them with that perſpicuity and preciſion which are the certain characteriſtics of ability.

'I have divided, ſays he, the preliminary diſcourſe into two parts; the firſt including the hiſtory of the public tranſactions; the ſecond containing an account of the private lives and manners of the Greeks. To the whole is prefixed an introduction; in which I have attempted to aſcertain with preciſion the extent and populouſneſs, as well as the power, wealth, and reſources of the principal Grecian republics. In the hiſtorical part of the diſcourſe, Iſocrates has been my guide throughout. As this writer kept aloof from the political diſputes which agitated his countrymen, he viewed the affairs of Athens and of all Greece through a purer medium than Demoſthenes and other authors, from whom it is uſual to collect the hiſtory of that age. I have on this account preferred his authority; and have endeavoured to weigh in a juſt and equal balance, the merit of theſe celebrated republics. If my ſtandard be more accurate than that commonly employed, it will not appear extraordinary that my eſtimate alſo ſhould be different; that I ſhould perceive no juſt grounds for the admiration commonly beſtowed on the political inſtitutions of the Greeks; and ſhould regard even the battle of Chæronea, by which theſe fierce republicans became ſubject to a foreign prince, not as their misfortune, but as their deliverance.

'The ſecond branch of the preliminary diſcourſe, comprehending the manners and character of the Greeks, as deſcribed by the authors whom I tranſlate, will probably be conſidered as the moſt intereſting part of this work. It is not extraordinary that a ſubject of ſuch importance ſhould be ſo little underſtood, while the writers, by whoſe aſſiſtance it may be explained, are ſo generally neglected. The hiſtorians of ancient, like many hiſtorians of modern times, are ſatisfied with delineating the characters of thoſe who appear on the great theatre of public life. The prevailing manners of the reſt of mankind we are left to collect as we can, from various and often very imperfect materials. In the licentious and exaggerated deſcriptions of one comic writer *, many have looked for the moral picture of the Athenians. But had an author of the *Socratic* age explained the manners and character of his countrymen with a direct view to the information of poſterity, we ſhould not poſſeſs any thing more complete on this ſubject than may be found in the orations of Lyſias. Many of theſe expreſsly relate to *probation*; that is, an inquiry into character and conduct, to which every Athenian citizen, who ſtood candidate for any public office, was obliged to ſubmit. When theſe matters form not the principal object of the trial, they are always introduced incidentally. The parties ſeem to place more confidence in their paſt life and behaviour, than in the merits of their cauſe; and, unawed by the preſence of a court, the members of which were appointed promiſcuouſly from the ordinary rank of citizens, they expreſs themſelves with full freedom, and exhibit their natural ſentiments undiſguiſed.

* 'Ariſtophanes.'

'In

'In the preliminary diſcourſe, it has been my aim, not only to deſcribe the Athenian manners; but to explain the circumſtances which conſpired to form them. With this intention, I have conſidered the different ranks in ſociety, as magiſtrates and ſubjects, citizens and ſtrangers, maſters and ſervants; and have pointed out the duties and privileges of each particular condition. One copious article is employed in examining the treatment of women, and the manners, virtues, and vices reſulting from this treatment. As the ſimplicity or refinement in which a people are accuſtomed to live; their ordinary occupations and amuſements; and the ſtate of arts, whether liberal or mechanical, have a powerful influence on national character—none of theſe particulars have eſcaped obſervation.'

That Dr. Gillies might leave the reflecting reader nothing to regret which was requiſite for information, he has likewiſe exhibited accounts of the lives and writings of Lyſias and Iſocrates. By this means we become, in ſome meaſure, acquainted with theſe celebrated orators, and are diſpoſed to enter into their reaſonings with the greater vivacity. His facts are collected with attention, his criticiſms are liberal, and his admiration of his authors is not rendered diſguſting by too much fondneſs or enthuſiaſm. He appears in the different characters of *Author* and *Tranſlator*; and in theſe diſtinct capacities, we apprehend, he cannot fail of receiving the approbation of the Public.

The taſk of tranſlation, beſide being laborious, is difficult from its nicety. It is not enough to give the meaning of the author: his ſpirit and manner muſt be transfuſed. The patience of attending with minuteneſs to a dead language, the taſte to diſcover character and beauties, the power of imitation, and the poſſeſſion of a various and fortunate phraſeology in the Engliſh idiom, are gifts and qualifications which are far from being common.

Profoundly verſant in the Greek tongue, Dr. G. has given the ſentiments of Lyſias and Iſocrates with an exactneſs which was hardly to be expected in a firſt attempt to introduce theſe authors in an Engliſh dreſs. Skilled to catch their peculiarities, he has been able to preſerve their diſtinctive characters; and, happy in his knowledge of the Engliſh language, he has generally expreſſed himſelf with a perſpicuity, a correctneſs, and an elegance, to which moſt authors fancy themſelves equal, and which ſo few, upon trial, can attain.

That our Readers however may judge for themſelves of his merits as a Tranſlator, we lay before them the following extract, from the funeral oration written by Lyſias, in praiſe of the Athenian citizens, who fell in aſſiſting the Corinthians during the war with Lacedæmon:

'When

'When war broke out among the Greeks themſelves, a war undertaken through envy, and fomented by emulation, our anceſtors, without foreign aſſiſtance, checked the inſolence of Ægina and its confederates; and vanquiſhing their united power in a naval engagement, carried off ſeventy gallies.

'On another occaſion, they maintained a war againſt both Ægina and Egypt, and while their fleet and army, conſiſting of all the Athenians of the military age, were employed in contending with theſe formidable enemies, the Corinthians, ſupported by powerful aid, ſeized on this favourable opportunity for invading our territories; expecting that they muſt either find them altogether defenceleſs, or compel the Athenians to withdraw their forces from Ægina. But they were diſappointed in both theſe views. The old men and the young, who alone remained in Athens, truſted to their own bravery for repelling the invaſion. The force of the one had not yet attained its maturity, that of the other had unhappily begun to decay; faded or unripe, however, only in their perſons, their minds were both blooming and vigorous, the one poſſeſſing courage by nature, the other having confirmed it by experience. Nor did they even allow the enemy to enter into the Athenian territories, but marching forth into the neutral country of Megara, they prevented their farther progreſs by obtaining over them a complete victory, as honourable for the victors, as diſgraceful to the vanquiſhed. Having erected a trophy in commemoration of it, they returned home; the aged to hold their councils, the young to proſecute their education.

'But it is difficult for one ſpeaker to do juſtice to ſo extenſive a ſubject, or properly to deſcribe in one day the accumulated glory of ages. For what time, what orator, or what panegyric is ſufficient to diſplay the virtue of thoſe who lie interred here? By the moſt daring and ſplendid attempts, and with infinite fatigue and danger, they acquired liberty to Greece, and pre-eminence for Athens. During ſeventy years, in which they continued maſters of the ſea, the fruits of their ſuperiority were moſt conſpicuous: no ſeditions in the Grecian cities; no attempts on the liberty of their allies; no ſtate, I may ſay no individual, was allowed to domineer over his neighbour, but all were compelled to enjoy equal freedom and independence. They purſued no narrow ſcheme for augmenting their relative ſtrength, but invigorating the abſolute and common ſtrength of Greece, diſplayed it before the tyrant of Aſia, now no longer intoxicated with his plans of ambition, but reſigning part of his dominions, and trembling for the remainder. During all this period, no Perſian veſſel appeared in our ſeas, no tyrant reigned in Greece, no city was enſlaved by the Barbarians. Such was the moderation or reſpect with which the virtue of the Athenians inſpired their neighbours; and ſo well did their juſtice deſerve that ſuperiority which their valour had acquired.

'Even their misfortunes afford additional evidence of their merit. The loſs of the Athenian fleet in the Helleſpont, whether through the fault of the commanders, or by a fatality of circumſtances, was equally felt over all Greece, the general ſafety of which ſeemed inſeparably connected with the fortune of one ſtate: for, ſoon after this

this miſcarriage, the command of Greece was committed to other hands, and new leaders were appointed *. Theſe were worſted in a ſea-engagement by an enemy who formerly had been compelled to abandon that element. The Barbarians paſs over, without oppoſition, into Europe; the face of Greece is changed and diſfigured; its citizens carried into ſlavery, or ſubjected to tyrants at home. It becomes Greece to wear enſigns of mourning, and to pour forth her lamentations at this tomb. Here was her liberty interred with theſe victims. How unfortunate was ſhe in loſing them? How happy was the Perſian monarch in having new leaders to contend with? Deprived of ſuch friends, Greece had nothing left but the gloomy proſpect of ſervitude; delivered from ſuch enemies, the monarch of Perſia ſaw his views of ambition open before him, and he was once more elevated with the proud hopes of executing his father's deſigns.

'Nor, as citizens or as men, muſt we forget that band of patriots, who, reviving our political conſtitution at the peril of their lives, re-eſtabliſhed the democracy †. Not compelled by law, but perſuaded by reaſon, they marched forth into the Pireum, and maintaining the character of their anceſtors, by preferring freedom and death to life and ſlavery, they rendered the government, then engroſſed by a few, a common good in which all the citizens were concerned. The injuſtice of their adverſaries did not more excite their reſentment, than their own wretched condition rouſed their indignation; and, deprived of the firſt right of humanity, they determined to regain it, or to periſh in the attempt. Virtuous oaths and engagements were their only allies; but added to their ancient and inveterate foes, they had their fellow-citizens to contend with. The ſepulchres of the Lacedæmonians, ſtill remaining on the ſpot, are monuments of that victory, by which union and tranquillity were reſtored to a ſtate torn by ſeditions; by which a city, naked and defenceleſs, was fortified and ſecured; by which Athens, who had ſunk into contempt, reaſſumed her former rank, and made good her former pretenſions.

'The ſame generous principles which had engaged the Athenians to undertake this expedition, ſtill actuated thoſe who ſurvived it. Reinſtated in the rank of citizens, their deſires were gratified. They did not perſecute their enemies with an unrelenting hatred, but, determined never to yield to the ſlavery to which theſe had baſely ſubmitted, they invited them to ſhare the freedom which they themſelves had ſo glorioufly acquired.

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* 'The Lacedæmonians aſſumed the pre-eminence in Greece after the defeat of the Athenian fleet in the Helleſpont—The misfortunes here mentioned happened under their adminiſtration.'

† 'The love of liberty, carried to enthuſiaſm, predominates in the orations of Lyſias. He himſelf, as well as his friends, had ſuffered by the injuſtice and rapacity of the thirty-tyrants. For theſe reaſons, though his panegyric is more conciſe in other reſpects than that of Iſocrates, it is more copious and diffuſe in praiſe of the reſtorers of democracy.'

'The

'The ſucceſs of the preſent enterprize proves, that it was neither from their own miſconduct, nor the valour of their foes, that the paſt misfortunes of this ſtate had proceeded. If, while divided by factions at home, and ſurrounded by dangers from abroad, they yet made their way into the boſom of their country, notwithſtanding the oppoſition of the Peloponneſians: How weak muſt this oppoſition have proved, had they been united among themſelves? But their virtue ſurely deſerves immortal honour, and muſt excite the emulation of the brave in all ſucceeding ages.

'Neither ought we to forget thoſe ſtrangers who fought in the cauſe of freedom, thinking virtue their native inheritance, and dying with ſo much glory, that they were lamented in public, buried at the expence of the ſtate, and thought worthy to be afterwards diſtinguiſhed with honours till then reſerved for the citizens *.

'The Athenians now buried, fell in a ſimilar cauſe, but ſtill more glorious. They periſhed for the liberties of thoſe who hated them. They aſſiſted the Corinthians their inveterate foes, when abandoned by their ancient allies, and endangered in their freedom. While the Lacedæmonians envied the proſperity of their friends, theſe generous Athenians pitied the diſtreſs of their enemies, and even died to relieve them. Not regarding their ancient variance with Corinth, or the injuries received from that ſtate, they took the field in order that the Corinthians, inſtead of being ſubjected to the yoke of Lacedæmon, might ſhare in the liberties of Athens. To men actuated by ſo generous a motive, death was diſarmed of all its terrors; dying or living their condition was worthy of envy. Early inſtructed in the glory of their anceſtors, they ſhewed themſelves determined to maintain it; and repairing by their preſent valour, the effects of paſt miſcarriages, and removing the danger at a diſtance from their country, they died, as brave men ought, leaving trophies to the public, but woes to their kindred. It becomes us then to honour the dead, and to lament the living. For what pleaſure, what conſolation remains to them? They are deprived of thoſe who loved them, but who, preferring virtue to every connexion, have left them fatherleſs, widowed, and forlorn. Of all their relations, the children, too young to feel their loſs, are leaſt to be lamented; but moſt of all, the parents who are too old ever to forget it. They nouriſhed and brought up children to be the comforts of their age, but of theſe, in the decline of life, they are deprived, and with them of all their hopes. What can be more miſerable? Is not death only to be wiſhed for? Their children, who formerly rendered them the objects of envy, now render them the objects of compaſſion. The height of their merit, in which they uſed to glory, now plunges them into deeper diſtreſs. What circumſtances can put a period to their ſorrows?—When the ſtate is unfortunate? Public calamities will be added to private woes—When the ſtate is ſucceſsful? Others will enjoy the fruits of their children's virtues.—In private dangers? The friends of their proſperity will avoid ſharing in their wretchedneſs;

* 'He means the Thebans who aſſiſted the Athenian people againſt the thirty tyrants. See Xenophon's Greek Hiſtory, book IV.'

and their enemies, ſwoln with inſolence, will triumph in their misfortunes. We ſhall beſt honour the dead then, by extending our protection to the living. We muſt aſſiſt and defend their widows, protect and honour their parents, embrace and cheriſh their orphans. Who deſerve more honour than the dead? Who are entitled to more ſympathy than their kindred?

'But wherefore this ſorrow? Are we ignorant of our common fate? Why bear with impatience what we have ever expected? Why revolt againſt the law of neceſſity, ſince Death is equal to the hero and to the coward, neither overlooking the villain in contempt, nor ſparing, in admiration of his character, the man of higheſt virtue? If thoſe who eſcape the dangers of war could alſo eſcape death, the tide of your ſorrows ought ever to flow. But ſince human nature muſt yield to age and diſeaſe, and the divinity that preſides over our fate is inexorable, thoſe are to be reckoned of all men moſt happy, who, not committing themſelves to fortune, or waiting the uncertain approaches of a natural death, chooſe and embrace that which is moſt glorious. Dying for whatever is moſt reſpectable among men, their memories never fade, their honours ever bloom, their actions remain perpetual objects of emulation and praiſe, and though lamented as mortal by nature, they are celebrated as immortal through virtue. They are buried at the public expence, and conteſts of ſtrength, wiſdom, and magnificence are appointed in honour of them and the gods. For my part, I account them moſt happy; I envy them their death. Thoſe men alone are gainers by their birth, who, though their bodies be mortal, have acquired immortal renown. But, according to eſtabliſhed practice, and the laws of our anceſtors, we muſt mourn for the perſons here buried.'

While we commend Dr. Gillies as a Tranſlator, we muſt obſerve, that he is alſo intitled to conſiderable applauſe as an Author. His diſcourſes, introductory to the orations, are well written, whether we conſider the matter or the expreſſion. His preliminary eſſay is ſtill more deſerving of approbation. In this tract he is both an hiſtorian and philoſopher. He enters deeply into the hiſtory and the politics of Greece. Conſulting the real ſources of information, he forms opinions of his own, and does not ſtoop to copy with ſervility the ſentiments of modern authors who have gone before him in the ſame walk of literature.

In this part of the performance before us, the penetrating obſerver will be ſtruck with his delineation of Grecian manners. The portrait is drawn with a bold pencil, and in lively colours. The condition of the Greek women does not eſcape his obſervation; and, as a ſpecimen of his ability for original compoſition, we ſhall extract ſome part of what he has remarked on this intereſting ſubject:

'During the early ages of ſociety, ſays Dr. Gillies, men are either employed in acquiring the means of ſubſiſtence, or in invading their enemies and repelling their attacks. The natural delicacy and timidity of women render them leſs qualified for theſe occupations. Hence,

Hence, among rude nations, they are treated with neglect, and often reduced into ſervitude. But when civilization has been carried to a certain pitch; when arts, manufactures, and commerce, have made known the conveniencies and refinements of poliſhed life, talents of the agreeable kind come to be in general requeſt, and are ſoon univerſally eſteemed. In all theſe, women are fitted by nature to excel. The imperfections of their ſex gradually diſappear; they become the objects of affection, acquire reſpect, and aſſume that diſtinguiſhed ſtation in ſociety, which is not demanded with more juſtice on the one ſide, than yielded with readineſs on the other.

'Theſe obſervations ſeem natural and obvious; and are juſtified I believe, by the general hiſtory of mankind. Yet they are not conformable to what actually took place in Greece. There the condition of women, inſtead of being improved by the gradual advancement of ſociety, ſeems, on the contrary, to have been the moſt advantageous, where the manners of men were in other reſpects the leaſt refined. The Lacedæmonians, though continually employed in war, and unacquainted with arts and refinement which they even affected to deſpiſe, yet conferred on women advantages ſuperior to what they enjoyed in any other Grecian republic. While the Spartans were governed by ſuch ſevere regulations, as monaſtic rigour has ſeldom ventured to impoſe, their wives lived in abundance and luxury; they were entirely exempted from thoſe troubleſome obſervances which the laws of Lycurgus had eſtabliſhed; without being obliged to execute any of the offices of government they directed all its meaſures; and if the whole property of Lacedæmon had been divided into five parts, no leſs than two of theſe would have belonged exclufively to the women. Ariſtotle pretends to account for the preeminence of the fair ſex among the Spartans, from the warlike genius of that people. "The love of war and of women, ſays he, always go together. The moſt warlike nations are always the moſt addicted to the pleaſures between the ſexes; and the ancient fable which unites Mars and Venus is not a chimerical invention of the fancy, but reſts on the moſt ſolid foundation.'

'Among the Athenians, on the other hand, a people famous indeed on account of their martial ſpirit, but unrivalled in the arts of peace, not more learned than polite according to the ideas of that age, and diſtinguiſhed by an exceſſive paſſion for thoſe refined entertainments which prevail in poliſhed nations, and which they enjoyed in peculiar elegance and perfection, the treatment of women was moſt ungenerous and unnatural. Excluded from the public ſhows and amuſements, deprived even of the pleaſures of domeſtic ſociety, and ſcarcely venturing to open their lips in the preſence of their neareſt relations, they were confined with the utmoſt rigour to the moſt retired apartments of the family, employed in the meaneſt offices, and conſidered in every reſpect rather as the ſervants than as the equals of their fathers or huſbands. It was thought indecent for them to venture abroad, unleſs to accompany a funeral, to be preſent at a ſacrifice, or to aſſiſt at ſome other religious ſolemnity. Even on theſe occaſions they were generally accompanied by perſons who watched their behaviour. The moſt innocent freedom was conſtrued

ſtrued into a breach of modeſty; and their reputation, once ſullied by the ſmalleſt reproach, could never afterwards be retrieved.

'If ſuch ſeverities had been exerciſed againſt them from that jealouſy which often attends a violent love, and of which a certain degree is, perhaps, inſeparable from a delicacy in the paſſion between the ſexes, their condition, though not leſs miſerable, would have been leſs contemptible. But this could not be the caſe; the Athenians were utter ſtrangers to that refinement of ſentiment with regard to the fair ſex, which renders them the objects of a timid but reſpectful paſſion, and leads men to gratify their vanity at the expence of their freedom. Married or unmarried, the Athenian women were kept in equal reſtraint; no pains were taken to render them, at one period of their lives, agreeable members of ſociety; and their education was either entirely neglected, or confined, at leaſt, to ſuch objects as, inſtead of elevating and enlarging the mind, tended only to humble and debaſe it. The uncommon rigour with which they were confined, was not therefore with a view to promote their own advantage, but only to render them better qualified for thoſe ſervices which the Athenians required them to perform.

'Though neither fitted for appearing with honour in ſociety, nor for keeping company with their huſbands, they were thought capable of ſuperintending their domeſtic œconomy, of acting as ſtewards in the family, and thus relieving the men from a multiplicity of little cares, which they conſidered as unworthy of their attention and unſuitable to their dignity. The whole burden of ſuch neceſſary, but humble concerns, being impoſed on the women, their early treatment and firſt inſtructions were adapted to that lowly rank beyond which they could never afterwards aſpire. Nothing was allowed to divert their minds from thoſe ſervile occupations in which it was intended that their whole lives ſhould be ſpent; no liberal idea was preſented to their imagination, that might raiſe them above the mechanical and vulgar arts, in which they were ever deſtined to labour; above all, no liberty of thought or fancy was permitted them; the ſmalleſt familiarity with ſtrangers was deemed a dangerous offence, and any attachment beyond their own family, a heinous crime. When they were fit for the ſtate of wedlock, which, in the climate of Greece, happened long before their reaſon and underſtanding had arrived at maturity, they were given in marriage by their relations, without being conſulted on the ſubject; and by entering into this new ſituation, they only exchanged the ſevere guardianſhip of a father for the abſolute government of a huſband. As the Athenians ſeldom married but from motives of conveniency, and at a more advanced period of life than is ordinary in other countries, their good-will and affection could only be excited by the birth of an heir, or gradually acquired by a careful œconomy and conſtant circumſpection. Even the law of Athens favoured this unjuſt treatment of women, ſo inconſiſtent with all the rules of modern gallantry; and without attending to the condition of the fair ſex in that republic, it is impoſſible to underſtand the ſpirit of the laws which are quoted in the following orations.

'I need

'I need not mention that, by the Athenian law, the ſon when of age, became tutor to his mother; but what can appear more extraordinary than that a rape committed againſt a married woman ſhould be puniſhed with leſs rigour than the crime of voluntary adultery? Whether we conceive the principles of criminal law to be founded on the reſentment of the ſufferer, or on the general intereſt of the ſtate, it ſeems equitable that, as the guilt of the raviſher is undoubtedly more enormous, ſo ſhould his puniſhment be proportionably more ſevere. He, however, by the laws of Athens, could be puniſhed by death only when caught in the fact: otherwiſe he was barely fined in a ſmall ſum of money. But the man, who, without violence, had ſeduced the affections of a married woman, was in every caſe to be puniſhed capitally. "And, ſurely," ſays Lyſias, "the deciſion of the laws is well founded. For the ſeducer has *got into his power the whole fortune of his neighbour*, and rendered him uncertain as to the legitimacy of his children." Nothing can mark more ſtrongly the exceſſive abaſement of women than ſuch a law. The ſecuring of the huſband's effects is reckoned a matter of greateſt importance, than the defending of the wife's perſon from outrage, and the protecting of her character from infamy.

'Socrates is introduced in Xenophon's *Memorabilia*, converſing with Iſchomachus, an Athenian citizen, who, by his good ſenſe and great worth, had obtained univerſal eſteem. The philoſopher deſires to know, how he had acquired the favourable opinion of a people by no means famous for viewing one another's actions in the moſt advantageous light. Iſchomachus endeavours to ſatisfy him, by explaining in what manner he managed his family. His wife, he obſerves, is an excellent œconomiſt or houſewife; and little thanks to herſelf; for he had taken care to form her to ſo uſeful an office. She was married before fifteen years of age; and the chief attention beſtowed on her before that period, had conſiſted in allowing her to ſee as little, to hear as little, and to aſk as few queſtions as poſſible. What ſhe knew, therefore, was next to nothing. He began to inſtruct her, by ſaying, that it was the leaſt part of his deſign in marrying her to have a bed-fellow; becauſe this might eaſily be obtained with far leſs trouble and formality. His main object was to have a perſon, in whoſe diſcretion he could confide, who would take proper care of his ſervants and houſehold, and lay out his money uſefully and ſparingly. One day he obſerved her face painted, and that ſhe wore high heeled ſhoes to make her appear taller. He chid her with ſeverity for theſe impertinent follies. "Could ſhe imagine to paſs ſuch filly deceits on a man who was well acquainted with her, and ſaw her daily. If ſhe wiſhed to have a better complexion, and to ſtrengthen her conſtitution, why not weave at her loom, ſtanding upright? Why not employ herſelf in baking and other exercifes; which would give her ſuch a natural bloom as the moſt exquiſite paint could never imitate?" Yet this Iſchomachus who directed his wife to theſe gentle occupations, had been at different times trierarch, had been appointed to execute ſeveral other of the moſt expenſive offices in the ſtate, and was reckoned exceeding rich. By ſuch ungenerous treatment were the moſt

amiable part of the human ſpecies degraded, among a people in many reſpects the moſt improved of all antiquity. They were excluded from thoſe convivial entertainments, and that ſocial intercourſe which nature had fitted them to adorn. Inſtead of leading the taſte and directing the ſentiments of men, their own value was eſtimated, like that of the moſt indifferent objects, only by the profit which they brought. Their chief virtue was reſerve, and their point of honour, œconomy.

'The manners of the fair ſex were ſuch as naturally reſulted from their condition. The prude and coquette, with all the intermediate ſhades of female character, were in a great meaſure unknown. Women might be diſtinguiſhed into two claſſes, the characters of which were directly oppoſite. While the behaviour of the virtuous was carried to an exceſs of ſeverity, the manners of the immodeſt were extravagantly licentious. The beautiful Phrynè bluſhed not to bathe in the ſea, in the preſence of the whole citizens of Eleuſis; and as ſhe returned, preſſed her flowing hair with her delicate hands. Both the dreſs and the behaviour of the women of her profeſſion, as deſcribed by Athenæus, were ſhamefully voluptuous and indecent; which muſt generally happen, wherever the greater part of the ſex are compelled to obſerve a rigid auſterity of manners. Nor did this treatment produce even on them the effect intended by it. We learn from the following orations, that vice, though timid and concealed, was not on that account the leſs powerful. The flame, the more it was confined, glowed with the intenſer heat; and the odious crimes of theft, poiſoning, and parricide, which are commonly aſcribed to the Athenian women, would not have been more characteriſtic of them, than of the women of any other country, had not their natural paſſions been repreſſed by an ill-judged and immoderate ſeverity.'

Men who are prone to complaint and deſpondence, find relief in railing againſt the preſent times. Our decline in literature, as well as in morals, is a favourite topic with many. When we meet, however, with works of merit, we are inclined to combat ſuch gloomy declaimers. Amidſt the rubbiſh daily thrown from the preſs, there is ever iſſuing forth ſome production of learning or of ingenuity, and the reception which theſe performances invariably meet with, is a proof that the public taſte is not yet corrupted. While our language and literature remain free, like our govenment, works of genius, of invention, and of elegance, muſt ariſe. It is not for good citizens to deſpair. Even while we mourn over our public diſorders and calamities, and over the incapacity and the ſelfiſhneſs of ſtateſmen, let us not forget that the ſtruggles and the conflicts of war ſerve to protract the progreſs of degeneracy, and to check the advances of that dead calm, which announces the hour of deſpotiſm, and the fall of literature.

ART.

ART. V. *Strictures, critical and ſentimental, on Thomſon's Seaſons; with Hints and Obſervations on collateral Subjects.* By J. More. 8vo. 4 s. bound. Richardſon and Urquhart. 1777.

TO depreciate that kind of merit to which the undervaluer himſelf makes no pretenſions, is not uncommon: but few perſons are ſo inconſiſtent with themſelves as to ſpeak with diſreſpect and contempt of a character under which they voluntarily offer themſelves to public notice. Yet this inconſiſtency we cannot but remark in the conduct of the Author of theſe Strictures, who has introduced his criticiſms on Thomſon's Seaſons, with an eſſay on the uſe and abuſe of criticiſm; which, if it has any determinate meaning, muſt be underſtood as a general cenſure both of the principles and practice of this art.

'Nothing,' obſerves our Author, 'more debilitates the liberal and manly ſpirit of true criticiſm, than a memory overloaded with dead and foreign languages, and a head enveloped in theories and ſyllogiſms. Genius may break through theſe clouds, and, like the ſun in a viſionary ſky, ſhine with additional ſolemnity and magnificence, from the gloom that ſeems to intercept its ſplendor; but all *others* muſt be loſt and expire in the fog. Erudition operates on common minds like a hearty meal on ſickly ſtomachs; it lies an undigeſted load, that puts all their faculties out of order. Altogether ignorant of ſuch ideas as real impreſſions of nature ſtamp upon the mind, they raſhly pronounce on every thing by certain preconceptions, wrought into a ſyſtem by art and the ancients, ſanctified by dulneſs, and propagated from a ſlaviſh reverence for popular opinion. Whatever correſponds with this ſtandard, they indiſcriminately applaud; but woe unto the author, woe unto the work, and woe unto the paſſage which does not.'—And afterward, 'There are others who ſet their own feelings aſide, and appeal to I know not what *antiquated abſtractions* for a ſanction to their opinions.'

If theſe reflections are only meant to cenſure thoſe critics, who, without any true diſcernment or taſte, lay down arbitrary rules by which they meaſure the merit of writers, they are inoffenſive, but they are at the ſame time trite and nugatory: for every one will allow that ſuch critics are a diſgrace to the art they profeſs. But if it be the Author's intention, (and as far as we can judge from his declamatory manner of conveying his ideas, we cannot but think it is) to caſt contempt upon thoſe general principles and rules of criticiſm which the maſters of this art in ancient and modern times have deduced, from an attentive compariſon of the productions of genius with the conſtitution and powers of human nature, he

must undoubtedly incur the censure of inconsistency, in abandoning the theory of an art in which he pretends to be a practitioner, and of rash judgment, in pronouncing the operations of fancy or sentiment incapable of being referred to general principles or determinate laws. Whatever is beautiful and excellent in writing, must owe its merit to its conformity to nature; whatever is faulty or disgusting, must be so from its deviation from truth and propriety. To point out the several particulars of this conformity or deviation, is the office of criticism. Can there be any employment more apparently within the compass of human ability, or better adapted to afford an agreeable exercise to the mind?

The occupations of criticism must indeed necessarily include a nice observance of the faults of eminent writers, as well as their merit; and against this our Author declaims with great eloquence, as an unpardonable instance of ingratitude to those generous benefactors of mankind who have taken so much pains to entertain and instruct us. But to this it is sufficient to reply, that a delicate perception of beauties must necessarily be attended with a quick discernment of faults; and that a writer gains more true glory from the judicious encomiums of a critic who is capable of distinguishing excellencies from defects, than from the loudest indiscriminate applause of an inaccurate judge. Beside, it is manifest that the observance of faults as well as beauties, is necessary to the exercise and improvement of taste, and may be of great use to prevent a blind imitation of the errors and extravagancies of a favourite writer.

These objections to our Author's singular opinion he has indeed condescended to notice, but taken no pains to refute. In reply, he calls them the 'plausible but slight pretext, under which pedantry, with more than pontifical solemnity, has fulminated her rules and canons in all ages;' and he breaks forth into an oratorical *prosopopeia* to Shakespeare, 'whose merit has not been able to *keep* his critics at *defiance*, or inspire them with one sentiment of modesty or discretion.'

A writer who thus bids defiance to all the artillery of criticism, and who brands its laws with the appellation of *scientific jargon*, will peruse the remarks of a Reviewer with such predetermined indifference, that we are under little apprehension of giving him pain by the freedom with which we examine his work.

Taking it then for granted, at least for the present, that the principles and laws of criticism, which have the sanction of ancient authority, and have hitherto stood the test of modern penetration, have some foundation in nature and reason, we shall, without apology, proceed to examine, by these *antiquated abstractions*, the merit of the present work.

In the general ſtructure and conduct of this critique, we obſerve two circumſtances which, according to commonly received ideas, muſt be pronounced fundamental faults; the want of unity of deſign, and the want of perſpicuity and preciſion of thought and expreſſion.

On a topic ſo capable of furniſhing occaſion for the exertion of critical ingenuity and taſte, as Thomſon's Seaſons, one would ſcarcely expect a writer to pay ſo poor a compliment either to his author or to himſelf, as frequently to ſtart beyond the limits of his plan into general declamation. Yet we find our Author ſeizing every opportunity of leaving his principal ſubject, in purſuit of general ideas on life and manners; concerning which he diſcourſes in a kind of looſe and florid declamation, which cannot be better characterized than by one of his own phraſes, *the garrulity of the pulpit.* Indeed we meet with ſo much of this ſort of harangue, that if we knew our Author to belong to the clerical order, we ſhould be almoſt ready to conjecture that he had been at the pains to *inlay* his work with a ſet of ſhining paſſages ſelected from his ſermons.

The want of perſpicuity and preciſion, if we may be permitted to call it a fault, is a fault which prevails through the piece. The Author indeed undertakes to treat of Thomſon's powers of deſcription, and of the object, the originality, the pathetic, and the ſublimity of the Seaſons. But he has taken ſo little pains to define his terms under each head, or to uſe them with accuracy, and has indulged himſelf ſo freely in the language of vague declamation, that he has ſeldom caſt new light upon the ſubjects of which he treats; on the contrary, he has ſometimes involved them in obſcurity. Though the full confirmation of this remark muſt ariſe from the work at large, that we may not be thought to have made it without ſufficient foundation, we ſhall quote our Author's explanation of the nature of *harmony* of language, and of the genuine *pathetic.*

'Harmony, however diſpenſible in proſe, is a material and capital ingredient in meaſured poetry. Indeed, as the whole train of thought and ſentiment may be as much the inſpiration of the Muſes without as with their language, harmony ſeems an eſſential characteriſtic of poetical expreſſion. In this charming quality of ſtyle, all emphatical ſounds are ſo happily varied, as to prevent every kind of monotony, and follow each other by a gradual ſwell, in one pure ſucceſſion of the ſweeteſt and richeſt modulation. For this reaſon, tranſitions in the ſenſe as well as the ſound, are managed with the ſofteſt and niceſt elegance; the rules of number and quantity obſerved with inviolable fidelity, and every accent diſpoſed according to the moſt exquiſite exactneſs and delicacy.——

'The genuine pathetic conſiſts not either in ſertility of thinking, or facility of ſpeaking, in luxury of imagination or volubility of tongue, but in a *certain edge of thought*, and a peculiar form of expreſſion. Such are the true tones of ſenſibility, to which the whole cordage of the heart *are* tremblingly alive, with which all our ſweeteſt ſenſations are in perfect uniſon, and which *thrill with extacy through every feeling* in the human frame.'

The Author's idea of ſimplicity (which indeed, he ſays, it is perhaps impoſſible for him to communicate to his readers) muſt be very ſingular: he is probably the firſt perſon who ever thought that figurative language may be of advantage to ſimplicity, which he aſſerts to be the caſe in Thomſon's character of Milton. Singularity is not however a common fault, nor originality of reflection a prevailing excellence in this work. The obſervations, though for the moſt part juſt, are in general exceedingly obvious and common; yet, in juſtice to the Author we muſt except the following paſſage, in which he points out a circumſtance of material importance in pictureſque delineations of nature, whether in painting or poetry, which we do not remember to have ſeen diſtinctly noticed by any former writer.

'Whoever knows from experience how diſtinctly the objects of vallies appear from the ſummit of lofty mountains, muſt regret that this country, with all its richneſs and variety, affords ſo few magnificent and pictureſque proſpects. Wherever we look around us, groups of things ſeem huddled together in one vaſt undiſtinguiſhable maſs. Our views are almoſt every where imperfect, becauſe, being ſo much on a level with the objects, they are generally horizontal. And while the interſtitial ſpaces are hid, the relation and dependence of objects, which often conſtitute their moſt beautiful characteriſtics, are totally ſhaded. In all champaign countries, however variegated with woods and fields, and meadows, large rivers, little ſtreams, flowery parterres, groves, gardens, glebes, villas, and hamlets innumerable, there is really no extenſive, no delightful proſpect. The eye is bewildered, and wanders unſettled, amidſt a vaſt crowd of things which diſtract her attention. The banks of a river, though embroidered with all the luxuriance of nature in her gayeſt forms, are never ſeen at any convenient diſtance. Now all our ſenſes occupy a certain medium, beyond which their functions are proportionably defective: and we may be ſometimes too nigh as well as too diſtant. In the ſituation ſuppoſed, we diſcern all things in the groſs, nothing by itſelf. Proximate objects then ſtrike us only in profile, and hide part of themſelves, as well as throw the whole back ground into one

one impenetrable shade. Not a peep of the waters ever strikes us through the brakes of the woods; and the richest fields are every where buried among the hedges and trees that line them. The whole appears, till you plunge in the midst of them, an impassable thicket, and incessantly fills the mind with all those ideas of solitude and danger so inseparable from the forests of uninhabited countries.—Thomson never discloses a fine prospect, without exalting the spectator to an eminence sufficiently elevated for commanding and taking in the whole.'

Before we take our leave of this work, critical justice requires that we point out some particular passages, which must be censured as violations of the laws of good writing, at least till our Author shall have interest enough in the republic of literature to obtain their final repeal.

It is one of these ancient laws, or *antiquated abstractions*, that in the use of metaphors and similies there should be such a resemblance between the original object and that to which it is compared, that the former may be illustrated by the latter. Is it in conformity to this law that our Author says, 'The most absurd nonsense may drawl in measure or *straddle* in rhyme.'—'Most of our poetry is but prattle or *fustian in manacles*.'—'Though Slander with her thousand tongues *lard* his story with the foulest aspersions.'—'Their favourite authors are—either *choaked with abstraction*, *larded with trifles*, poisoned with opinions, or fermented with romance.'—'Nor is the heart in a tone for recognizing the expressions of a pure mind with suitable affections, when it is either *drenched* in luxury, torpid in rusticity, or *sunk in ceremony*.'—'To compare great things with small, the sun going down among the *putrid clouds* [What kind of clouds are these?] which load and pollute our atmosphere, is no improper representation to one in the neighbourhood of London, of declining life choaked with the fumes of imaginary consequence, and trembling on the verge of mortality, amidst the ludicrous intoxications of vanity.'

Another law in criticism is, that when a writer has a meaning to convey, he should choose such words as will enable his reader to perceive it. Whether this law be observed in the following passages, every reader must judge as his understanding enables him.—'There is a very emphatical softness inseparably connected with the exterior and elegant minds; a word, a sigh, a look, *insensibility itself under a peculiar description* goes to the very bottom of our souls.'—'The human mind never appears so truly great—as when *grappling with extremity*.'—'To Thomson we are greatly indebted, for thus employing his descriptive talents in *rousing* imagination and the heart to that *charming glass of novelty* which *sparkles* around us in the sweetest lustre, and sheds a *fragrance* sufficiently delicious to *every sense*'—

Speaking of refined friendſhip, he ſays, 'This amiable and intereſting image of human felicity, in which ſo many of the chaſteſt ſenſibilities and ſweeteſt beatitudes are united, is not to be expected in the *abſence* of ſo much perfection as ſtill *adheres* to our beſt connections.'—'The pale hand of ſorrow—*diſentangles* the heart from thoſe *luſcious gulphs* of luxury into which it frequently plunges.'—We are at a loſs to know under what rhetorical head ſuch language as this ſhould be placed; the rhetoricians not having thought proper to make *nonſenſe* one of their figures.

It is a maxim in criticiſm, that good writing muſt be agreeable to truth and nature. If Mr. More had not forgotten or deſpiſed this maxim, he would never have ſaid—'It is in the contemplations eſpecially of infinite ſpace, omnipotent power, immenſe exiſtence, and eternal duration, where mind ſeems moſt at home, and imagination moſt in character. *Thoſe* [theſe] objects indeed are peculiarly fitted to act on all the capital movements in our ſyſtem; and every other energy is neceſſarily abſorbed in theirs.' And again, 'Thomſon ſaw nothing but beauty, heard nothing but muſic, and felt nothing from the objects around him but palpitations of joy and ſentiments of gratitude.'

We have hitherto been accuſtomed to conſider it as a fundamental law in writing, that purity of ſtyle ſhould be preſerved by avoiding vulgar words and phraſes; by uſing words in their generally received ſenſe, and by adhering to the grammatical forms obſerved by the beſt writers. The following phraſes almoſt tempt us to ſuppoſe that our Author ranks this law among his *antiquated abſtractions*.—'Set the minds of his hearers *a moralizing*—The ſtyle of common writers is calculated *ſome how* to give no preciſe ideas—Stubborn habits are *ill to bend*—Poor Thomſon has been tried and caſt *with a vengeance*—His felicity in blending a certain *ſpicery* of novelty with nature and truth—The following paſſages which are among the firſt that *accrued* to me—let *every one* judge for *themſelves*—the whole cordage of the heart *are* alive—when it *was wrote*.'

As the ancient rules of criticiſm are ſtill acknowledged to have the authority of law, and are ſtill, by many, obeyed with a kind of religious veneration, if our Author has been ſo fortunate as to diſcover that they are the arbitrary preſcriptions of aſſuming pedants, we would nevertheleſs adviſe him, for the preſent, ſo far to accommodate himſelf to the prejudices of the times, as to conform to them in his publications*. At leaſt we ſhould requeſt this piece of innocent conformity from him,

* He would, likewiſe, do well to get ſome Engliſh friend to expunge the *Scotticiſms*.

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if we could ſuppoſe that our ſanction could be of any conſequence to him: for, without this, while the old prejudices remain, and the old laws continue unrepealed, whatever idea we may in ſecret entertain of his genius and ability, it will not be in our power to give our public verdict in his favour.

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ART. VI. *Continuation of our Account of Mrs.* Macaulay's *Hiſtory of England, from the Revolution to the preſent Time.*

IN our Journal for February, we gave a general view of the deſign, and peculiar form, of this extraordinary hiſtory, with ſome ſpecimens of the execution, to enable our readers to judge for themſelves, with reſpect to the principles, the ſpirit, and abilities of the Writer; and for their further ſatisfaction we will now proceed to ſelect a few more extracts, from thoſe parts of the work, to which we had not advanced, in the former article.

The *third* letter commences with ſome obſervations on the national debt, and the introduction of the funds into this country; a ſyſtem ſtyled, by this penetrating writer, *a diabolical engine*, which by its powerful but fatal effect on the manners and liberties of the people, has long threatened to put a final end to the proſperity of our country. On this account, the hiſtorian deems it neceſſary to enter into a detail of the nature, riſe, and progreſs of the practice of borrowing and funding; tracing its conſequent inconveniencies, and its deſtructive influence on the management of our public concerns: averring, that ſuch expedients, and meaſures, were too ruinous, even for the corrupt parliament of Charles the Second to comply with.

'James the Second,' ſays Mrs. Macaulay, 'with all his faults, was a frugal prince. The revenue ſettled by parliament on his firſt coming to the throne, was more than ſufficient to defray the expences of his government; therefore that bold ſtroke of policy, which delivered up the purſe and the credit of the nation into the hands of the prince, was reſerved for the immortal William and his whig partizans.'

This learned lady has, herſelf, been generally deemed a '*whig partizan*;' but whoever attentively peruſes her hiſtorical writings, and particularly the preſent work, will be convinced that ſhe is attached to no party; that her genius riſes ſuperior to them all; and that both whigs and tories are with equal ſeverity cenſured by her, when ſhe apprehends that the leaders of either ſet have, in any inſtance, violated the *true* principles of the conſtitution.

Burnet, the celebrated hiſtorian of his own times, and biſhop of Saliſbury, is here ſaid to have propoſed the expedient which he had learned in Holland, of raiſing money for public ſervice on the ſecurity of taxes, which were only ſufficient to pay a large

large intereſt. But, adds our Author, 'Burnet was not the only perſon whom the Dutch ſchool of financing had rendered proficients in the certain way of ruining the independence of the people.' The ſame expedient, we are told, had been propoſed to Charles II. but neither the art nor the influence of that prince could carry the fatal point, even with a very venal and corrupt parliament.

When the Prince of Orange was raiſed to the throne, and a general war began in theſe parts of Europe, the king, and his counſellors, thought it would be ill policy to commence his reign with heavy taxes on the people, who had lived long in eaſe and plenty, and might be apt to think their deliverance too dearly bought; yet money being wanted to ſupport the war, which even the convention which put the crown on his head were unwilling that he ſhould engage in,—this new piece of ſtate machinery was therefore put in motion.

'The motives which prevailed on the people, at this time, to fall in with the project, were many and plauſible; for, ſuppoſing, as the miniſters induſtriouſly gave out, that the war could not laſt above one or two campaigns, it might be carried on with very moderate taxes, and the debts accruing would, in proceſs of time, be eaſily cleared after a peace; then the bait of large intereſt would draw in a great number of thoſe whoſe money, by the dangers and difficulties of trade, lay dead upon their hands; and whoever were lenders to the government would, by the faireſt principle, be obliged to ſupport it. Beſides, the men of eſtates could not be perſuaded, without time and difficulty, to have thoſe taxes laid on their lands, which cuſtom hath made ſo familiar; and it was the buſineſs of ſuch as were then in power, to cultivate a monied intereſt, becauſe the gentry of the kingdom did not reliſh thoſe notions in government to which the king, who had imbibed his politics in his own country, was thought to give too much way.'

'When this expedient,' ſays Mrs. Macaulay, 'of anticipations and mortgages was firſt put in practice, artful men in office and credit began to conſider what uſes it might be applied to, and ſoon found it was likely to prove a moſt fruitful ſeminary, not only to eſtabliſh a faction they intended to ſet up for their own ſupport, but likewiſe to raiſe vaſt wealth for themſelves in particular, who were to be the managers and directors in it.

'It was manifeſt that nothing could promote theſe two deſigns ſo much, as burthening the nation with debts, and giving encouragement to lenders; for as to the firſt, it was not to be doubted that monied men would be always firm to the party of thoſe who adviſed the borrowing upon ſuch good ſecurity, and with ſuch exorbitant premiums and intereſt; and every new ſum lent took away as much power from the landed men, as it added

added to their's; ſo that the deeper the kingdom was engaged, it was ſtill the better for them. Thus a new eſtate and property ſprung up in the hands of mortgagees, to whom every houſe and foot of land in the kingdom paid a rent charge free of all taxes and defalcations, and purchaſed at leſs than half the the value; ſo that the gentlemen of eſtates in effect were but tenants to theſe new landlords, many of whom were able in time to force the election of boroughs out of the hands of thoſe who had been the old proprietors and inhabitants: this was arrived to ſuch a height, that a very few years more of war and funds would have clearly caſt the balance on the monied ſide.

'As to the ſecond, this project of borrowing on funds was of mighty advantage to thoſe who were the managers of it, as well as to their friends and dependants; for funds proving often deficient, the government was obliged to ſtrike tallies for making up the reſt, which tallies were ſometimes (to ſpeak in the merchants' phraſe) at about forty per cent. diſcount; at this price thoſe who were in the ſecret bought them up, and then took care to have that deficiency ſupplied in the next ſeſſion of parliament, by which they doubled their principal in a few months; and for the encouragement of lenders, every new project of lotteries or annuities propoſed ſome further advantage either as to intereſt or premium.

'The pernicious practice of borrowing upon remote funds, my friend, neceſſarily produced a brood of uſurers, brokers, and ſtock-jobbers, who preyed upon the vitals of their country; and from this fruitful ſource, venality overſpread the land; corruption, which under the government of bad princes had maintained a partial influence in the adminiſtration of public affairs, from the period of the revolution, was gradually formed into a ſyſtem, and inſtead of being regarded with abhorrence, and ſeverely puniſhed, as in former times, received the countenance of the whole legiſlature; and every individual began openly to buy and ſell his intereſt in his country, without either the fear of ſhame or penalty. In addition to this national evil, all the ſources of juſtice were ſo groſsly polluted by the partiality of party, that every miſdemeanor of a public nature eſcaped both cenſure and puniſhment; whig and tory reciprocally lending their aſſiſtance to the cauſe, to protect the individuals of their party from the juſt reſentment of their country, and the proſecution of the adverſe faction.'

Such is the *ſide glance* view given by the fair hiſtorian, of thoſe very important ſubjects, the national debt and public credit; a moſt pernicious novelty in the Britiſh government and police; a new ſpecies of deſpotiſm, the miſchievous effects of which have been often pointed out, by the beſt political writers; but

but no where have they been more warmly or more juſtly diſplayed, than in the preſent performance.

The following is the ſketch given by our hiſtorian, of the character of Queen Anne:

'Anne,' ſays the Author, 'is allowed by all parties to have been a woman of an excellent heart; but her genius and underſtanding were ſo very inferior to the weighty taſk of a government, where the welfare and proſperity of the nation depend entirely on the virtue and good ſenſe of the prince, that it was hardly ſufficient for the purpoſes of private life.

There are not ſix characters among the human race, my friend, which have been found equal to princely power. A wiſdom in any degree proportioned to imperial dignity perceives the difficulty of the taſk, and the mind is filled with an awful timidity, which the habit and exerciſe of government can alone diminiſh. And it is an obſervation founded on the authority of general experience, that the ambition for arbitrary ſway increaſes in proportion to the incapability of exerciſing regal truſt.

'Inclination to power was no leſs prevalent in the queen's character, than in thoſe of her predeceſſors; and a circumſtance of an accidental nature co-operated with the declared principles of the tories, to tincture her mind with a ſtrong prejudice in their favour. From a jealouſy natural in crowned heads to the heir apparent, ſhe had been treated very ill by the late king and queen. On her refuſing to diſmiſs the Lady Marlborough from her ſervice, a quarrel had ariſen to ſuch a height between the two ſiſters, that all friendly correſpondence between them ceaſed; and during the princeſs's abode at Bath, the uſual ceremonies were omitted by expreſs orders of the court.

'The whigs, who were taken into favour towards the cloſe of the laſt reign, were too good courtiers not to follow ſtrictly the example and direction of their majeſties; but the tories, looking forward for power to the reign of a princeſs who had early imbibed the high principles of the church party, purſued an oppoſite conduct, and by their influence in parliament had procured her an independent ſettlement of one hundred thouſand pounds.

'No ſooner had death transferred the ſceptre from the hands of William to the Princeſs Anne, than the whigs endeavoured, by their earneſt aſſiduities, to make up for former deficiencies. Anne mounted the throne, to the apparent ſatisfaction of all parties; and, according to the uſual fortune of new ſovereigns, amidſt the clamorous applauſes of the multitude.'

In deſcribing the aſcendency gained by the high-flying parties (as the Jacobites, tories, and violent churchmen were called)

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in the beginning of the queen's reign, Mrs. Macaulay has given us a paragraph, in which are ſome expreſſions not wholly unſuitable to a later period: though it is probable that the ingenious lady is wholly innocent of any double meaning, either in this or any other part of her work. Let our readers form their own judgment of the paſſage:

'The tories and high churchmen, having now gained a complete victory over their adverſaries, purſued their advantages with an indecent triumph. The whigs were openly accuſed of aiming at the eſtabliſhment of a commonwealth; and even the late king, who was as little of a commonwealth's man as any prince of his time, was involved in this cenſure. A book, reflecting on Charles the Firſt, by a vote of both houſes, was declared to be a ſcandalous and villainous libel, which tended to the ſubverſion of monarchy; as ſuch it was ordered to be burnt by the hands of the common hangman. The nonſenſical doctrine of a divine and undefeaſible right was canted in the pulpits, and founded in the two houſes of parliament; and hardly any veſtiges remained of the revolution, but an additional load of taxes, and the large increaſe of corruption and venality it produced in the nation.'

The general hiſtories of Anne's reign, are, for the moſt part, chiefly filled with the pompous particulars of the Duke of Marlborough's campaigns. Such narratives are confeſſedly of little uſe, except it be to amuſe and bewilder the imaginations of their readers. It is not ſo in the performance before us. The military operations of that celebrated commander are here related with a brevity which, as indeed the *epiſtolary form* of the work required, could admit of only the principal circumſtances; and theſe are exhibited with a ſpirit and rapidity ſimilar to what we ſo much admire in the conciſe hiſtorical writings of M. de Voltaire.—The following apology is made by our Author, for having ſtudiouſly avoided the minutiæ of thoſe details with which other hiſtorians uſually overcharge their deſcriptions of ſieges and battles:

'Thus, my friend, I have related to you all the capital military actions of the Engliſh and their allies in Germany, Flanders, Italy, and Spain, during the firſt five years of the war. I do not know how you will taſte the arrangement of the matter; but I am ſure you will approve the brevity of the detail; and that I have not teazed you with perplexed and confuſed deſcriptions of battles, ſeldom underſtood by the writer, and never by the reader, even when the great maſter of the military ſcience, Julius Cæſar, condeſcends to relate his wonderful exploits in Gaul; and when the pen of Julius, my friend, cannot inſtruct us in the manner in which his victories were atchieved, is it not a contemptible vanity in hiſtorians to waſte

waſte their time, and, what is yet worſe, the patience of their readers, in long and minute relations of military actions, which they would not have underſtood had they been on the ſpot on which they were fought, and which are only deſcriptions detailed from one ignorant writer to another?'

This *Third Letter* produces a ſtriking inſtance of the evil conſequences of ſtate-compliances with the *humour* or the *partialities* of a prince: that fatal complaiſance which, as our Author expreſſes it, 'innovates into the preſcribed rules of government;' and ſhews 'how dangerous are all precedents which, in monarchies, weaken the limitations laid on prerogative.'—The inſtance relates to Prince George of Denmark, to whom the queen, his wife, committed the whole management of the ſea-department, under the title of Lord High Admiral; with a council to aſſiſt him. The *legality* of this appointment was, indeed, *queſtioned*, for it was a new court which could not be authorized to act but by an act of parliament: yet the reſpect paid to the queen prevented the matter from being made a public queſtion: ſo that, unhappily for the NATION, the objections to the meaſure 'never went beyond a ſecret murmur.' The Writer thus briefly mentions the reſult of this polite and dutiful reſignation to the ſovereign will:—'Prince George was a man of a very indolent diſpoſition, of little or no judgment in the buſineſs confided to his care, good natured, and eaſy to be impoſed on: it was not the intereſt of thoſe who managed the war, that laurels ſhould be gathered at ſea; all the naval expeditions, therefore, were ill planned; from the avarice of contractors, the fleets were ill and ſparingly victualled; from the want of judgment in the lord high admiral, they were worſe officered, and the commanders ſo ill ſuited to each other in their diſpoſitions, that the ſervice frequently ſuffered from their quarrels and want of agreement. The taking of Gibraltar, the ſubjection of Minorca and Ivica to the dominion of the archduke, the tranſporting troops to Spain, the reduction of Barcelona, the raiſing that ſiege, and the conducting Prince Charles with great pomp to Portugal, were all the mighty exploits, my friend, performed by the fleet in the laſt four years of the war.'

The union of England with Scotland, is, perhaps, the moſt capital event by which the reign of Anne was diſtinguiſhed; and, accordingly, our Author has paid due attention to it: relating the circumſtances of the negociation, and explaining the views by which the two great parties were guided, in the courſe, and concluſion, of the treaty, with judgment and impartiality.

As this was entirely a whig-meaſure, ſet on foot at a time when that party had, by their polite compliances, got into ſome degree of credit, even in a Jacobitical court, it, in courſe, met with ſtrong oppoſition from the tories in both houſes of

parliament. In the upper houſe, Lord Haverſham declared his diſſent from the union, 'for the ſake of the good old Engliſh conſtitution, in which he dreaded ſome alteration from the additional weight of ſixty-one Scotch members, and theſe returned from a Scotch privy-council: he ſaid, if the biſhops would weaken their own cauſe ſo far as to give up the two great points of epiſcopal ordination and confirmation, if they would approve and ratify the act for ſecuring the preſbyterian church government in Scotland as the true proteſtant religion and purity of worſhip, they muſt give up that which had been contended for between them and the preſbyterians for thirty years.'

Lord North and Gray complained of the ſmall and unequal proportion of the land-tax impoſed on Scotland, by this act; and the Earl of Nottingham, after expatiating on the great advantages that were prodigally caſt into the northern ſcale, concluded with lamenting that he had outlived the laws and the very conſtitution of England.—All oppoſition was however fruitleſs. The miniſtry, though with great precipitation, and in the way of ſurpriſe, carried their favourite meaſure; and completed an union which, as Mrs. Macaulay remarks, 'had, on very ſound principles of policy, been ſeveral times rejected by both nations; and which was, at this time, with great difficulty, coerced on the Scots: though, as Burnet obſerves, the advantages which were offered to Scotland, in the whole frame of it, were great and viſible. The Scots were to bear leſs *than the fortieth part of the public taxes*, and they were to *have the eleventh part of the legiſlature*. Trade was to be free all over the iſland, and to the plantations; private rights were to be preſerved; and the judicature and laws of Scotland were ſtill to be continued.'—The following are our Author's reflections on this memorable event:

'Whether, my friend, the ſecurity pretended to be obtained by England by this union was worth purchaſing at ſo high a price; whether the union has anſwered the expectations of thoſe who propheſied that it would be the means of extending the bounds of the Britiſh empire, and of enlarging the happineſs of its citizens, by cementing in the cloſeſt bands of friendſhip two nations who had ever regarded each other with the eyes of jealouſy and averſion, will be differently determined by men, who, from their different connections in both or either countries, have contracted different prejudices; but whether, my friend, as the tories of theſe times predicted, it will be attended with conſequences no leſs fatal than the deſtruction of the laws and conſtitution of England, the ſpace of a very few years will, in all probability, determine beyond a doubt.'

[*To be concluded in another article.*]

ART.

ART. VII. *Observations on the Introduction to the Plan of the Dispensary for general Inoculation.* With Remarks on a Pamphlet, intituled, "An Examination of a Charge brought against Inoculation by De Haen, Raft, Dimsdale, and other Writers, by John Watkinson, M. D." *. By the Hon. Baron T. Dimsdale, &c. &c. 8vo. 2 s. Owen, &c. 1778.

DISAGREEABLE as this controversy must be to every friend of the salutary practice of inoculation, it is however of so much importance as to demand a considerable share of the public attention. That the body of the people have hitherto been little benefited by inoculation, is acknowledged on all sides. That new attempts should be made to give them their share of its advantages, was a natural effect of the benevolent spirit so prevalent in the present age. Unfortunately, the proper direction of these attempts is a matter concerning which the best friends of the practice are much divided; and, as usual in all cases of a public nature, private motives may be suspected to have interfered, and to have rendered the question still more perplexed and difficult of decision.

Dr. Watkinson, in the pamphlet to which this is an answer, rests the defence of the plan [in which he is concerned] of inoculating the poor of London at their own houses, principally on these grounds: that the inoculated small-pox are in so small a degree contagious as scarcely to be capable of propagating the infection; that even the natural small-pox will scarcely occasion an epidemic attack of this disease, without the prevalence of a particular constitution of the air; and that the increased number of deaths by the small-pox since the introduction of inoculation, is not to be imputed to this practice, as there appears, from the bills of mortality, to have been a gradual increase in this article from a period much earlier than the practice of inoculation in England. He further attempts to shew, in favour of the charitable plan particularly in question, that the number of deaths from the small-pox has actually decreased since its institution.

On all these heads Baron Dimsdale, in the publication before us, offers contrary observations. He adduces several instances of the spread of infection from the inoculated small-pox. He contends, that although particular states of the air may be more favourable than others for the propagation of the small pox, yet that this disease is never produced without actual contagion, and therefore will, in general, prevail in proportion to the opportunities offered for the communication of infection. He endeavours to shew the alarming consequences justly to be appre-

* See Review, vol. lvi. p. 481.

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hended from the careleſs method in which, according to Dr. W.'s own confeſſion, the ſociety practiſe their inoculations; conſequences, which the very confined benefit it can afford in ſo large a city as London, are by no means likely to counterbalance. Laſtly, he proves that the extracts from the bills of mortality printed in Dr. W.'s work, were artfully ſtated and managed, ſo as to ſeem to confirm the Doctor's aſſertions, particularly with regard to the good effects already derived from the inoculating ſociety, though, in fact, they rather evince the direct contrary.

It is not our buſineſs, eſpecially ſince the diſpute is now become ſo perſonal, to decide on the queſtion. The matter is before the Public, who, doubtleſs, will pay a proper regard to the character and reputation which the Writer before us has ſo honourably eſtabliſhed. We ſhall, however, venture one remark on a part of the ſubject which is leſs confined to the particular object of debate.

The Baron, ſpeaking of the argument that general inoculation, though poſſibly producing ſome miſchief, would be the cauſe of greater good, aſks, "Can a man be ſo unfeeling as to reaſon coolly on the ſum of good and evil produced, where the lives of fellow-mortals are the objects?" Now, we apprehend, it is the cool conſideration of this point which alone muſt direct us in every caſe, whether medical or political, in which the welfare of mankind is concerned; and that it is not only a lawful mode of determination, but ſuch as we are obliged by juſtice and true benevolence ſolely to follow. With reſpect to the practice of inoculation, it is certain that it can only be defended on this ground in *every* method of practiſing it. When a perſon inoculates his child, he well knows that the life not only of a fellow-mortal, but of the deareſt relative he has, is put to a hazard; but reflecting on the greater ſum of good than evil which has reſulted from the practice, he rightly concludes that parental duty obliges him to venture on this hazard for the prevention of greater danger. On this principle, we can by no means concur with the Baron in his ſevere cenſure on a late general inoculation in a certain town, in which, after eleven hundred * had gone through the diſeaſe, with all the ſucceſs that could be expected, by inoculation, 250 who refuſed to join their neighbours in this ſalutary plan, were infected naturally, of whom 59 died. If *Bedford* be the place meant, as we imagine it is, we have authority to ſay that a bad kind of natural ſmall-pox had broken out in the town before the inoculation be-

* This number, and the following of 59, are corrected from 11,000, and 70, as printed in the pamphlet, in conſequence of an additional table of *errata* ſince tranſmitted to us.

gan, which was neceſſarily "precipitate" by reaſon of the urgency of the caſe. Inſtead, therefore, of blaming inoculation for the loſs of 60 lives, in this inſtance, we ſhould rather give it the credit of ſaving ſeveral hundred; ſince, in all probability, the diſeaſe would have gone through the town, even without this additional infection.

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## VIII. FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

### ITALY.

ART. I.

*DE Vita et Rebus Geſtis* BESSARIONIS, *Cardinalis Nicæni Commentarius, &c.* i. e. *An Hiſtory of the Life and Actions of Cardinal* BESSARION. 4to. Rome. 1777. The ſubject of this hiſtory is one of the moſt celebrated perſons that have adorned the conclave, and one of the moſt learned men of his time; and the Author of this hiſtory, the Abbot BANDINI, has done juſtice to his ſubject. He follows Beſſarion from his obſcure birth at Trebizonde, in 1395, through all the tranſactions of his life, and the ſtages of his promotion, (which was once likely to end in the papal chair) and exhibits an intereſting view of the merits of this great man, both as an eccleſiaſtical politician, and a ſcholar.

II. *Del l'Eſiſtenza di Dio dà Teoremi Geometrici dimoſtrata, &c.* i. e. *The Exiſtence of God demonſtrated by Geometrical Theorems.* By a correſpondent member of the Royal Academy of Sciences at Paris, &c. 8vo. Adino. 1777. Atheiſm is the frenzy of logic, or the arrogant deſpair of ignorant pride that cannot bear to ſuſpend its judgment when difficulties ariſe, but would have all the univerſe laid open at once to its reptile-eye. Common ſenſe, *ſound* logic, and a modeſt conviction of the limits of the human underſtanding, are the true preſervatives againſt this uncomfortable ſpecies of folly, and therefore we begin by blaming this learned Author for depreciating too much the popular arguments that have been hitherto uſed (and which we think ought never to be neglected) in proof of the exiſtence of God. Even *his* argument, as it is preſented in this work, is not exempt from difficulties: and, indeed, no argument is ſo,—becauſe againſt propoſitions proved with the greateſt evidence, objections may be raiſed; but as all objections of this kind ariſe from our ignorance, they cannot invalidate, even when they remain unanſwered, truths previouſly ſupported by ſufficient proofs. The Geometrical proof or demonſtration of the exiſtence of God, laid down by our Author, may be judged of by the knowing ones from the following ſummary: "Geometry is a ſcience, which exiſts only in the underſtanding—it is an *infinite* ſcience in its combinations,

combinations, relations, and connexions; and therefore its exiſtence ſuppoſes an *infinite intelligence*, both as the *ſubject* in which it reſides and the *principle*, from whence all geometrical truths, (though eternal and neceſſary, as truths) muſt originally proceed:—The concatenation of geometrical theorems forms an immenſe plan of *order*, *ends* and *means*, and wherever theſe three things take place, we muſt neceſſarily admit as their efficient cauſes, reaſon, knowledge, and direction. Theſe points being ſettled, our Author proves, in the third place, that geometrical ſcience is a part of the divine omniſcience, and belongs to the eſſence of God. Fourthly, that the ſyſtem of the univerſe, being conſtituted and combined according to geometrical proportions, muſt have had, for its Author, a Being in whom the plenitude of geometry reſides, and whoſe creating power muſt be equal to his infinite knowledge. Our Author proceeds to ſhew that liberty or free agency is an eſſential property of the ſupreme Being, becauſe, as the geometrical combinations, that are poſſible, exceed infinitely thoſe which actually exiſt, this ſuppoſes preference and choice; he proves alſo that the Deity is infinitely wiſe and good, as he is the ſource of all truth, and the Author of all intelligences, and that he is poſſeſſed of neceſſary exiſtence, infinity, eternity, and immenſity, becauſe geometrical proportions are neceſſarily infinite, eternal, and exiſt throughout all ſpace.

III. *Diſcorſo Filoſofico ſull' Iſtoria Naturale dell' anima umana, &c.* i. e. *A Philoſophical Diſſertation on the Natural Hiſtory of the Human Mind.* 8vo. Rome. 1777. There are ſeveral ingenious diſquiſitions in this new work of Father FALETTI, Regular Canon of the Lateran; who has diſplayed his metaphyſical genius in other publications.

IV. *Iſtituzioni de Muſica Teorico-Pratica, &c.* i. e. *Theoretico-practical Inſtitutes of Muſic.* By D. ANTONIO ROCCHI, a Prieſt of Padua. 4to. Venice. 1777. We have here the firſt book of a large and important work on muſical ſcience, in which the curious Reader will find deep reſearches, and much inſtruction. The mathematical part of this work is comprehended in three books. In the firſt, now before us, the Author treats of the *Diatonic* genus, or kind, of muſic; the *chromatic* and *enharmonic* (of which *this* is the baſis, as it is of all muſic both theoretical and practical) are the ſubjects of the two following, which are not yet publiſhed. Among many curious things that we are led to expect in the progreſs of this work from the Author's preface, one is particularly worthy of being mentioned, viz. that he has been led, by the method he has followed, to a demonſtration of the *enharmonical ſcale.*—'This kind of muſic, *ſays he*, may be called new, becauſe it has been loſt, for three thouſand years, nothing of it remaining but the name and the proportion of the *enharmonical diefis.* He acknowledges, that,

at preſent, we might ſeek, in vain, for a perſon who could ſound the notes of this ſcale; but in the part of his work, that is to treat of the union *conſonant* and *ſemi-conſonant* voices or of imperfect conſonances, he propoſes to indicate a method of employing in harmony and in a good counter-point, the three kinds, and to give ſuch lights and lay down ſuch principles, as may enable a muſician to ſound the enharmonic gammut.

V. *La Poetica di Q. Orazio Flacco reſtituita all' ordine ſua, &c.* i. e. *Horace, his Art of Poetry reſtored to its true Order, and tranſlated into Italian, with a Critical Preface.* 8vo. Rome. 1777. An ingenious attempt to remove the obſcurity that ſtill perplexes the interpreters of the *art of poetry*, by placing the ideas and reaſonings of Horace in an order, which either he himſelf ſacrificed to the negligent eaſe of the epiſtolary ſtile, or which ſome copyiſts have violated by haſty tranſpoſitions of lines and phraſes. The real order obſerved by Horace in this poem is (according to our critic) as follows. After having ſhewn the deformity of a compoſition whoſe parts are diſproportioned, and in which there is no unity of deſign, and proved the neceſſity of guiding poetical genius and invention by art and judgment, the Roman bard ſpeaks of the general ſtructure of a poem, of the choice of a ſubject, and of method and diction; he obſerves that the commencement or ſetting out ſhould be modeſt, the parts proportioned, the ornaments natural, and the terms well choſen; —that pleaſure and entertainment ought to be blended with inſtruction; and that the meaſure ſhould be adapted to the kind of poetry in which it is uſed. He remarks, on this occaſion, that the Romans did not confine themſelves rigouroufly to the rules of iambic verſe in their dramatic productions. He then proceeds to treat of the origin of tragedy and comedy, of the different kinds of ſtile they require, of the diſtinction between the characters which are brought upon the ſcene, and the care that is to be taken to exhibit certain actions only by recital, while others are preſented to the view of the ſpectators; of the chorus, and theatrical muſic, and of the ancient ſpecies of dramatic compoſition, which was called *ſatire*. He afterwards points out the faults with which poets are frequently chargeable; adviſes them not to publiſh their works before they have been ſubmitted to the judgment of a ſincere and intelligent friend; and concludes by obſerving, that mediocrity, though allowable in all other profeſſions, is contemptible in poetry.

VI. The learned Abbot ARENA has publiſhed the firſt volume of a large work, in which he ſolves ſome of the principal queſtions in natural philoſophy by new experiments and obſervations. In this volume are four diſſertations which treat of the following ſubjects: *Of light*—of the phyſical nature of comets,—of the atmoſphere of the earth, which is lengthened

lengthened into the form of a tail—of the ſolar ſpots—of free motion in a *plenum*—of the dimenſions and figure of the earth. This work is compoſed in Latin, and its title is, *Phyſicæ quæſtiones præcipuæ novis experimentis et obſervationibus reſolutæ, Auctore Philippo Arena, Siculo Platienſi, Phyſicæ Experimentalis et Mathematicæ olim Profeſſore in Academia Melitenſi, Tomus* I. *Diſſertat.* 1. *de Lumine*, 2. *de Natura Phyſica Cometarum*, 3. *de Atmoſphæra Telluris in Caudam producta*, 4. *de Maculis Solaribus*, 5. *de Motu libero in ſpatio pleno*, 6. *de Menſura et Figura Telluris.* 4to. Romæ. 1777. There are ſeveral peculiarities and novelties in this volume. The hypotheſis of the ingenious Author with reſpect to the formation of comets (whoſe exiſtence he believes more recent than that of the planetary ſyſtem) is entirely new, but too fanciful to deſerve much attention.

## GERMANY.

VII. *Verſuch einer Theorie, &c.* An attempt to eſtabliſh a theory, adapted to explain the phenomena, which have been attributed to Fixed Air or, the *acidum pingue.* 8vo. Leipſic. 1777. This is one of the keeneſt attacks that has been yet made upon the theory of fixed air, particularly as it is exhibited in the experiments and reaſonings of the famous chymiſt of Edinburgh and his followers. The Author (whoſe name is Daniel) turns their weapons againſt themſelves, and from ſixty-four propoſitions or maxims acknowledged by them, undertakes to prove that *fixed air* has been abſurdly ſubſtituted in the place of *phlogiſton*, which he propoſes to reſtore to its primitive rank in the natural world.

VIII. *Biographie kayſer Carl des Sechſten, &c.* i. e. *The Life of the Emperor Charles* VI. By M. GOT. BENED. SCHIRACH. 8vo. Halle. 1777. This intereſting piece of biography is divided into ſix periods. The firſt extends from the birth of Charles, to his ſetting out for Spain—the ſecond comprehends the events, which happened ſo far down as the death of Joſeph, and the acceſſion of Charles to the imperial throne.—The third takes in the peace concluded with the Turks at Paſſarowitz, the quadruple alliance of the ſouthern part of Europe, and the Emperor's renunciation of the crown of Spain. In the fourth our Author gives an account of the war of Sicily, the Congreſs of Cambray, the peace of Vienna in 1725, the pragmatic ſanction and its important conſequences—The death of Auguſtus II. King of Poland, and the wars to which it gave riſe, and which were concluded by the pacification of 1735, form the ſubjects of the fifth period; and we find in the ſixth the articles relative to the marriage of Maria Thereſia,—the war with the Turks, the peace of Belgrade in 1739, the ſtate of the arts and ſciences under the reign of Charles VI., and the death and character of that Emperor.

IX. Thoſe who are pleaſed to ſée illuſtrious characters, that have been too little mentioned in hiſtory, drawn from oblivion, will applaud the learned and induſtrious reſearches of Mr. VON HOLZSCHUHER, of Nuremberg, in the following work; *Lebenſbeſchreibung des berühmten Ritters Sebaſtian Schoertlin von Burtenbach, &c.* i. e. *The Life of the celebrated Knight Sebaſtian Schoertlin van Burtenbach, drawn from his own Memoirs, and from other Family Papers, together with ſeveral Remarks and Additions.* 8vo. Francfort and Leipſic. 1777. The ſubject of this piece of biography was one of the moſt eminent Captains in the time of Charles V., the moſt obſtinate enemy of that Emperor, the only one whom he could not conquer, though he had vanquiſhed all Germany, and led the Elector of Saxony and the Landgrave of Heſſe in triumph as his captives. There are ſeveral curious anecdotes in this work, which are well authenticated.

X. *Delectus Diſſertationum medicarum Argentoratenſium, &c.* i. e. *A Select Collection of Medical Diſſertations, &c.* formed and publiſhed by PH. LEWIS WHITTWER, M. D. Vol. I. Nuremberg. 1777. The eight diſſertations, contained in this volume, treat—of the ſaline principle—of the beſt nouriſhment for a new-born infant—of the volatile ſalt of cantharides—of the nutritive principle of certain vegetables—of glaſſwort, and a peculiar ſalt that may be obtained from it—of the effects of internal preparations of mercury on the blood.—The hiſtory and vindication of cardamom,—experiments, relative to the nature of bile.—It is to the learned labours of Mr. SPIELMAN that we are indebted for the firſt, ſecond, ſixth, ſeventh, and eighth of theſe diſſertations; the Authors of the third, fourth, and fifth, are Meſſrs. Probſt, Reſſelmaer and Imlin.

XVIII. *Repertorium für Bibliſche und Morgenländiſche Litteratur, &c.* i. e. *A Collection of Pieces, which throw new Light on ſeveral Paſſages of the Bible, and ſeveral Points of Oriental Literature.* 8vo. Part. I. Leipſic. 1777. This firſt Part of a work, which promiſes much inſtruction and entertainment to the lovers of ſacred and oriental philology, contains the following pieces. 1. A diſſertation, in which Mr. STROTH, of Quedlinburg, maintains, that Juſtin Martyr did not make uſe of any of the books of the New Teſtament, and that he only uſed the *goſpel of the Hebreus* — 2. An indication of ſome Arabian Authors, who will enable us to correct ſeveral miſtakes in the *oriental library of Herbelot.*—3. An extract from one of the moſt ancient manuſcripts of the *Septuagint*, ſeveral of whoſe readings are compared with the edition of Breitinger, and are accompanied with obſervations, by Dr. Grieſbach.—4. Profeſſor Eichhorn's remarks upon the difference between the Hebrew text and the Septuagint verſion, with reſpect to the remarkable tranſpoſition in the fifty-firſt chapter of Jeremiah.—

5. Various

5. Various readings of Daniel, &c. according to a MS. of 550 years antiquity, marked No. 153 in Dr. Kennicot's bible, by Profeſſor Tychſen, the poſſeſſor of this MS.—6. A chronicle of Edeſſa, tranſlated, by a perſon unknown, from the Syriac, inſerted in the oriental library of Aſſemanni.—7. Corrections and augmentations of the Hexaples of Origen, by Dr. Doederlein.—8. Tranſlations, paraphraſes, &c. of difficult paſſages in Hoſea and the 68th Pſalm.—9. An examination of the different accounts, that have been given of the occaſion of the Alexandrian verſion, by Prof. Eichhorn, who is ſuppoſed to be the Editor of the whole work.

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# MONTHLY CATALOGUE, For APRIL, 1778.

## MILITARY SCIENCE.

Art. 9. *A Military Courſe for the Government and Conduct of a Battalion*, deſigned for their Regulation in Quarters, Camp, or Garriſon; with uſeful Obſervations and Inſtructions for their Manner of Attack and Defence. Ornamented with a Frontiſpiece, and Twenty Copper-plate *Plans*. By Thomas Simes, Eſq; late of the Queen's Royal Regiment, Author of the *Military Guide*, and Governor of the HIBERNIAN Society for the Orphans and Children of Soldiers. 8vo. 10s. 6d. bound, with the Plans coloured. Almon, &c. 1777.

THIS appears to be an uſeful compilement, for OFFICERS;—as to the private men, the price of the work ſets it out of their reach. We have but few books of inſtruction in the military ſcience, and they are all, to the beſt of our recollection, expenſive to purchaſe. There is a want of cheap manuals for the ſoldiery, many of whom might, poſſibly, be induced to employ thoſe leiſure hours in reading, which are idly, or worſe than idly, *waſted*; ſometimes, perhaps, merely for want of the proper means, or opportunities, or *incitements*, to a more profitable uſe of their ſpare hours.—Capt. Simes, who, though not a correct Writer, ſeems to have been long * practiſed in the buſineſs of compiling military publications, may, if he pleaſes, attend to this hint.

## POETICAL.

Art. 10. *The Project*; a Poem. Dedicated to Dean Tucker. 4to. 1s. Becket. 1778.

The hint of this witty project is taken from Monteſquieu's notion of the influence of climate upon national character. Our Poet generally applies this principle to the temper and diſpoſition of Britons, but, particularly, to our party conteſts, and parliamentary debates:

> 'Our atmoſphere to honour leads,
> Inſpires the breaſt to hardy deeds;

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* Vid. our account of his *Military Medley*, Review for November, 1767, p. 391.

The heart beats quick;—the ſpirits riſe;
All which our *latitude* ſupplies.
Yet, for extremes ev'n virtue mar,
We ſometimes carry ours too far:
When winter winds too chilly pierce,
We grow impatient, wild and fierce;
While every ſofter virtue flies,
To gentler climes, and milder ſkies.
To moderate this bold extreme,
Is oft the philoſophic theme;
Senſe, wit, and policy combine;
But ſtill too learnedly refine.
The ſyſtem's plain, if well purſued;
We muſt correct our *latitude*.
'How many *Queſtions* have been loſt,
By the houſe meeting in a *froſt*?
The oppoſition flock together,
Like ſtrings of wild geeſe, in hard weather;
Keen, as the blaſt that chills their blood,
They nip each miniſterial bud:
The tender bloom of *ways and means*,
That *North* with wit and wiſdom ſcreens,
Too oft their adverſe influence feels,
*Shrinks* from the ſtorm, and half congeals;
That, ev'n in all his bluſhing grace,
*Rigby* ſcarce thaws them with—his *face*'

To controul the ſtern power of WINTER, the merry Bard propoſes that a 'vaſt Buzaglo' be fixed in the ſenate-houſe;—the deſcription of which, with its mode of operation, and the *management* of the machine by '*a Fire Committee*,' are given with a very conſiderable degree of pleaſantry.

The *fuel* to feed this political Buzaglo*,

'Nor ſprings from groves nor lurks in mines.——
Combuſtibles for ſtate-affairs,
The preſs more ſpeedily prepares;
The teeming preſs ſhall hither ſcatter
Rheams of inflammatory matter;
Here, "thoughts that glow and words that burn"
To their own element ſhall turn;
But, ſhifted from their author's aims,
Shall ſpread more ſalutary flames.
'*Almon*, by contract, ſhall provide
The libels *vamp'd* for either ſide,
And ſtipulate throughout the ſeaſon
To furniſh proper ſtock of treaſon.
How bright will the Buzaglo glow,
While heaps of *Junius* blaze below?
What ardours will *Plain truth* diſpenſe
Fir'd with a page of *Common ſenſe*?

* Certain newly-invented fire ſtoves, &c. are called *Buzaglos*, from the name of their ingenious inventor.

Yet

Yet in a moment 'twill be ſlack'd,
By thruſting in *Dean Tucker's tract*;
Again 'twill kindle in a trice,
Refreſh'd with ſcraps of *Dr. Price*;
Now moulders ſlow with clumſy ſmoke,
While *Johnſon*'s fogs each paſſage choak;
Now hiſs, and ſputter, and beſmear
The houſe with brimſtone of *Sh bbeare*.'

Making the moſt of his project, the Author humorouſly expatiates on its utility, with regard to *perſons*, and *parties*, with good effect, at leaſt, to the laughter-loving reader.

Art. 11. *Perfection*; a poetical Epiſtle. *Calmly* addreſſed to the greateſt *Hypocrite* in England. 4to. 2s. Bew. 1778.

Whips! Scorpions! Anecdotes! excruciating rhymes, and torturing copper-plate *cuts!*—all to torment poor old John Weſley and his aſſociates of the *Foundery*, &c. We never ſaw any thing more ſevere! This ſecond ſatire even exceeds, in bitterneſs, the *former* †, —from the ſame quarter.

Art. 12. *The Beauties of the Poets.* A Collection of Moral and Sacred Poetry, from the moſt eminent Authors. Compiled by the late Rev. Thomas Jones, of Briſtol. 12mo. 3s. ſewed. Printed by *Fry* and Co. Sold by T. Evans, &c. 1777.

A very good ſelection of religious poetry, from Milton, Pope, Watts, Young, Thomſon, and other celebrated Engliſh Authors. We have lately had many compilements of the kind; and, in general, they all contain the ſame pieces: but we obſerve ſome, in this collection, which, to the beſt of our remembrance, are not in others. The book has the additional merit of being correctly and elegantly printed.

Art. 13. *Marriage.* 8vo. 6d. Goldney.

Why will not this Bard take our advice, and apply to the ballad-printer? See account of *The Park*, a poem, in our Review for January laſt, p. 76.

Art. 14. *Wiſdom*; a Poem. 4to. 2s. Bew. 1777.

The oracular dictates of inſpiration cannot come under the cenſure of criticiſm. We have therefore only to make the world acquainted with the high authority by which this poet demands attention:

——— The Muſe
Unequal to the taſk would fain refuſe,
When lo! more awful ſpeaks th' Eternal Word;
"Go on, fear not, I'm with thee, I the Lord"——
Obedient now, with faith I take the pen——
Awake! ariſe! attend, ye ſons of men!

Art. 15. *Saberna*; a Saxon Eclogue. 4to. 1s. Bew.

Affectation and nonſenſe, *tete à tête*; with ſomething like poetry, peeping behind the ſkreen.

† *Vid.* account of *The Saints*, a ſatire, in our Review for January laſt, p. 73: where was given a ſpecimen of this poetical *negro-driver*.

Art. 16. *The Theatrical Bouquet:* Containing an Alphabetical Arrangement of the *Prologues* and *Epilogues* which have been publiſhed by diſtinguiſhed Wits, from the Time that Colley Cibber firſt came on the Stage, to the preſent Year. 12mo. 3 s. ſewed. Lowndes. 1778.

The alphabetical arrangement of theſe poetical pieces, is ſimilar to that commonly uſed in our pſalm-books, and ſong books. You are ſuppoſed to know the firſt word of the prologue or epilogue you would ſearch for, and you are referred to it by turning to the initial letter: the A's all come firſt; the B's next, and ſo through the alphabet.

Art. 17. *An Epiſtle to the Right Hon. George Lord Pigot, on the Anniverſary of his raiſing the Siege of Madras.* Written during his Lordſhip's Confinement at St. Thomas's Mount. 4to. 1 s. Dodſley. 1778.

Printed before the news of Lord Pigot's death reached England. The verſes ſerve, however, to expreſs the warmth of the ingenious Writer's attachment to the noble perſon to whom they ſtand addreſſed.

Art. 18. *The Diaboliad*; a Poem. Part II. By the Author of the Firſt Part. Dedicated to the worſt Woman in his Majeſty's Dominions. 4to. 2 s. 6 d. Bew. 1778.

Although foreſtalled in the idea of matching the newly elected King of Hell, by the imitative writer of *the Diabolady* *, the original Author of the DIABOLIAD hath, we ſee, judged it expedient to annul that clandeſtine marriage, as being contracted without his conſent, and to diſpoſe of his own Devil, in his own way.

Several well-known dames, of high quality, are here introduced, as preferring their claims to the honour of ſharing the throne of his infernal Majeſty; but we do not think that the ladies form quite ſo brilliant a group, as did the gentlemen celebrated in the firſt part. —Whether it is that the THOUGHT has loſt the charm of *novelty*, or that a ſatire on *female* characters is not received with the ſame *reſt* as when a male culprit is *cut up*, we pretend not to determine; but we have not been ſo ſtruck with this *Continuation*, as we were with the former poem. Yet is not this ſecond part void of invention, nor deſtitute of the ornaments of deſcription,—in which laſt qualification of a poet this Author particularly excels.

We ſhall give no extract from the preſent performance, as the paſſages † quoted in our account of *The Diaboliad* may be deemed ſufficient ſpecimens of the ſtyle and ſpirit of this diſtinguiſhed maſter of the poetical tomahawk and ſcalping-knife.

Art. 19. *Liberty and Patriotiſm*; a Miſcellaneous Ode; with Explanatory Notes, and Anecdotes. 4to. 1 s. Fielding and Walker. 1778.

A young poetical champion boldly enters the political liſts, arm'd *cap-à-pié*, from the military magazine of PARNASSUS, and deſperately tilts away at thoſe ruffianly Blades who have dared to draw the ſword of *oppoſition* to the beſt of all poſſible adminiſtrations. His virago muſe alſo ſteps in, to pull caps with Mrs. Macaulay, and to

* Vid. Rev. for February, 1777, p. 156.

† Ibid. p. 155.

rumple

rumple the band of poor old Dr. Wilſon; taking, by the way, a twitch or two at that of Dr. Price. In ſhort, black coats, brown coats, red coats, and petticoats,—all are put to the rout: while triumphant Rigbys, Germaines, Norths, Sandwiches, and Suffolks, rend the ſkies with their plaudits.

In plain ſpeech, this Ode-writer attacks the minority-gentlemen, and their friends, with a conſiderable ſhare of wit, and a ſmall portion of candour. His manner is that of mock-praiſe; in the courſe of which he, ironically, prophecies the eſtabliſhment of an American empire: and thus he

'——————— hails the day
When W——s again ſhall bear the ſway,
Tax and exciſe aboliſh;
Great Tyler's golden reign reſtore,
Throw ope each cruel Compter-door,
And the KING'S-BENCH demoliſh.

View him with his ſtaunch Livery-band,
A new CHART-MAGNA in his hand,
Again the chair aſcend!
Whilſt the MILCH-BULL roars loud applauſe,
Still firm in Freedom's ſacred cauſe,
And faithful to HER FRIEND.

Let penſions, titles, ſtars requite
Old Ch—h-m's ravings, C—d-n's ſpite,
That now RELENTS a little;
Fell B-rr-'s rage, or HIS, who opes
His HIRELING mouth in fuſtian tropes,
And licks up Wentworth's ſpittle.

Dear Liberty! thy worth's amount
Good PRICE in decimals ſhall count,
With niceſt calculation;
Like Partridge, ſkill'd in myſtic lore,
In Time's Atlantic womb explore
The downfall of our nation.

The pious wizard's breaſt NOW ſwells,
Like Cuma's gipſy, and foretells
New-England's future glory;
Sees Bacons, Miltons, Newtons riſe,
Flamſteds and Halleys map their ſkies,
And Hydes record their ſtory.

Tranſplanted from the Britiſh ſtrand,
Fair ſcience blooms in Maryland;
The ſphere each Yankee handles:
Pringle to PENN reſigns his chair;
Nantucket filters Prieſtley's air,
And Pinchbecks SNUFF THEIR CANDLES.'

Art. 20. *Elegiac Verſes to the Memory of a married Lady.* 4to. 1 s. Wilkie.

There are many good lines in this poem, and there are—but we muſt not break the bruiſed reed.

Art.

Art. 21. *An Epiſtle from Mademoiſelle* D'EON *to the Right Hon.* L—d M————d, C—f J————e of the K—g's B——h; on his Determination in regard to her Sex. 4to. 2 s. 6 d. Smith. 1778.

We abound, of late, in a looſe ſpecies of poetry, in the epiſtolary form. We have the *heroic*, the *elegiac*, the *familiar*, and the *ſatirical*; but from a ſameneſs of ſtyle, moſt of them ſeem to come from the fruitful pen of the ſame bardling: a deſcendant, in the direct line, from ſome baſtard of Ovid's.

Art. 22. *A Poetical Epiſtle, addreſſed to William Earl of Manſfield.* By the Author of *The Ciceroniad.* 4to. 1 s. Bew. 1778.

If this be ſome young lawyer, who hopes to procure a warm patronage, by paying his court to the Britiſh Cicero, we wiſh him all the ſucceſs that may be due to his profeſſional merit. Of his *poetic* merit, our opinion was given in the account of *The Ciceroniad:* ſee Review, January laſt, p. 74.

Art. 23. *The Watch*; an Ode; humbly inſcribed to the Right Hon. the Earl of M—f—d. To which is added, the Genius of America, to General Carleton; an Ode. 4to. 1 s. Bew. 1778.

'And blunders never ceaſe.'

So ſaith the Author of this poem, and ſo ſay we!

Art. 24. *The Family In-compact* ‡, contraſted with The Family Compact; a Tale, from real Life. 4to. 1 s. 6 d. Jones. 1778.

'Compare the ſpeeches of theſe nations
Unto Demoſthenes' orations.
* * * *
Some are at twenty-one ſuch things,
They're ſcarcely out of leading ſtrings.'

Undoubtedly,

All Bedlam, or Parnaſſus is let out.

Art. 25. *Tranſmigration*; a Poem. 4to. 2 s. 6 d. Bew. 1778.

'Chriſtianity appears ſo ſtale,
That ſcarce her prieſts keep in the pale!'

*Vide* the laſt line in the preceding Article.

Art. 26. *The Indian Scalp, or Canadian Tale*; a Poem. 4to. 2 s. Folingſby. 1778.

The Author of this lamentable but ill deviſed tale, appears (from the virtuous ſentiments interſperſed) to be a good creature; and may, we ſhould hope, live reſpected among his acquaintance,—provided he will abſtain from *rhime-jingling*; at which he he has but a ſorry talent.

## MISCELLANEOUS.

Art. 27. *A Proſpect from Barrow Hill*, in Staffordſhire. 4to. 1 s. Birmingham. Pearſon. Williams, London.

This deſcription will probably be acceptable to thoſe, who reſide in the neighbourhood of Barrow hill, and to thoſe travellers, who happen to take this proſpect in their route, and who accuſtom themſelves to travel with a guide. By other readers it will be thought

‡ Great Britain and America—The Author ſides with the latter.

unintereſting.

unintereſting.—Not that the Author has been ſparing of ornaments: witneſs the following *pretty* paſſage.

"At the length of a few hundred yards beyond Crake-marſh, a lovely rivulet ſhoots ſtraight acroſs the mead, with ſuch fearful ſpeed and complaint, that one would imagine it to be making its eſcape from ſome confinement or oppreſſion. The Dove, moved by the lamentations of the defenceleſs Nymph, ſtretches out his paternal arm, to receive her into his embraces, and adopts her into his family of waters, as his youngeſt born."

Art. 28. *A Catalogue of the Coins of Canute*, King of Denmark and England; with Specimens. 4to. 3s. Conant, &c. 1777.

'The preſent publication is intended as a table of all the coins of this prince, which have hitherto come to light; with a view to excite the public curioſity after this branch of medallic knowledge hitherto little attended to.' p. 7.

The Author gives a curious account of the ſeveral cabinets in which any coins of Canute are contained; and of ſome late diſcoveries of a great variety of pieces coined by that prince; who is remarkable for having eſtabliſhed *mints* at no fewer than 37 cities and towns in England.—This account of Canute's money, &c. is properly illuſtrated by engravings.

Art. 29. *Britiſh Remains:* Or a Collection of Antiquities relating to the Britons; comprehending, I. A conciſe Hiſtory of the Lords Marchers; their Origin, Power, and Conqueſts in Wales. II. The Arms of the ancient Nobility and Gentry of North Wales. III. A letter of Dr. Lloyd, Biſhop of St. Aſaph's, concerning Jeffrey of Monmouth's Hiſtory. IV. An Account of the Diſcovery of America by the Welſh, 300 years before the voyage of Columbus. V. A Celebrated Poem of Taliеſſin; tranſlated in Sapphic verſe. The whole ſelected from original MSS. and other authentic records. To which are alſo added, Memoirs of Edward Llwyd, Antiquary, tranſcribed from a Manuſcript in the Muſeum, Oxford. By The Revd. N. Owen, jun. A. M. 8vo. 3s. Bew. 1777.

Thoſe who are poſſeſſed of the antiquarian ſpirit, will find ſo much in the preceding account of the contents of this publication, to excite their curioſity, that they will not be ſatisfied with any extracts we could make from it. To others, after the higheſt encomiums, or the moſt valuable ſpecimens of this work, it would probably appear unintereſting, and unſatisfactory. We ſhall therefore content ourſelves with recommending it in general terms, as a curious, and (to thoſe who are diſpoſed to reliſh ſuch entertainment), an entertaining work.

Art. 30. *New Diſcoveries concerning the World and its Inhabitants, in Two Parts, &c. containing a circumſtantial Account of all the Iſlands in the South Sea, that have lately been diſcovered or explored, &c. &c. With Maps and Prints.* 8vo. 6s. bound. Johnſon. 1778.

This cheap and judicious compilation contains a very copious and well digeſted account of the diſcoveries made in the South Sea, by our late circumnavigators. The materials are arranged in a geographical

graphical order, and are collected into diſtinct chapters and ſections; in which the compiler deſcribes the ſituation and natural productions of the ſeveral iſlands that have been lately diſcovered or viſited, and the perſons, manners and cuſtoms, manufactures, government, religion, arts, &c. of the various inhabitants. He has likewiſe very properly added references, at the bottom of the page, to the particular authors from whom he has collected his information. The ſources from which it is drawn are the publications of Dr. Hawkeſworth, Sidney Parkinſon, Captain Cook, Mr. Forſter, and M. de Bougainville. Several particulars are likewiſe extracted from the narratives of Mendoza, Quiros, Taſman, Le Maire, Schouten, Dampier, Roggewein, Anſon, and others. A very ſhort abſtract of Lord Mulgrave's voyage toward the north pole, in 1773, is added; and the work is illuſtrated by two maps, and two plates, one of which contains a curious aſſemblage of the inhabitants of the South Sea iſlands in their reſpective dreſſes.

Art. 31. *A Letter to Sir Harbord Harbord, Bart. &c.* With particular Obſervations on the Conduct of Thomas William Coke, Eſq; of Holkham, &c. Being a State of Facts, ſubmitted to the Public, in Anſwer to a Number of falſe and injurious Reports at preſent circulated in the County of Norfolk. By Richard Gardiner, Eſq; of Mount Amelia. 8vo. 1 s. 6d. Sold by the Bookſellers in Town and Country. 1778.

We have ſufficiently performed our duty to the public, in giving a part only of the copious title page of this pamphlet; the ſubjects of which are the appointment of the Author to be auditor general over all Mr. Coke's eſtates in Norfolk, on Auguſt 1, 1775; and the Author's *reſignation*—to uſe the court language—of his appointment on July 24, 1777. The hiſtory of theſe private and local tranſactions, between Mr. Coke and his auditor, as it is here given, is not of ſuch a nature, either with reſpect to matter or form, as to afford either information or entertainment to any who do not live in the vicinage of Holkham, or who do not very particularly intereſt themſelves in the private characters and conduct of the perſons concerned.

Art. 32. *Memoirs of eminently pious Women*, who were Ornaments to their Sex, Bleſſings to their Families, and edifying Examples to the Church and World. By Thomas Gibbons, D. D. 8vo. 2 vols. 12 s. Buckland. 1777.

It is the laudable intention of the author of theſe memoirs, to exhibit before the females of the preſent age, a ſeries of examples of piety, and of domeſtic and perſonal virtues, which may ſerve to check the prevailing ſpirit of frivolity and diſſipation, and reſtore that *female character* which formerly rendered our Britiſh matrons ſo reſpectable. Perhaps in the pictures which he has drawn, there are many lines which will appear, to modern eyes, dark and forbidding: had they been more free from the tints of enthuſiaſm, they would poſſibly have been more generally uſeful as well as more pleaſing. But even theſe peculiarities will render them agreeable to many: and beſides theſe, they have many ſtriking and beautiful features,

which

which ought to be contemplated with pleaſure, and may be copied with advantage by females of every rank.

The author has introduced theſe memoirs with a plain and ſerious addreſs to parents on the education of their children, and particularly their daughters. The work is embelliſhed with engraved heads, and inſcribed to the Counteſs of Huntingdon.

The ladies whoſe memoirs are contained in theſe volumes, are, Lady *Jane Gray*—Queen *Catherine Parr*—Queen *Mary*, wife of K. William III.—*Jane* Queen of *Navarre*—Lady *Mary Vere*—*Suſanna* Counteſs of *Suffolk*—Lady *Mary Armyne*—Lady *Elizabeth Langham*—*Mary* Counteſs of *Warwick*—Lady *Elizabeth Brooke*—Mrs. *Margaret Andrews*—Lady *Alice Lucy*—Lady *Margaret Houghton*—Mrs. *Ann Baynard*—Lady *Frances Hobart*—Lady *Catherine Courten*—Lady *Cutts*—Mrs. *Ann Aſkewe*—Lady *Elizabeth Haſtings*—Mrs. *Jane Ratcliffe*—Mrs. *Catharine Bretterg*—Lady *Rachel Ruſſel*—Mrs. *Elizabeth Burnet*—Mrs. *Elizabeth Bury*—Mrs. *Elizabeth Rowe.*

Art. 33. *An intereſting Letter to the Ducheſs of Devonſhire.* 8vo. 2 s. Bew. 1778.

*More* letters* to the Ducheſs of Devonſhire!—At this rate her grace's correſpondence with the preſs, or, rather the correſpondence of the preſs with her grace, is likely to grow voluminous. If, however this lively young dame of quality ſhould deign to read the preſent admonitory performance with the attention which it deſerves, we would hope that it may produce at leaſt as good an effect upon her, as the ſpeech of Paul wrought upon Agrippa, when his majeſty cried out "Almoſt thou perſuadeſt me to be a Chriſtian:"—for the *converſion* of the ducheſs is not the leaſt part of our Author's aim.

Art. 34. *Letters of Momus*, from Margate; deſcribing the moſt diſtinguiſhed Characters there; and the Virtues, Vices, and Follies to which they gave Occaſion, in what was called the SEASON of the Year 1777. 12mo. 6 d. Bell.

Collected from the St. James's Chronicle. They appear to have been the genuine productions of a man of talents, who reſorted to Margate for the improvement of his health, which, we are told, received conſiderable benefit from the viſit; but whether this advantage aroſe from his bathing in the ſea, or from his laughing at the peculiarities of the place, and of the company, or from both theſe united, we have not heard.

Art. 35. *Letters from Portugal*, on the late and preſent State of that Kingdom. 8vo. 1 s. Almon.

Theſe letters are written with the immediate deſign of reſcuing the character of the late miniſter of Portugal, the Marquis of Pombal, from the obloquy with which it hath been loaded, and placing him before the public as an upright and able ſtateſman. For this purpoſe the changes which took place, during his adminiſtration, in agriculture, commerce, the public finances, eccleſiaſtical affairs, the education of youth, the army, and the ſtate of the colonies, are diſtinctly inſiſted upon; and under each head the Writer attempts to prove, that the real intereſts of Portugal have been promoted,

* See Rev. vol. lvi. p. 388, and ib. p. 389.

through

through the integrity, ſagacity, and vigorous exertions of the miniſter. The Author then endeavours to account for the diſgrace of of the Marquis, by aſcribing it to the reſentment of eccleſiaſtics, and of civil and military officers, whoſe private intereſt he oppoſed in his faithful ſervices to the Public. On the whole, this apology for the Marquis of Pombal is well written, and ſeems to be ſupported by facts.

Art. 36. *A Code of Gentoo Laws*; or Ordinations of the Pundits. From a Perſian Manuſcript, &c. 8vo. 7s. 6d. bound. Donaldſon. 1777.

This work was firſt publiſhed, about a year ago in *quarto*, at the expence of the Eaſt India Company; and an account of it was given in our Review for May laſt. As that edition could not be *purchaſed*, it may prove an agreeable piece of information to many of our readers, to learn that this very curious performance is now to be had, as above.

Art. 37. *A Nomenclature*; or Dictionary, in Engliſh, French, Spaniſh, and German, of the principal Articles manufactured in this kingdom; more particularly thoſe in the Hardware and Cutlery Trades; Goods imported and exported, and Nautical Terms. Interſperſed with Phraſes peculiar to Trade and Commerce in general. By Daniel Lobo, Notary Public, and Tranſlator of the Modern Languages. 4to. 12s. Nicoll, &c. 1776.

Intended, principally, for the counting-houſe, but may be convenient to all perſons who have occaſion to uſe the terms held in general acceptation, in regard to trade, manufactures, &c. both by Britiſh merchants and foreigners.

Art. 38. *A philoſophical and religious Dialogue in the Shades*, between Mr. Hume and Dr. Dodd: with Notes by the Editor. 4to. 2s. Hooper and Davis.

Though the Writer of this dialogue does not enter into a profound examination of Mr. Hume's principles, nor into a minute inquiry into Dr. Dodd's real character, he ſuggeſts many pertinent obſervations and reflections, and expreſſes them in an agreeable ſtyle. His profeſſed intention is to furniſh a ſlight antidote againſt the pernicious influence of Mr. Hume's opinions, and of Dr. Dodd's morals. Whether an antidote ſo ſlight can be expected to produce any material effect, may be doubted.

Art. 39. *The Hard Caſe of a Country Vicar*, in reſpect of Small Tithes. By a Country Vicar. 8vo. 1s. Newbury.

This country vicar complains, in words of great wrath, of the difficulties, vexations, and loſſes, which he and his brethren ſuffer in collecting the ſmall tythes; and propoſes that the pariſhioners ſhould commute for them by the payment of an annual equivalent ſum.—When the poor country curate is allowed to ſhare the tythes with his maſter, we hope the vicar's grievances will be redreſſed.

Art. 40. *John Buncle, Junior*. Vol. II. 12mo. 3s. ſewed. Johnſon. 1778.

We, at firſt, regarded this gentleman merely as an individual in the crowd of Sterne's imitators*; but the more we ſee of

* Vid. vol. L. Rev. Auguſt, 1776, p. 160.

him,

him, the more worthy does he appear of ſome diſtinction. There are many entertaining, and ſome good things in this volume: which conſiſts of thirteen letters, or eſſays, on various ſubjects, moral and amuſing.

Art. 41. *The Hiſtory and Antiquities of the Counties of Weſtmorland and Cumberland.* By Joſeph Nicholſon, Eſq; and Richard Burn, LL. D. 4to. Vol. II. Cadell.

The hiſtory and deſcent of property and of pedigree, of advowſons and incumbents, within the county of Cumberland, form the principal part of this ſecond volume. The materials appear to be drawn chiefly from thoſe memoirs which Dr. Nicolſon, formerly Biſhop of Carliſle, a man ſkilled in antiquities, had collected for his own uſe in the knowledge of his dioceſe. Theſe are, certainly, matters of local intereſt and curioſity. But had the natural hiſtory of the two counties been leſs ſparingly interſperſed in theſe volumes, they would have been more generally entertaining.—For an account of the firſt volume ſee our laſt month's Review.

## AMERICAN CONTROVERSY.

Art. 42. *Unanimity in all the Parts of the Britiſh Commonwealth, neceſſary to the Preſervation, Intereſt, and Happineſs, and abſolutely depending on the Wiſdom and Spirit with which the preſent Period of Time is improved. Addreſſed to the King, Parliament, and People.* 8vo. 1 s. W. Davis. 1778.

'It is not now the time,' this animated writer tells us, 'to enquire whether the Engliſh nation was wiſe and juſt, or otherwiſe, in its manner of attempting to ſecure the obedience of America?—Whether the Americans have been cautious and temperate, or violent and rebellious, are not queſtions of preſent diſcuſſion; and that man, be his pretenſions what they may, who either embarraſſes parliamentary reſolutions, or damps the *public ſpirit* with them, is in effect an *enemy to his country.*'

'That ſpirit,' he informs us in the next paragraph, 'is at this time a juſt reſentment of the ſyſtematic deceit and perfidy of France, which a *moderate* degree of wiſdom might render ſubſervient to the moſt important purpoſes.' That is, ſome part of us are to be *moderate*, while all the reſt are to be in a *violent paſſion*; and thoſe who have produced our preſent calamities are to eſcape, while the reſentment of the public is to be directed againſt others who are at moſt but ſecondary agents in the miſchiefs we complain of, and who have only protected and cheriſhed thoſe whom we have unadviſedly and outrageouſly ſpurned away, and thrown into their arms.

Our conſtitution is in ſo delicate a ſtate, that the ſkill of the political phyſician ſhould be employed with a ſteady but lenient hand: and the patient ſhould be kept as quiet as poſſible; otherwiſe he has but ſmall hopes of recovering to a ſtate of health and vigour, fit to cope with difficulties and endure a ſtorm: and if the eloquence of this Author ſhould unhappily inflame the public paſſions, or direct them to a wrong object, that inflammation, in all probability, would be mortal.

If there ever can be a time for JOHN BULL to abate of his ferocity, and move on gently, it is certainly the time preſent:—but excepting this precipitate reſentment which our Author attempts to excite, we

have perused the reſt of his conciliating pamphlet with pleaſure, and can heartily recommend it to the attention of the public.

Art. 43. *The Conciliatory Bills conſidered.* 8vo. 1s. Cadell. 1778.

A partial review and defence of the conduct of adminiſtration.

Art. 44. *An impartial Sketch of the various Indulgences granted by Great Britain to the Colonies, upon which they have founded their Preſumption of ſoaring towards Independence.* By an Officer. 8vo. 1s. Davenhill. 1778.

This rambling deſultory gentleman is of opinion that long winters, reading, writing, and praying, are great incentives to ſedition. Hear his curious character of the New-Englanders:

'Beſides the reaſons I have already given, the New-England men are more prone to ſedition than any other coloniſts; it muſt be obſerved that their winters are longer than in the other Engliſh ſettlements to the weſtward, that their lands are more cleared of wood and thicker ſettled, of conſequence in the frozen months, the peaſants have nothing to do, but cabal with their neighbours, and inſtructing their children in reading, writing, and praying; for you'll not meet a New-England man but has the bible by heart, and all the laws of his province. It may be juſtly ſaid in reſpect to them, that a little learning is a dangerous thing, for they never allow that they could ſin againſt civil or religious ſociety, if they can wreſt the ſenſe of a text of ſcripture, or produce a provincial act of aſſembly to juſtify the tranſaction. They are likewiſe rudely inquiſitive, and will ſtop a paſſenger on his road to enquire news, and tire his patience by aſking impertinent and political queſtions; then haſte to ſome neighbouring tap-houſe to communicate his intelligence. Thus the poor Yankey peaſant, who thinks himſelf all-ſufficient, becomes a willing tool for a diſaffected party to work with: being ever ready to attend *religion's drum eccleſiaſtic*, he ſuffers himſelf to be *pioufly* led forth and commit every outrage againſt the *Lord's anointed*, regardleſs of former obligations or oaths of allegiance.'

It ſeems that theſe people are well acquainted with their duty to God, and the laws of their country; but do not underſtand one word of *unconditional* obedience to the parliament of Great-Britain.

## POLITICAL.

Art. 45. *The Revolutions of an Iſland*; an Oriental Fragment. Tranſlated from the original Manuſcript of Zoroaſter, in Zend. By an Engliſhman. 8vo. 1s. Fielding and Walker.

The iſland is Britain, poorly diſguiſed, by reverſing the letters, under the name of *Niatirb*. In this hackneied and puerile manner are the king, the parliament, the nobility, &c. exhibited in maſquerade. The deſign of the piece is to repreſent the preſent age and nation, as totally depraved and corrupt, the government perverted into deſpotiſm, and the American defection the natural conſequence of an avowed deſign to enſlave the colonies, and the whole empire. The conſequence of all, is a REVOLUTION, attended with the ruin of thoſe whoſe *miſrule* occaſioned it.

Thus far with reſpect to the Author's plan. If the matter be diſagreeable, ſo is the manner. We ſcarce ever met with any thing

written in a ſtyle ſo bombaſt and uncouth.—But we forget that it is 'Oriental.'

Art. 46. *The Conſtitutional Criterion.* By a Member of the Univerſity of Cambridge. 8vo. 6d. Almon.

A brief inveſtigation of the firſt principles and ſpirit of the Britiſh conſtitution, which both the people and leaders in this country ſeem of late to have diſavowed or forgotten; with ſome accurate diſtinctions and definitions.

Art. 47. *Propoſals for a Plan of Reconciliation and Re-union with the Thirteen Provinces of America, and for an Union with the other Colonies.* By one of the Public. 8vo. 1s. 6d. Kearſly. 1778.

If the Author of this pamphlet is not one of the American commiſſioners, he ſeems very proper to be added to their number. Modeſty, perſpicuity, an extenſive knowledge of the ſubject, and a love of liberty characteriſe theſe propoſals, and render them worthy the ſerious and candid conſideration of every one who wiſhes well to the Britiſh empire.

It would be happy for this nation, and we think for America alſo, if an union could take place, on ſuch liberal principles as this good gentleman recommends; but we cannot help expreſſing our ſurpriſe that the horror of popery ſhould have taken ſuch deep root in ſo liberal a mind as that of our Author, as to lead him to the idea of excluding any men from the benefits of toleration, while the civil magiſtrate is armed with power to puniſh every unlawful action, and the preſs and pulpit are free to expoſe every falſe principle, and ſuperſtitious ſentiment. We apprehend it is *reſtraint* alone that makes *popery* dangerous in a proteſtant country.

## NOVELS and MEMOIRS.

Art. 48. *A Trip to Melaſge*; or conciſe Inſtructions to a young Gentleman entering into Life: with his Obſervations on the Genius, Manners, Ton, Opinions, Philoſophy, and Morals of the Melaſgeans. 12mo. 2 Vols. 5s. ſewed. Law. 1778.

Of all the varieties of deviations from the language of nature, none is more inconſiſtent with the true principles of good writing, or more offenſive to a correct taſte, than that kind of obſcurity which ariſes from a perpetual effort to expreſs every idea in an uncommon and ſtriking manner. We have ſeldom met with a work in which this kind of affectation is more prevalent, or in which juſt ideas and reflections (for ſuch the Author ſeems to have conceived) are inveloped with thicker clouds of words than the preſent. The Writer's deſign ſeems to have been, to convey leſſons of inſtruction, and exhibit pictures of manners, in a fictitious narrative; and as far as we are able to decypher his meaning, we think we diſcover ſome traces of ability both as a moraliſt and a ſatyriſt; but we are ſo frequently at a loſs for the ſenſe, that we do not deem ourſelves qualified abſolutely to decide concerning the merit of the work. Before this Author can expect to be received as an agreeable or uſeful writer by common readers, he muſt learn to lower his ſtyle to the level of common underſtandings.

Art. 49. *Evelina*, or a young Lady's Entrance into the World, 12mo. 3 vols. 9s. Lowndes. 1778.

This novel has given us ſo much pleaſure in the peruſal, that we do not heſitate to pronounce it one of the moſt ſprightly, entertaining, and agreeable productions of this kind, which has of late fallen under our notice. A great variety of natural incidents, ſome of the comic ſtamp, render the narrative extremely intereſting. The characters, which are agreeably diverſified, are conceived and drawn with propriety, and ſupported with ſpirit. The whole is written with great eaſe and command of language. From this commendation, however, we muſt except the character of a ſon of Neptune, whoſe manners are rather thoſe of a rough, uneducated country 'ſquire, than thoſe of a genuine ſea-captain.

## MEDICAL.

Art. 50. *A new Method of curing the Venereal Diſeaſe by Fumigation*; together with critical Obſervations on the different Methods of Cure; and an Account of ſome new and uſeful Preparations of Mercury. By Sir Peter Lalonette, Knight of the Royal Order of St. Michael, and Doctor Regent of the Faculty of Phyſic in the Univerſity of Paris. Tranſlated into Engliſh; with copper-plates, &c. 8vo. 4s. Sewed. Wilkie. 1777.

The cure of the venereal diſeaſe by fumigations, the general advantages of which the author of the work before us attempts to eſtabliſh by a compariſon with other methods, has fallen into diſuſe, chiefly on account of unſkilfulneſs in the application, and the noxious quality of the fumes employed. With reſpect to the latter cauſe, the frequent adulterations of Mercury with other metallic ſubſtances, and the ſulphureous and ſaline particles with which it was combined in order to volatilize it, were what, according to this writer, alone rendered its uſe under this form, ſuſpected and dangerous. It was his ſtudy, therefore, to remedy theſe defects; and by experiments he was convinced that the muriatic acid was the proper agent for elevating mercury in ſuch a form as might be advantageouſly applied to the human body. On this principle he prepared the following powder for fumigation. To a ſolution of corroſive ſublimate in water, fixed alkali was added, and the red precipitate produced by the mixture was waſhed till it became perfectly inſipid, and then dried. This matter was ſublimed in a cucurbit, to which ſeveral aludels were luted. The product was a greyiſh powder, which, triturated in a marble mortar, and waſhed over with hot water, he diſtinguiſhed by the name of *ſimple mercurial powder*.

Another powder was prepared in the following manner. Corroſive ſublimate was mixed with an equal quantity of iron filings, and the combination was formed into a paſte with water. This, after being dried, was ſublimed with the ſame apparatus as the former; and the product was a mercurial powder, ſimilar to the foregoing, but differing in its containing more of the muriatic acid, and a ſmall portion of iron. He calls it, therefore, *martial mercurial powder*.

A third powder was made by triturating the pure running mercury reſulting from the two foregoing proceſſes with an equal quantity of

fine

fine clay, till the globules entirely diſappeared. This is his *argillaceous mercurial powder.*

Thus provided with three fumigating powders of different degrees of activity, he proceeded to invent proper machines for their application. But for the deſcription of theſe, with the rules laid down for the uſe of the ſeveral powders, and the atteſtations of the ſucceſs attending this method of cure, we refer to the pamphlet itſelf, which appears to us deſerving of notice, as well from the chemiſt as from the medical practitioner.

Art. 51. *Farther Obſervations upon the Effects of Camphire and Calomel*; upon the Effects of Calomel in the Dropſy; upon Bath Waters; and upon the Epilepſy; being an *Appendix* to Eſſays upon theſe Subjects formerly publiſhed. To which is added, a Letter to Dr. Adee upon the Effects of a Decoction of the Elm Bark in Cutaneous Eruptions. By Daniel Lyſons, M. D. 8vo. 1s. Wilkie. 1777.

Of the former publications of this writer we gave an account in our Reviews for the months of March 1772, and Auguſt 1773. The preſent appendix affords but little additional information for our Readers. The *firſt* article contains nothing anſwerable to its title, but a caſe in which a mortification from external injury was ſtopped by the application of camphire, aſſiſted by ſpirits of wine, ſpirit of ſal ammoniac, and ſtrong beer grounds. In the *ſecond* two new caſes are given of the effects of calomel in dropſies, one of which is indeed ſufficiently worthy of obſervation. A boy, diſtended with water to an amazing ſize, and almoſt expiring for want of breath, after the unſucceſsful exhibition of various medicines, took ſix pills of five grains of calomel each in the ſpace of twenty-four hours, which entirely evacuated the water by the way of urine, without producing any effect on the ſalival glands. The boy filled again, but a repetition of the ſame medicine, followed by tonics, radically cured him.

From the farther obſervations on Bath waters we can extract nothing of much conſequence. Chemiſtry does not appear to be the doctor's *fort*, and there is much more knowledge of this kind in an extract from Mr. Warltire's lectures prefixed to this pamphlet, than in the Author's own remarks.

The next article contains ſome inſtances of the efficacy of the flowers of cardamine in the epilepſy, which, though by no means ſo concluſive as might be wiſhed, are no inconſiderable confirmation of its poſſeſſing a power in this diſeaſe which merits the attention of the faculty. The letter concerning the effects of elm bark was read at the college of phyſicians, and ſeems to prove its title to be regarded as a valuable medicine in cutaneous complaints.

Art. 52. *An Addreſs on the Subject of Inoculation*; wherein is ſuggeſted a new Mode of Practice in that Line, calculated for the univerſal Safety and Intereſt of Society. By R. Bath, Surgeon. 12mo. 6d. Bew, &c.

Of the medical publications which we have the honour to review, about one half are deſigned to puff the writer's noſtrums, and nearly the other half the writers themſelves. Is there no third claſs? truly a very ſmall one.

Mr. Bath's work certainly belongs to the ſecond head; and we ſhall ſo far befriend him, as to mention, in two lines, what he takes the compaſs of a ſixpenny pamphlet to make known, *viz.* that at his DISPENSARY in Union-court, Holborn, perſons are inoculated at a crown a head.

Art. 53. *Elements of Midwifery*; or the Arcana of Nature in the Formation and Production of the Human Species elucidated, &c. &c. By William Moore, M. D. 8vo. 4s. ſewed. Johnſon, 1777.

Former critics have given receipts to make epic poems, and we cannot but think ourſelves almoſt equally qualified, from experience, to give one for a treatiſe on midwifery. We will venture to try. Take a fair copy of the lectures of any teacher in midwifery; (it is no matter who, as they all proceed on the ſame general plan) cut and trim them to the ſize required; interſperſe a few flowers of language of your own, if you have any knack that way, ſuch as delicate touches of ſentiment, and a little *pruriency* of deſcription; talk confidently of your intimate acquaintance with the *arcana of nature*; and throw in ſome clever hints of your practical ſkill and experience, and particularly of your great tenderneſs and ſympathy—and the taſk is done. Take care to adverti ſe your book ſufficiently, and whether it ſells or not, it will at leaſt make known your name and place of abode.

Art. 54. *A new Medical Dictionary*; or general Repoſitory of Phyſic, &c. &c. By G. Motherby, M. D. Folio. 1l. 11s. 6d. Boards. Johnſon.

The purpoſe of this dictionary appears to be, to furniſh thoſe medical practitioners who have neither leiſure nor opportunity to peruſe many books, with uſeful information in every branch of their profeſſion, compriſed in as ſmall a compaſs as the nature of the ſubjects will admit. It is therefore in bulk a medium between the voluminous dictionary of James, and the ſmall ones of other compilers, which contain little more than an explanation of terms. Such a plan has, doubtleſs, its utility, and though it will not produce a work intereſting to the learned and well informed Reader, it may prove beneficial to a much larger claſs.

The execution of the preſent attempt is, upon the whole, as good as might be expected in a deſign ſo various and extenſive. The matter is, in general, extracted from authors of the moſt reſpectable authority. Sometimes, indeed, there appears a want of method and conſiſtency in particular articles, where the varying opinions of different writers are not ſufficiently digeſted by the compiler; and there is in many parts a deficiency of that clearneſs and accuracy of expreſſion which is ſo eſſential a quality in every abridgment. We will venture, however, on the whole, to recommend the work as a valuable addition to the libraries of thoſe for whom it is principally deſigned.

This is one of the very few publications which performs more than it promiſes in the title-page. Nothing is ſaid there concerning *plates*, and yet ſome very tolerable anatomical and botanical engravings are given at the end of the volume.

Art.

Art. 55. *Obſervations on Wounds of the Head*, with a particular Enquiry into the Parts principally affected in thoſe who die in Conſequence of ſuch Injuries. By William Deaſe, Surgeon to the United Hoſpitals of St. Nicholas, and St. Catherine, [Dublin]. 8vo. 2s. 6d. London. Robinſon. 1776.

Mr. Deaſe in his introduction obſerves, that although no part of ſurgery has been more the ſubject of diſcuſſion than the treatment of wounds of the head, its principles are ſtill dubious and unſettled, and its ſucceſs very unſatisfactory. Of two late writers of eminence in our own country, one, Mr. Pott, attributes a great ſhare of the danger ariſing from theſe injuries to that communication exiſting between the blood veſſels on the outſide and on the inſide of the cranium, which propagates inflammation and ſuppuration from one to the other. He therefore warmly recommends the immediate application of the trepan, in order to free the diſeaſed dura mater, and diſcharge the matter collected on its ſurface; and depends upon very profuſe bleedings, and other evacuations, to prevent thoſe obſtructions which he ſuppoſes to be the cauſe of its morbid condition. Mr. Bromfield, on the other hand, conceiving that the cauſe of inflammation is rather a ſpaſmodic ſtricture of the capillary arteries, than a plethoric fullneſs, propoſes the uſe of opiates and ſudorifics, by means of which, he ſays, the trepan is frequently rendered unneceſſary. Mr. Deaſe found neither of theſe methods ſo ſucceſsful as the recommendation of their patrons would lead us to expect; he was therefore led to a more complete inveſtigation of the cauſe of the fatal ſymptoms ſo generally attending theſe accidents. It is his opinion, confirmed by many diſſections, that the ſuffering parts are much more commonly the *pia mater* and ſurface of the brain itſelf, than the *dura mater*; that conſequently the operation of the trepan can very ſeldom be ſucceſsful either in preventing or removing the alarming ſymptoms; and that moderate evacuations, with cooling ſedatives, are the moſt likely means of relief. A number of caſes are related, almoſt all of which terminated fatally, notwithſtanding the timely application of the trepan; and on examination of the parts, the diſeaſe evidently appeared out of the reach of that operation, being diſperſed over a large portion of the pia mater and brain.

We would recommend the peruſal of this work to practitioners, although, perhaps, it will rather tend to confirm them in an opinion of the inefficacy of every method of treating theſe caſes, than to give them confidence in any one.

Some inaccuracies occur in the ſtyle, and particularly a few diſguſting galliciſms, which might eaſily have been avoided.

HORTICULTURE.

Art. 56. *The Beauties of Flora Diſplayed; or, Gentleman and Lady's Pocket Companion to the Flower and Kitchen Garden:* On an entire new Plan: With a Catalogue of Seeds neceſſary for each of them. By N. Swinden, Gardener and Seedſman at Brentford-End. 12mo. 2s. Dodſley, &c. 1778.

The chief peculiarity of this little manual of horticulture, conſiſts in the deſcription of the *heights* and colours of about 200 different flowers, with particular directions for ſowing, managing,

and arranging them, so as to have those of nearly equal heights by themselves, and that no two flowers of the same colour be seen together; nor that any one kind should be hidden by the other. By this means, you have, at one view, the whole garden painted with a pleasing variety, in the richest array of nature, and executed with very little trouble. These designs are illustrated by seven copper-plates, exhibiting the nature and effect of the several arrangements, by the positions of the flowers, &c. when growing.

The Author has also given a short sketch of the most desirable situation of both the pleasure and kitchen garden; with the respective methods of culture, &c. But these points are to be found in every kalendar and treatise on the subject. What is properly Mr. Swinden's own, in this tract, is ingenious, and may prove very satisfactory to those who have a taste for the improvements abovementioned.

## LAW.

ART. 57. *An Alphabetical Epitome of the Common Law of England*; so far as it relates to the Security of the Persons, Property, and Privileges of Individuals: Directing, in a great Variety of Instances, not only to the several Points in which the Law does or does not give a Remedy, but also to the particular Species of Remedy the Law has provided for distinct Injuries and Wrongs: Interspersed with many other useful Articles, necessary to be known for a proper Discharge of the several Duties of public and private Life. With an *Addenda*, shewing the Law respecting Costs in the Prosecution of Actions, and pointing out the Quantum of Costs allowed, &c. By G. Clark, Esq. Author of The Penal Statutes abridged. 8vo. 3 s. 6 d. sewed. Fielding and Walker. 1778.

The Author of this Epitome has so fully explained his design in the title-page, that he has rendered any thing farther by way of information unnecessary. The extent of the work is much too limited to be of any great use to practitioners in the law; but those whose situation renders some acquaintance with the common law necessary, and a slight knowledge of it sufficient, may occasionally consult such a dictionary as this, with advantage.

## NAVIGATION.

Art. 58. *A new Epitome of Practical Navigation; or Guide to the Indian Seas, &c.* The whole illustrated with a Variety of Copper-plates. By Samuel Dunn, Teacher of Mathematics, London. 8vo. 9 s. bound, and 8 s. Boards. Becket, &c.

Beside the rules, &c. to be met with in treatises of navigation in general, this work contains some novelties peculiar to the Author. Particularly, in a dedication to the Directors of the East India Company, Mr. Dunn makes his acknowledgments for the leave given him by them, to take the observations of the variation of the needle from the journals of their ships; from which observations, and the application of the theory of the magnetic needle discovered by him, 'the new variation charts * for those oceans which are

* These were published not long ago by the Author, on nine copper-plates, under the title of *A New Atlas of Variations of the Magnetic Needle, for the Atlantic, Ethiopic, Southern, and Indian Oceans, &c.*

crossed

erected in East India voyages, have been drawn and published.'—And to supply their defect, he adds, 'where the variation lines run unfavourable for ascertaining the longitude, I have written this treatise.' The Author likewise investigates and corrects the errors incident in some nice observations, which proceed from not attending to the spheroidical figure of the earth; particularly in taking amplitudes, &c.

## RELIGIOUS and CONTROVERSIAL.

Art. 59. *The Reminder:* Principally containing, I. Some defensive Pleas for the Institutions and Ministers of the Church of England, illiberally aspersed in two pamphlets lately published by Mr. Samuel Medley, of Liverpool, and Mr. James Turner of Birmingham. II. A more particular Refutation of Mr. Medley's false Doctrine of the *Essentiality* of *Dipping*. III. The scriptural Mode of administering Baptism by *pouring* or *sprinkling* of Water, farther vindicated, from the most capital Objections of Dr. Stennett, and the other two Anabaptists aforesaid. By the Rev. Richard de Courcy: Vicar of St. Alkmond's, Shrewsbury. Part I. 8vo. 3 s. Shrewsbury, printed. London, sold by G. Robinson. 1777.

The Vicar of St. Alkmond's is not yet tired of the contest: but we apprehend the world will be little interested in these publications. He writes with spirit, and appears to understand his subject; but he makes the most of some illiberal reflections of his antagonists, and dwells longer on them than we think was at all requisite. We have already given our sentiments on this Salopian controversy *, and apprehend it unnecessary to add many farther remarks. We believe it sufficient to observe that some writings of Dr. Stennett's come here under our Author's review, concerning which he says, 'It requires some apology to my readers, that I have introduced this gentleman's name in the course of my remarks. In taking that liberty, I mean not to insinuate that there subsists the smallest resemblance between the spirit and style of this pious and polite writer, and those of my opponents. Their respective performances exhibit a striking contrast. But, adds he, as Mr. Medley is apparently a rambling and inconclusive reasoner, I have introduced Dr. S.'s more powerful arguments, as a supply for Mr. M.'s great deficiency.' *Another volume* on this subject is preparing for the press!

Art. 60. *Remarks on the ancient and present State of the Congregational Churches of Norfolk and Suffolk.* With some Strictures on the Account given of this Denomination in general, in the Ecclesiastical History of the celebrated Mosheim. By a Suffolk Minister. 8vo. 1 s. 6 d, Buckland, &c. 1777.

Church-discipline and government has been a subject of great and long debate among Christians. The scriptures which give sufficient instructions in points of essential importance, are not so explicit on the forms and offices of Christian societies. It is fully clear from them, that in matters of faith and conscience each man is to judge for himself, and there is no human power which has any authority to bind him to a particular belief or conduct as to his faith, and

* Vid. Monthly Rev. Sept. 1776, p. 243—245. Rev. Dec. 1776, p. 487.

manner

manner of worſhip. It is as clear that whatever method of worſhip and Chriſtian communion, is moſt decent, catholic, edifying, free from worldly and oſtentatious pomp, and authoritative claims and uſurpations, is moſt conformable to the ſimplicity and purity of the New Teſtament. The *independent* or *congregational* mode, of which we have an account in this pamphlet, is in ſeveral reſpects orderly and agreeable, eſpecially in its fundamental principle, viz. *that liberty of conſcience is to be allowed to all who do not diſturb the peace of civil ſociety.* There have been, perhaps, and ſtill are ſome forms and rules too narrow and reſtricted for ſo broad a baſis. The paſſage in Dr. Moſheim's hiſtory which has offended this writer, is that in which he ſpeaks of the independents as 'a party become very *timid* and *low*, and that *impelled* by *neceſſity* they muſt have come into the opinions of the Preſbyterians in many things, and departed from the tenets of their predeceſſors.' This repreſentation, our author would prove to be very unjuſt, and owing to the imperfect notions Dr. Moſheim had an opportunity of forming on the point. He very properly obſerves in regard to thoſe Diſſenters who are called Preſbyterians, that the term ſeems to be retained merely by way of diſtinction and becauſe they are in general the ſucceſſors of thoſe of the middle of the laſt century, that were for adopting the church-government of Scotland. We ſhall only add that this is a ſenſible pamphlet, written by one who well underſtands the ſubject, and wiſhes to have an acquaintance with it more generally diffuſed.

Art. 61. *A Series of Dialogues, addreſſed to the Jews*, in the 35th Jubilee of their Diſperſion and Captivity. In theſe Dialogues, *Jeſus Chriſt* is proved to be that *Man-child* revealed to *John*, Rev. xii. 1—5. And that he is the ſame *Son* of *Man* (*Bar Enoſh*) whom *Daniel* ſees brought in the *Clouds* of *Heaven* to the *Throne* of the Ancient of Days. chap. vii. 13. That he is called *Jeſus* of *Nazareth* under the *Goſpel*, becauſe he was *ſeparated* and *kept hid* as it were, *many ages* before he came into *Fleſh*, to redeem the Children of *his Father* and *Mother*, Adam, under the *Fall*. 8vo. 1 s. Wilkie, &c. 1777.

Who is the Author of this pamphlet we know not. From the laſt ſentence of the preface, which ſpeaks of the members of the Philadelphian church and faith, we ſhould conclude that he is one of the people called Quakers. He appears to be a man of reading, eſpecially in a particular branch. His turn is for myſticiſm, recondite and interior meanings, &c. Enquiries of ſuch a nature may ſometimes be made to advantage; but there is ſo much room for chimæras, that little ſatisfaction is to be obtained from the generality of ſuch writings. Dr. Henry More, as this Author obſerves, expreſſes his perſuaſion, that the diſcovery of the genuine *ancient Cabbala*, would render the Chriſtian religion more acceptable to the Jews; but while he ſays this, he at the ſame time acknowledges the neceſſity of its being purified from the vaſt heap of droſs under which it now lies buried. How far the remark of the above learned writer may be juſt, we do not preſume to determine. The Jews, no doubt, labour under very ſtrong prejudices and miſconceptions. It is an humane and benevolent act to endeavour to undeceive them, and draw aſide the veil which conceals the truth. They are addreſſed with much compaſſion by our Author. But if he is himſelf bewildered

bewildered amidſt types and antitypes, &c. it is to be feared he will not have great ſucceſs with thoſe to whom he particularly applies. It has been generally thought, and with the appearance of truth, that Rev. xii. 1—5. repreſents Chriſtianity under the emblem of a beautiful and majeſtic woman, and that her pregnancy and delivery of a *Man Child* ſignified the progreſs of the goſpel, its ſtrength and vigour, notwithſtanding the efforts made againſt it. But here we are preſented with a very different explication, into which it is not eaſy to enter.

Art. 62. *A plain and ſcriptural Account of the Lord's Supper*, collected from every Paſſage which occurs in the New Teſtament on that Subject: Together with a moſt remarkable Hebrew Prophecy contained in the fifth Chapter of Geneſis. To which is added, a ſcriptural Eſſay on the Advantages ariſing from the Study of the Sacred Writings; divided into the following Heads: 1. Of the Diſpoſitions of Mankind. 2. Of the Properties of the Word of God. 3. Of the State Mankind are in by Nature. 4. Of the Deliverance God hath propoſed to Sinners. 5. How this Deliverance is made known. 6. Of the natural Man not being capable of underſtanding the Scriptures. 7. The Promiſes which God hath given for the underſtanding of the Scriptures. 8. Why the Scriptures are not more generally underſtood. 9. Of the Charge of the Miniſtry. 10. Of the New Teſtament Miniſtry. 11. Of the Neceſſity of Regeneration. 12. How the Soul is regenerated. 13. Of the Perfection and Efficacy of the Scriptures. 14. Of Faith being the Gift of God. 15. How Faith is attained. 16. A general Exhortation to Repentance. How Mankind are rendered inexcuſable in rejecting the Goſpel, with the dreadful Conſequences of ſuch Rejection. By a Wellwiſher to the Intereſts of Chriſtianity. 8vo. 1 s. York, printed; London, Matthews.

This voluminous title page ſufficiently informs the reader what he may expect to meet with in the peruſal of this pamphlet. Yet, beſide all this, there is a farther tract, conſiſting of near twenty pages, on the unity of the Godhead, or the doctrine of *three in one*. This, excepting the introduction, is entirely a collection of Scriptures. The Hebrew prophecy is nothing more than ten names of perſons from Adam to Noah, which, in their explication, this honeſt man ſuppoſes to fortell the Chriſtian ſalvation. The beſt part of this pamphlet is the account of the Lord's Supper. It employs only ten or eleven pages, and is plain, rational, and ſcriptural. The Author appears to be a well-meaning man, but the lucubrations of well-meaning perſons are not always worth publiſhing.

## SERMONS.

I. Preached at St, Peter's, Colcheſter, June 24, 1777, being the Feſtival of St. John the Baptiſt. Before the Provincial Grand Maſter, and the Provincial Grand Lodge of the moſt Ancient and Honourable Society of Free and Accepted Maſons of Eſſex. By the Rev. William Martin Leake, LL. B. Jate of St. Peter's College, Cambridge, and Vicar of Fingringhas in Eſſex. 8vo. 1 s. Sewel, &c.

This reverend Maſon begins with praying for thoſe who ſmile at his fraternity, and it is, therefore, to be hoped they may continue that

that wicked practice without ſpiritual dread or fear. He ſets out with repreſenting benevolence as the great principle by which his Society is actuated; but ill does he practiſe what he preaches; for no ſooner has he announced this than he begins to abuſe the poor man after God's own heart. The reaſon of this is obvious. That prince, not remarkable for his maſonry, contented himſelf with buying a barn of Araunah the Jebuſite, which had been built probably before he was born. Solomon he praiſes to thoſe ſkies, to which, however, only his temple aſpired; but then Solomon belonged to the Grand Provincial Lodge, was a mighty builder, and contracted with King Hiram for an hundred thouſand load of timber, and other materials. Another Hiram, the workman, the Preacher calls 'the widow's ſon of the tribe of Napthali,' and adds, 'with whoſe private hiſtory they only who are Maſters among us are acquainted.' What abſurd affectation of myſtery, as if it were neceſſary to be a Maſter Maſon to come at the private Hiſtory of Hiram! or as if the hiſtory of that workman lay more obvious to any individual of this ſtrange Society, than it does to the loweſt commentator on the Bible!

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SERMONS on the late General Faſt, Feb. 27, 1778, continued: See our laſt Number, p. 246.

VI. Before the Hon. Houſe of Commons, at St. Margaret's, Weſtminſter. By William Viſe, LL. D. Rector of Lambeth. 4to. 1 s. Cadell.

In this very *loyal* diſcourſe———

*Friend:* "I beg pardon for interrupting you, Mr. Reviewer, but pray what is *loyalty?*"

*Reviewer:* Loyalty, Sir!—loyalty is—Will you do me the favour to refer this queſtion to your long-headed Correſpondent, the Burgomaſter of Amſterdam?

*Friend:* A *Dutch* definition of *loyalty* muſt be curious to an Engliſh politician: I will certainly write to the Burgomaſter.

*Reviewer:* And, till this anſwer arrives, let us defer the conſideration of Dr. Viſe's diſcourſe.

VII. At *Liverpool.* By William Hunter, M. A. Fellow of Brazennoſe College, Oxford, and Miniſter of St. Paul's, Liverpool. 4to. 1 s. Cadell.

If our Heavenly Father hath not more forbearance toward *this* ſinful nation than Father Hunter ſeems to have, dreadful, indeed, muſt be the danger we are in; for, after drawing out an horrible catalogue of our crimes, and adding to it 'the open and avowed infidelity of the age,' he tells the mayor, aldermen, and corporation of Liverpool that 'this laſt inſult offered to heaven is of too ſhocking a nature to be *tamely endured!*'—We hope this reverend Gentleman of Brazen noſe is not diſpoſed to perſecute any man for his principles!—He appears to have had ſome individual infidel in view: Who can it be? Chub is dead, Bolingbroke is dead, Annet is dead, Hume is dead,—and Voltaire is beyond the reach of *any* Fellow of an Engliſh univerſity.—We have it in a note, p. 23, where the pious Preacher expreſsly 'points at a well-known Sectarian champion in the field of letters, whoſe name (ſays he) it is to be wiſhed, were cloſed up with the reſt of the infidel group in the black

book of oblivion. From the extenſive range this Writer has taken in the world of ſcience, it might ſeem (however paradoxical the thought) as if he underſtood every thing but his own profeſſion—the *ſalvation of ſouls.*'—There is more of this *pointed note*; the whole of which we leave to the feelings of Dr. *******, who may poſſibly deem ſuch language "too ſhocking to be *tamely endured.*"—But this may depend upon the light in which the *Sectarian Champion* may may happen to view his antagoniſt.

VIII. *The* LORD'*s Controverſy with a guilty Nation.* Two Sermons. By the Rev. Richard De Courcy, Vicar of St. Alkmond's, Shrewſbury; and formerly of Trinity College, Dublin. 8vo. 1 s. Robinſon, &c.

This flaming Churchman paints 'the *ſins* of a * *rebellious* people, and the judgments of incenſed Deity,' in *dark ſhades* and *ſtrong colouring*,—to uſe his own words, in deſcribing the penciling of the Jewiſh prophet, *Jer.* v. from whence Mr. De Courcy has taken his text †. He particularly diſplays, in all its abominable branches, the criminality of the Jewiſh nation; and hideous as the picture is, he boldly pronounces that *we* are even *worſe* than the Jews of Jeremiah's time; and that 'there is not a ſingle tranſgreſſion in *their* group of iniquities,' which does not 'abound, with all its aggravations, in this land of guilt.'

Among the enormities enumerated, he conſiders 'the horrible complacency in *falſe doctrines*, and the propagation and *national eſpouſal of error* [among the Jews] as the moſt atrocious; and, as there is not a ſingle tranſgreſſion in their group, with which *we* is not chargeable, he accordingly directs the thunder of his ſpiritual artillery, point blanc, againſt thoſe impious wretches, the *philoſophers*, the *materialiſts*, the *anti-ſubſcribers*, and the *anti-trinitarians* of the age.

This is one of your ſtaunch, orthodox divines; but his zeal is not altogether without knowledge; for he, undoubtedly, poſſeſſes conſiderable abilities.

IX. *The Civil War between the Iſraelites and Benjamites illuſtrated and applied*,—in the Pariſh Church of St. Andrew, Canterbury. By John Duncomb, M. A. Rector of that Pariſh, and one of the Six Preachers in the Cathedral. 4to. 6 d. Law.

Avoiding political topics, as unſuitable to the pulpit, Mr. Duncomb, very commendably, prefers the *conciliatory* ſtrain. Sermons thus conceived, in the ſpirit of moderation, are moſt worthy of the Chriſtian character. We have here no common-place railing at our own country, no illiberal abuſe of thoſe with whom we are, unhappily for both, at variance: ſuch a ſalutary ſpirit cannot be too much diffuſed.

X. *The paſt Mercies, the great Sinfulneſs, and the preſent alarming State of this Nation, a loud Call to humble ourſelves ſincerely before*

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* Our Readers muſt not imagine that the Preacher here points particularly toward the Americans. The rebellious people here meant are to be found nearer *home*: rebels againſt their God, though, perhaps, loyal to their *earthly* King.

† "Shall I not viſit for theſe things, ſaith the Lord? Shall not my ſoul be avenged on ſuch a nation as THIS?" Ver. 29.

*God.*

*God.*—By John Towers, Minister of the Gospel in Bartholomew-Close, West-Smithfield. 8vo. 6d. Vallance, &c.

A plain discourse, properly adapted, we suppose, to the *devotional taste* of the congregation to which it was delivered; *viz.* "The Members and Friends of the Church of Christ, meeting in Bartholomew-Close:" Vid. DEDICATION.

XI. *The Substance of a Sermon* preached at the Right Hon. the Countess of Huntingdon's Chapel at Bath; with a Dedication to her Ladyship. By the Rev. T. Hawes, LL.B. 8vo. 6d. Dilly, &c.

Not altogether so Methodistical as might be expected from one of the Countess of Huntingdon's chaplains.

XII. *Two Sermons*—preached Dec. 13, 1776, and on Friday, Feb. 27, 1778, &c. Dedicated to his Grace the Duke of Richmond. 4to. 1s. Nicoll.

When sermons are printed, it is not common for the preacher's name to be suppressed; but, if these two discourses were really delivered from the pulpit, there may have been cogent reasons for the omission of the Author's name in the title-page. The personal acknowledgment (to the Public at large) of sentiments which seem rather favourable to the American cause, might appear to be pregnant with possible inconveniences; and the applauses given, in the dedication, to a nobleman who is not supposed to stand in the highest estimation with government, may be a further reason for concealment.—So far, the Author may have acted with proper caution; but it would have been equally prudent to have moderated the excess of that zeal which has led him to attack the Ministry, in terms of the most unreserved abuse: Vid. Dedicat. p. 1.

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## CORRESPONDENCE.

### *To the* AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

'YOU have selected an extract from Nicholson and Burn's History of Westmorland in your last Review, respecting the first Quakers, and, by adding the epithet *curious* to it, you have, in some degree, given it your sanction. The account is said to be drawn from some (I suppose before unpublished) memoirs of a Mr. Higginson, formerly Vicar of Kirkby Stephen.

'It seems somewhat extraordinary, that a gentleman of Dr. Burn's great and deserved reputation in the literary world, should have thought it fair to draw from its obscurity a paper, written at a time when the minds of most men were heated with religious prejudice, and when the Clergy, more particularly, were irritated against the Quakers, because their tenets, opposing the venal support of the priesthood, sapped the very foundations of its splendour and authority. Nor perhaps did they scruple to add the epithet of hireling to those who, making a trade of religion, brought it into disrepute amongst the people.

'At the quarter sessions at Appleby in Westmorland, in January 1652, James Naylor, a Quaker, was tried for blasphemy. The trial is still extant, and it appears from thence, that —— Higginson, Vicar of Kirkby Stephen, was a promoter of the prosecution. Naylor was then honourably discharged, nothing of that kind being proved against him,

him, unleſs it be reckoned blaſphemy to oppoſe Higginſon's aſſertion, repeated in open court, that "Chriſt is in heaven with a carnal body." Both the temper of the good Vicar, and the complexion of his divinity, may perhaps be inferred from this anecdote.

'It muſt not however be denied, that the ſame James Naylor afterwards fell into deluſions of the imagination, ſcarcely ſhort of inſanity. He was then diſowned by the Quakers. Yet ſome eminent writers have taken occaſion from this inſtance, and a few others of the like kind, to charge thoſe irregularities upon the principles of the ſociety, for which individuals alone ought to be reſponſible.

'The evidence of Higginſon carries with it all the marks of that wanton exaggeration which characteriſes perſonal animoſity. The charge is ſupported by no proof. Gerard Croeſe, indeed, in his hiſtory of the Quakers, mentions a petition from the miniſters, and ſundry other perſons of Lancaſhire, againſt George Fox, James Naylor, and their aſſociates, in which they are accuſed of foaming at the mouth in their conventicles, and of other ſtrange agitations; and George Fox, in particular, of having ſaid that he was equal to God, the only Judge of the World, Chriſt, the Way, the Truth, and the Life. One James Melver (perhaps Milner) was alſo charged with ſaying that he was God and Chriſt, and with propheſying that the day of judgment was at hand, that there ſhould be no more juſtices in Lancaſhire, and that the parliament ſhould be plucked up by the roots. Higginſon's narrative and this petition bear ſtriking marks of affinity with each other, and probably ſprung from the ſame ſource. Croeſe, however, who was no Quaker, nor is his hiſtory partial to the Quakers, acknowledges "that theſe charges were ſo completely "refuted, that it was apparent they who invented them were wicked "men, and they who believed in them were fools." He excepts the mad preſumption of Melver (or Milner), whom he ſays the Quakers rebuked. The truth is, that as the Quakers, for the reaſon above-mentioned, were eſpecially ſingled out as the objects of prieſtly indignation, every rumour to their diſadvantage was eagerly adopted, and frequently ſpread with circumſtances of aggravation. Thus a Vicar of Wakefield, whoſe name was Marſhall, reported of George Fox, *that he rode upon a great black horſe, and was ſeen within an hour at two places ſixty miles diſtant from each other.* If the papers of this Vicar were narrowly ſearched into, it might, poſſibly, be found recorded as his opinion, that the firſt Quakers were witches. It muſt, notwithſtanding, be acknowledged, that it was not unuſual for ſome of the moſt zealous to go ſometimes into the public places of worſhip, and after the preacher had finiſhed his diſcourſe, to reprove both prieſt and people for practices which they conſidered as ſuperſtitious or antichriſtian.

'Amidſt the ſwarm of ſects which diſtinguiſhed the laſt century, there was one, of which little is now known, but that the practices of its adherents outraged all decency and order. They were called Ranters. The enemies of the Quakers found it frequently ſuitable to their purpoſe to confound them with this ephemeron ſect, whoſe principles were nevertheleſs totally incompatible with thoſe of the Quakers. There is a paper ſtill extant, written by Edward Burroughs, an active preacher amongſt the Quakers, againſt the licentious practices of theſe people.

'Hum-

'Home and Voltaire are two remarkable instances of the facility with which reports respecting the Quakers have been received and propagated. The first of these historians cites (from Echard) an odd compound of affectation and rudeness as the address of the Quakers to James the Second, on his accession to the throne, in which there is not one sentence of the real address. The latter relates (*Lettres sur les Anglois*) a story of George Fox's preaching from the pillory to a large auditory, who were so affected with his discourse, that they released him, and put the minister who prosecuted him in his place; which is equally destitute of foundation.

'It is hoped that the learned and respectable Authors of the work alluded to will, in a future edition, do the first Quakers the justice to abate the degree of faith given to Higginson's testimony, and that, in the mean time, the known candour of the Authors of the Monthly Review will admit these exceptions to the truth of it.' D.

*** J. B.'s first letter (dated March 3) relative to the Author of the Eulogy on the Chancellor *De l'Hospital*, was transmitted to the Writer of that Article, *abroad*; and the answer was not received till the middle of April: which will account, to this very accurate Correspondent, for our not replying to his inquiry, in the concluding page of our last month's Review.—The name of the ingenious advocate, to whom the world is obliged for the Historical Eulogy abovementioned, is *Gibert*, not 'Guib—t,' as J. B. rightly supposes.—*Our* Correspondent is equally right in his corrections of several errors of the press; and the Gentleman is requested to accept our thanks.

††† A. B. may be assured that the *Two additional Discourses* are not overlooked.

‡‡‡ *Observator* must give us leave to manage and *controul* our Correspondence, as best suits our convenience and our *limits*. We are not conscious of deserving the charge of *disingenuity*, which he is pleased to prefer against us, without supporting it by any instance.

*‡* C. C.'s card, from Truro, cannot be inserted; as we find, by farther information respecting the subject, that, by giving it a place, we might possibly expose ourselves to the trouble of a very unimportant controversy.

ERRATA *in the* Review *for* March.

P. 226, Art. III. in the French title, for *la*, r. *le*.
— 239, l. penult, for *two millions in three*, r. *one million*.
— 242, Art. 38, l. 7, for *Eutelius*, r. *Eutellus*.

*N. B.* P. 216, par. 2, the sum of 130 l. Sterling, is, no doubt, an *error*; the sum paid, we apprehend, must be much greater;—but the passage is printed exactly from the book; and we find no *errata* at the end.

# THE MONTHLY REVIEW,

## For MAY, 1778.

ART. I. *The true Principles of Gunnery inveſtigated and explained:* Comprehending Tranſlations of Profeſſor EULER's Obſervations upon the new Principles of Gunnery, publiſhed by the late Mr. BENJAMIN ROBINS, and that celebrated Author's Diſcourſe upon the Track deſcribed by a Body in a reſiſting Medium, inſerted in the Memoirs of the Royal Academy of Berlin, for the Year 1753. To which are added, many neceſſary Explanations and Remarks, together with Tables calculated for Practice, the Uſe of which is illuſtrated by proper Examples; with the Method of ſolving that capital Problem, which *requires the Elevation for the greateſt Range with any given initial Velocity*. By Hugh Brown. 4to. 15s. Boards. Nourſe. 1777.

THE treatiſe of Mr. Robins, intitled, *New Principles of Gunnery*, firſt printed in 1742, and ſince (in 1761) publiſhed in a collection of his tracts by Dr. Wilſon*, contains a great variety of important experiments and obſervations, which introduced a new theory very different from that which had been taught by his predeceſſors. Beſide many other inquiries concerning the nature and quantity of the force of gunpowder, its increaſe by heat, the law of its diminution as the vapour ſet looſe in the exploſion is dilated, and the velocity generated by a given charge in balls projected from different barrels, this excellent tract contains a particular inveſtigation of the reſiſtance of the air, and the difference of its effects on ſwift and ſlow motions. In the courſe of this laborious and accurate inveſtigation Mr. Robins diſcovered that the reſiſtance to ſwift motions, ſuch as thoſe of bullets and ſhells ſhot from cannon and mortars, is much greater than any preceding writer had apprehended or ſtated; and tho' Mr. Huygens, Sir Iſaac Newton, Bernouilli, and others had obſerved, that a curve deſcribed by a projectile in the air is very different from a parabola, and had

* See Monthly Review, vol. xxv. p. 332.

alſo inveſtigated the nature of this curve, yet Mr. Robins was the firſt mathematician who applied this diſcovery to uſeful purpoſes in practical artillery. His experiments and ſpeculations were very favourably received both at home and abroad; and the treatiſe already mentioned was tranſlated by M. Euler into the German language: the tranſlation was accompanied with a large commentary, in which he inveſtigated each propoſition, corrected what he thought to be defective, extended the ſubject, and illuſtrated moſt of the theorems by examples. Of this commentary Dr. Wilſon, the biographer of Mr. Robins, and the editor of his tracts, obſerves, that it was printed at Berlin in 1745, "and Mr. Robins (ſays he) ſoon after informed me, that M. Euler's principal objections aroſe from miſtakes; the ſource of which having found out, he intended to publiſh an anſwer; but from that time continual interruptions prevented him." Editor's Preface to Robins's Tracts, p. 28.

The remarks of Mr. Euler, together with a paper publiſhed in the Memoirs of Berlin, are here tranſlated into Engliſh: and "accompanied (ſays the Tranſlator) with explanatory notes, where they were thought neceſſary. To which are added a ſet of new tables, calculated from Mr. Euler's theory, for finding the length of the curve deſcribed by a projectile in a reſiſting medium, together with the ordinate and abſciſſa anſwering to every point of the curve, and alſo the time of deſcribing the whole, or any part of it, and the angle which the curve makes with the horizon in any point. The uſe of theſe tables is illuſtrated with proper examples, in what is neceſſary for an officer of artillery to be acquainted with. By the common theory, the projectile will return to the horizontal plane with the ſame velocity as that with which it iſſues out of the piece, and the angle which the track makes with the horizontal plane, is the ſame at the exit from the piece as at the fall; but they both differ greatly, unleſs the initial velocity be very ſmall."

Mr. Robins inferred, from an experiment on ignited gunpowder, that its elaſtic force is 1000 times greater than that of common air, but M. Euler adopts the opinion of M. Daniel Bernouilli, in his *Hydrodynamic*, printed at Straſburgh in 1738, who makes it 10,000 times greater. Mr. R. had alſo obſerved, that air confined in any ſpace, and heated to the degree of red-hot iron, will be four times more elaſtic than air in its natural ſtate; upon which M. Euler remarks, that, though this may be the caſe with natural air, "yet there is great reaſon to queſtion whether the ſame thing will hold in air ſome hundred times denſer, ſuch as that which is confined in the powder, namely, whether its elaſticity will, by the heat, become four times greater. It ſtill appears uncertain whether air ſome hundred

dred times denſer than natural air, and poſſeſſing the ſame degree of warmth, will be juſt as many times more elaſtic; and it is ſtill more uncertain whether, if air ſo many times denſer than the common air, and heated to the degree of red-hot iron, will, by being ſo heated, have its elaſtic force increaſed ſo as to be juſt four times greater, notwithſtanding this is found to be the caſe with air in its natural ſtate of denſity.'

In eſtimating the velocity with which a ball quits the piece, Mr. Robins lays down two principles; one of which is, that all the powder of the charge is fired and converted into an elaſtic fluid, before the bullet is ſenſibly moved from its place. M. Euler, after ſuggeſting ſeveral circumſtances which are omitted, and which ought to have been taken into the account in forming this eſtimate, expreſſes his entire diſſatisfaction with the fore-mentioned principle; and his objections againſt it have unqueſtionably great weight. After endeavouring to evince that the Author's reaſoning, from his own experiments, is not ſufficient to eſtabliſh this principle, and accounting for the agreement of this theorem with the concluſions drawn from his experiments, he appeals to other experiments, whence it appears that the total exploſion is not inſtantaneous. Theſe were made by General Gunther at St. Peterſburgh in 1728. 'Amongſt others, there was one made with a piece whoſe cylinder was $7\frac{7}{10}$ Engliſh feet long: it was fired vertically with different charges. The time from the exploſion till the ball's return to the ground was exactly obſerved by means of a pendulum; from which Mr. Bernoulli computed the velocity with which the ball iſſued out of the piece: notwithſtanding that he calculated upon the Newtonian principle of the reſiſtance, that makes not againſt our preſent enquiry; he found that the piece being loaded with 1, 4, and 8 ounces of powder, the ball muſt have aſcended in vacuo 541, 13694, 58750 feet. Then $1\frac{7}{8}$ foot was ſawed off the piece, ſo that the cylinder was exactly 6 feet long; the piece was then fired vertically with the ſame charges of 1, 4, 8 ounces, and he found that, in vacuo, the ball muſt have aſcended only 274, 2404, and 6604 feet; ſo that the 8 ounces carried the ball near 9 times higher before than after the ſhortening the piece: therefore the velocity with which the ball iſſued out of the piece muſt have been about three times greater in the firſt caſe than in the laſt. But according to Mr. Robins's theory, the difference muſt have been ſcarcely perceptible: hence it appears that, before the cannon was ſhortened, a good part, indeed the greateſt part of the powder fired whilſt the ball moved through the laſt foot and a half of the cylinder. The ſame concluſion follows in the leſſer charges, although the difference is not ſo great; and hence it appears likewiſe, that the greater the charge is, the more time

will be employed before it all fires; which, of itſelf is almoſt ſelf-evident.

'The riffled barrel, which is known to carry much farther than a barrel not riffled, is another proof that the powder does not fire all at once; for, if it did, the riffled barrel would not carry near ſo far as the other. For conſidering the great reſiſtance the ball has to overcome in a riffled barrel, even if we neglect the motion of the ball round an axis, which requires a force to effect it, there cannot be the leaſt doubt entertained about it: yet, notwithſtanding this great reſiſtance, a ball acquires a greater velocity when fired out of a riffled than when fired out of a common barrel, when every thing elſe is the ſame. There muſt therefore be a much greater force exerted in a riffled than in a common barrel, to overcome the reſiſtance, and alſo to communicate a greater velocity to the ball. This force is generated by the powder only, which is in both caſes the ſame. There can be no cauſe aſſigned why the force ſhould be greater in one than the other, except that in the riffled barrel all the powder, or at leaſt the greateſt part, fires before the ball quits the piece; and a ſmaller quantity fires in a common barrel. The laſt argument ſeems to give the greateſt light into the matter in hand, as it proves not only that the powder does not fire all at once, but that only a ſmall portion of it commonly fires before the ball is out of the piece. For which reaſon the afore-mentioned opinion of Mr. Bernoulli's becomes the more probable, namely, that the elaſtic fluid generated by the exploſion of the powder, has an elaſtic force near 10000 times greater than the preſſure of the atmoſphere, notwithſtanding that our author makes it only 1000 times greater.'

On the ſuppoſition, the truth of which he had already conteſted, Mr. Euler allows with Mr. Robins that no particular form of chambers in guns or mortars can be of any advantage with reſpect to the increaſe of the impelling force. But on the contrary ſuppoſition, that the powder does not fire all at once, 'the queſtion (he ſays) comes to this, whether the figure of the ſpace which contains the powder may not contribute to a quicker or ſlower exploſion? For if this queſtion be anſwered in the affirmative, there can be no doubt but the figure which cauſes the quickeſt exploſion is the beſt. For the quicker all the powder fires, the greater and of the longer continuance will the force which acts upon the ball be, and the quicker will its motion be. That the figure of the chamber contributes not a little to the quickneſs of firing is eaſy to be proved. Conſider a very long and narrow tube filled with powder, and fired at one end. In this caſe the fire will not extend ſo ſoon to the other end as if the tube were ſhorter. It is eaſy to conceive, that if the chamber of a piece conſiſt of ſuch a long and narrow

row tube, the ball will be impelled from the piece with a much leſs degree of velocity than if the chamber were ſhorter and wider, the charge of powder continuing the ſame. Hence, alſo, it is eaſy to conceive, that the powder fires the quicker the leſs diſtance the grains lie from each other. Now ſince of all figures under the ſame circumference, the globe contains the greateſt ſpace, ſo that the particles or grains of powder it contains will lie nearer to each other than in any ſpace of the ſame magnitude; therefore there can be no doubt but the ſame quantity of powder will fire ſooner in a globular ſpace than in a ſpace of any other form. It ſhould therefore be endeavoured to make the cavity behind the ball as near as poſſible globular. For if it could be made exactly ſo, the velocity of the ball would receive a conſiderable increaſe from ſuch a figure. The effect would be ſo much the greater if the powder could be fired in the middle, ſince in this caſe the fire would extend ſooner to all the extremities. There ſeems to be many difficulties which render this method impracticable. Perhaps ſome experienced practitioner may find means to overcome theſe difficulties, and put theſe things in practice. It is ſufficient for our preſent purpoſe to have pointed out the circumſtances which contribute particularly to the making a chamber to advantage, and to judge of their advantage and diſadvantage. It is to be obſerved, that the more the force of powder may be increaſed in this manner, the cannon ought to be the ſtronger in the part where its greateſt force is exerted.'

M. Euler afterwards proceeds to examine what diminution of velocity ſhould be allowed on account of the powder's not firing at once: and to ſhew, by an analytical proceſs, how the gradual firing of the powder may be eſtimated by calculation: but the extracts we have already given muſt ſerve as ſpecimens of this diffuſe and elaborate performance. We ſhall only obſerve, that, as Mr. Robins's other engagements and immature death, at the age of 44, prevented his adding the geometrical illuſtrations and proofs which he intended, and executing his deſign of publiſhing an enlarged edition of his *New Principles of Gunnery*, the preſent work will, in ſome meaſure, ſupply the loſs: and mathematicians, converſant with this ſubject, will have an opportunity of examining the calculations of M. Euler, of comparing them with Mr. Robins's experiments and theory, and of refuting any objections which he urges againſt them, ſo far as they are erroneous and inſufficient. The ſubject of the initial velocity of a ball projected from a given barrel with a given charge, is peculiarly important to the improvement of artillery, and deſerves accurate inveſtigation. M. Euler has many remarks on this problem, on the reſiſtance of the air, on the cauſe of the doubly incurvated motion of a ball, which he ſup-

poſes to be its figure, and not, as Mr. Robins conceived, its rotatory motion; on the compoſition of gunpowder; on the quantity of charge for producing the greateſt velocity; on the length of pieces, and on a variety of other particulars, tending to the improvement both of the principles and practice of gunnery: the tables annexed to this work will ſerve to facilitate the inveſtigation of the true path of a projectile; more eſpecially if it ſhould be found, upon trial, that all caſes in gunnery may be ſolved by them with little more trouble than by the vulgar hypotheſis of Galileo.

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ART. II. *Two Caſes of the Hydrophobia; with Obſervations on that Diſeaſe; together with an Account of the Cæſarian Section, as it was lately performed at Leiceſter.* By J. Vaughan, M. D. 8vo. 2 s. 6 d. Payne. 1778.

THOUGH both the caſes here related terminated fatally; and though no *noſtrum* for the cure of the *hydrophobia*, or even ſucceſsful method of treating it, is to be found in this little treatiſe; the Public are nevertheleſs obliged to the Author for the information which may be collected from theſe two hiſtories of an obſcure and dreadful diſeaſe. The ſymptoms are here minutely deſcribed, as they occurred; together with the methods which the Author purſued, in attempting to relieve the patients; as alſo the appearances which were obſerved after death, on examining thoſe parts which ſeemed to have been more peculiarly affected in the living ſubject.

The firſt of theſe patients had undergone all the ſeverities attending the ſea bathing uſually practiſed on theſe occaſions; he had likewiſe taken the celebrated *Ormſkirk medicine*: nevertheleſs, in about a month after the bite, the *hydrophobia* appeared. The progreſs of the diſeaſe does not ſeem even to have been retarded (excepting a ſhort ſeeming ſuſpenſion) by the exhibition of *muſk*, *mercury*, and *opium* in combination, and given in very large doſes. Of the latter, particularly, from which much advantage might be expected as an antiſpaſmodic, 57 grains were ſwallowed in the ſpace of 14 hours, without producing any laſting ſedative effect.

It is highly worthy of obſervation, that though between 20 and 30 perſons were bit by the ſame dog that wounded this patient, ſome of whom took the Ormſkirk medicine, others only bathed, and the reſt employed no remedy whatever, not one of them felt the leaſt ill effect but himſelf. This uncertainty of the infection's taking place, after the bite of a mad animal, has doubtleſs greatly contributed to the temporary reputation which various prophylactics, or ſuppoſed preſervatives againſt this diſeaſe, have ſucceſſively acquired, and to which there is perhaps

perhaps too much reaſon to fear that not one of them may be juſtly intitled.

The other patient felt no ſymptoms of the *hydrophobia* till nine months after he had been bit. The diſeaſe, treated nearly as before, was ſtill more rapid in its progreſs, and equally fatal in its termination.

On diſſecting the firſt of theſe patients, the Author attentively examined all thoſe parts of the body from which he could expect to derive any information, with reſpect to the nature or ſeat of the diſtemper. The abdominal muſcles, and *viſcera*, were found in a perfectly ſound ſtate; nor did the ſtomach, liver, or contents of the *thorax*, ſhew the leaſt ſigns of diſeaſe. The pain felt at the *ſcrobiculus cordis*, and the difficulties and horror attending deglutition, could by no means be accounted for on an inſpection of the parts concerned. The *diaphragm* had not undergone the leaſt change: no veſtige of inflammation could be perceived in the *œſophagus*; nor upon the *velum pendulum palati*: nor could any morbid appearances be perceived either in the interior ſurface of the *fauces*, nor in the ſuperior part of the *larynx* and *pharynx*, nor in the *glottis*.—The brain was not examined.

As a prophylactic, or preventive, it has been judiciouſly propoſed to cauterize the part with a red-hot iron, immediately after the bite. On this head the Author offers what we conſider as an improvement on this practice. He recommends a dilatation of the wound, if it ſhould be ſmall, and then filling it with gunpowder, and ſetting fire to it.—Independent of the *poſſible* good effects which may reſult from the chemical action of the vitriolic acid or phlogiſton on the poiſon, we ſhould think that the *inſtantaneity* of the combuſtion is likely, in general, to excite leſs horror and pain than the comparatively ſlow and protracted torture produced by a hot iron.

To theſe two unfortunate caſes a third, of a different kind, is added, which relates to the *Cæſarian ſection*, performed on a woman at the Leiceſter infirmary. On making the inciſion, though the *placenta* immediately protruded, the child was extracted, without the leaſt injury, in the courſe of a few ſeconds, and with very little loſs of blood. The mother however died on the fourth day:—'a conſequence,' ſays the Author, 'that, I believe, will very generally follow ſuch a wound of the *uterus*, with its unavoidable expoſure to the *air*.'—The child, who was baptized under the name of *Julius Cæſar*, 'is a healthy fine boy, now four months old, and likely to live.'

ART. III. *The Incas; or, the Deſtruction of the Empire of Peru.* By M. Marmontel. 12mo. 2 Vols. 6s. Nouſſe, &c. 1777.

IT has been juſtly objected to the mode of writing which this univerſally admired Author has adopted in this work, as well as in his Beliſarius, that it requires an union of fiction and truth which is attended with material inconveniences. Unleſs the reader be perfectly maſter of the true hiſtory with which the fictitious narrative is blended, he will be in continual danger of confounding them in his ideas, and miſtaking the one for the other. As it will require no uncommon ſhare of judgment and impartiality in the writer, to adhere ſtrictly to the true characters and manners of the perſons of his drama, while he allows his fancy free ſcope in forming the incidents of the narrative; ſo it will be neceſſary for the reader to exerciſe perpetual caution, that he be not led to entertain ideas of perſons and events which have no foundation in hiſtory: and the apprehenſion of this will, in a great meaſure, prevent the effect which the work is deſigned to produce. It will perhaps tend more to obſtruct the natural operation of juſt ſentiments and paſſions in the mind of the reader, than all the writer's powers of genius and fancy can do to produce them.

For theſe reaſons we cannot but be of opinion, that our Author would have been more likely to accompliſh the end with which he profeſſes to write, by adhering to the character of an hiſtorian, and relating real facts, than by following his fancy into the regions of fiction and romance. This remark is, however, by no means offered with a view to depreciate the merit of this work; which bears ſuch evident marks of ſuperior genius and original invention, is written in a ſtyle ſo truly elegant and rhetorical, and above all is enriched with ſuch a variety of juſt and manly ſentiments, and breathes ſo liberal and catholic a ſpirit, that it cannot fail of being read with approbation by all judges of good writing, and obtaining the warmeſt applauſe from every true lover of liberty and friend of mankind.

The great object of this work the Author declares to be, 'to expoſe the horrid effects of fanaticiſm, and to bring into univerſal deteſtation, that ſpirit of intolerance and perſecution, of hatred and vengeance, which men entertain in behalf of a Deity whom they ſuppoſe to be incenſed, and whoſe miniſters they pretend to be; to guard mankind againſt the artifices and fury of this ſpirit, and to infuſe into their minds thoſe great principles of humanity and univerſal concord, thoſe maxims of indulgence and love, which religion, in concert with nature, hath made the abridgment of her laws, and the eſſence of her morality.'—To this laudable and meritorious deſign every true friend

to

to human nature muſt wiſh ſucceſs; in the execution of it, every one who merits the name of a man will heartily concur *.

The tranſlation of this work is, on the whole, well executed.

* See, farther, the account of the *original* of this work, as a *Foreign Article*, in the Review for March, 1777, p. 216.

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ART. IV. *A Walk in and about the City of Canterbury, with many Obſervations not to be found in any Deſcription hitherto publiſhed.* By William Goſtling, M. A. a Native of the Place, and Minor Canon of the Cathedral. 8vo. Second Edition. 10 s. 6 d. Boards. Canterbury printed by Subſcription, and ſold by Johnſon in London. 1777.

THE local nature of ſuch hiſtorical deſcriptions as that which is now before us, induced us to paſs over this work, at its firſt publication, with only a ſlight notice. This ſecond edition has, however, received the laſt hand of its worthy Writer, who died while it was in the preſs; and it is but an act of juſtice to declare, that though from the confined nature of the ſubject, Mr. G.'s book may ſeem dry, and tediouſly minute, to thoſe who are unacquainted with the city, and the ſeveral objects deſcribed; yet it contains many incidental paſſages, which, while they ſhew the extenſiveneſs of the Author's knowledge, will occaſionally enliven the narration, even to the *general reader*.

Canterbury is a city of great antiquity; and, as the Author collects from the variety of Britiſh and Roman remains, was probably a place of conſequence at the time of Cæſar's arrival in this iſland. From its metropolitical dignity, the cathedral is a rich fund of inveſtigation for the ſtudent in eccleſiaſtical antiquities; and we intend no cenſure on the induſtrious inquiries of Mr. Goſtling, when we add that he has made the moſt of them. This part of his *Walk*, becomes the more intereſting, by calling to our remembrance the manner in which our cathedrals were ſtripped at the Reformation, and the brutal ravages made in them by the ignorant zealots of the laſt age.

Among the ancient treaſures of this cathedral, or more properly the baits that drew treaſures to it, were the bodies of St. Dunſtan, and St. Thomas Becket; concerning which Mr. Goſtling gives us the following anecdotes:

'Near the high altar was that of St. Dunſtan, whoſe body was had in ſuch high account by Archbiſhop Lanfranc, that he removed it hither with great ſolemnity from its firſt ſepulchre when he new-built the church. It ſeems fated not to have lain long undiſturbed in one place. He died about the year 988, and Lanfranc's coming hither was about 1070: when the fire happened in 1174, his remains were again removed with thoſe of St. Alphage, to the altar of the Holy Croſs in the nave of the church; and after being newly

habited,

habited, were brought back again to tombs prepared for the reception of them at the opening of the church after the repair.

'The veneration paid to St. Dunſtan was ſo great, and the offerings made to him ſo beneficial to the place where his relics were preſerved, that the monks of Glaſtonbury (where he was educated) gave out that they were in their poſſeſſion, and had been tranſlated thither from Canterbury in 1012. They built him a ſhrine, and by ſuch means turned that ſtream of profit from hence to their monaſtery.

'This occaſioned ſo much trouble, that in the reign of King Henry VII. it was reſolved his tomb ſhould be opened, and on his remains being found there, Archbiſhop Warham ſent letters to the Abbot and monks of Glaſtonbury, ſtrictly charging them to deſiſt from ſuch pretenſions, which order he was forced to repeat before they would pay obedience to it.

'Mr. Somner, in his *Appendix*, gives the record of that ſcrutiny as "a pretty relation, and worth reading." It is ſo long and circumſtantial, that an abſtract of it may be more entertaining than the whole. It ſays, that April 20, 1508, by order of the Archbiſhop and Prior, three or four of the fraternity, men of diſtinguiſhed ability for the work, and zeal, went about it in the evening after the church doors were ſhut up, that none of the laity might interfere; and before day-light diſcovered a wooden cheſt, ſeven feet long and about eighteen inches broad, covered with lead inſide and out, and ſtrongly guarded with iron bands and very many nails, immerſed in the ſtone-work; and of ſuch bulk and weight, that though ſix of their brethren were by the Prior added to their number, and they had called in other aſſiſtants, the cheſt was the next night with great labour raiſed above the ſtone-work; that when with much difficulty they had forced open this, they found a leaden coffin of elegant workmanſhip containing another leaden coffin almoſt periſhed, which was ſuppoſed to be the coffin in which he was firſt buried: within theſe two coffins they found a ſmall leaden plate lying upon the breaſt of the body, inſcribed with theſe words in Roman characters, HIC REQUIESCIT SANCTUS DUNSTANUS ARCHIEPISCOPUS: *Here reſts St. Dunſtan, Archbiſhop*; and under that a linen cloth, clean and entire ſpread over the body.

'Other circumſtances I omit, thinking it enough to add, that they cloſed him up again and left him to reſt till the Reformation; when King Henry the Eighth ſent commiſſioners to ſeize and deſtroy ſuch remains of ſuperſtition; who demoliſhed his altar and monument, and probably diſpoſed of his bones as they did of St. Anſelm's and St. Thomas's. Some remains of this monument are hidden by the new wainſcotting on the South ſide of the altar.'

The particulars relating to Becket occur in the account of his chapel:

'This fine chapel may be looked on as a ſeparate building, adjoining indeed to that ſo lately repaired, and equally lofty, but in a different ſtile, and by no means inferior in beauty.

'Here by the way we may obſerve, how perfectly well ſkilled the monks were in the art of raiſing contributions. For ſeven years their

their building had gone on very well; but on the eighth (the ninth from the fire, for the firſt was ſpent in making preparations) they could proceed no farther for want of money. This might be true; but if not, the ſtopping of the work was an excellent ſtratagem for raiſing ſupplies.

'A freſh tide flowed in, and brought ſo much more than was neceſſary for the repair they were engaged in, as encouraged them to ſet about a more grand deſign; which was to pull down the eaſt end of Lanfranc's church, with a ſmall chapel of the Holy Trinity adjoining, to erect a moſt magnificent one inſtead of it, equally lofty with the roof of the church, and add to that another building in honour of the new object of their devotion.

'And in this they acted very prudently, for while they were thus employed, votaries continued to bring their oblations in abundance, and St. Thomas had viſitors who ſoon enabled the monks to erect a chapel on purpoſe for the reception of his relics.

'Though Mr. Somner juſtly obſerved, that this chapel appears leſs ancient than the choir, by the manifeſt difference of one ſtructure from the other, Mr. Battely tells us, "all the work at the eaſt end of the church (except the chapel of King Henry IV.) is one entire building of the ſame age with the choir," which he ſays was burnt down, and rebuilt in ten years, viz. in 1184; and that in 1220* "the ceremony of removing the Saint was performed on July 7, with the greateſt ſolemnities and rejoicings; the Pope's Legate, the Archbiſhops of Canterbury and Rheims, with very many Biſhops and Abbots, carrying the coffin on their ſhoulders, and placing it in his ſhrine.

"King Henry III. graced the ſhow with his preſence, and the Archbiſhop, Stephen Langton, was ſo profuſe on the occaſion, as to leave a debt on the ſee which his fourth ſucceſſor could hardly diſcharge;" for as to the oblations, the diſpoſal of which was

* 'The delay of this ceremony for ſo many years ſeemed ſtrange, till my correſpondent W. and D. in ſome meaſure accounted for it, from "the monks being obliged to wait till they had an Archbiſhop ſo zealouſly attached to their intereſts, as to be willing to fill their coffers, though in ſo doing he impoveriſhed his ſee.

"Richard, the Prior of Dover, he obſerves, died before the chapel was finiſhed: Baldwyn was involved in perpetual diſputes with the members of the convent: Reginald did not live long enough to hear of his election being confirmed by the Pope: and Hubert, though he was not ſo inveterate againſt the monks as Baldwyn, revived the obnoxious ſcheme of eſtabliſhing a college of ſecular canons at Lambeth.

"But as Stephen Langton was a creature of the Pope, and raiſed to the primacy by his Holineſs's arbitrary nomination, it is no wonder that he ſhould be well diſpoſed to pay this high honour to the precious remains of the martyr to the pretended rights of the Roman Pontiff, but might judge it expedient to poſtpone the ſolemnity till Henry III. was upon the throne; for though that monarch graced it with his preſence, King John would never have attended."

looked on as a primitive right of Biſhops, the monks had here got the management of them into their own hands.

'In this ſenſe therefore we muſt underſtand his expreſſion, "that all this work was done at the proper coſts and charges of the convent;" otherwiſe he ſeems to agree with Mr. Somner, who ſays, in page 19, "the expences of finiſhing and rebuilding the choir appear plainly to have been ſupplied from the many and liberal oblations made at the tomb of St. Thomas, ſo that the church was for ſome time called by his name."

'But if any of them thought the money laid out in repairing and adorning their church ſo much out of their own pockets, they might comfort themſelves, that the coſt was not greater than the worſhip; devotees to the Saint increaſed every day, and offerings came in ſo faſt that his ſhrine grew famous for its riches as well as its holineſs.

'Eraſmus, who viſited it, tells us, "a coffin of wood which covered a coffin of gold was drawn up by ropes and pullies, and then an invaluable treaſure was diſcovered; gold was the meaneſt thing to be ſeen there; all ſhined and glittered with the rareſt and moſt precious jewels, of an extraordinary bigneſs; ſome were larger than the egg of a gooſe."

'At the eaſt end of the chapel of the Holy Trinity, another very handſome one was added, called Becket's crown; ſome ſuppoſe from its figure being circular, and the ribs of the arched roof meeting in a centre, as thoſe of the crown royal do; others, on account of part of his ſkull being preſerved here as a relic †. Two very large newel ſtaircaſes of ſtone lead to the top of this building, and probably were deſigned to have been finiſhed in ſpires or handſome turrets; the chapel itſelf alſo was carried on above the firſt deſign of it, and might have made a noble room. The windows of it were ſo far finiſhed, that the iron grates for the glazing were fixed, and moſt of their arches turned, when King Henry VIII. put a ſtop to the works and oblations at once, ſeizing on the treaſures and eſtates of the monaſtery, and providing for the members of it as he pleaſed; eſtabliſhing the cathedral on a new foundation of a dean, twelve prebendaries, with other officers and ſervants, many of which preferments were beſtowed on the monks, while others had penſions or proviſion aſſigned to them elſewhere.'

The book is a very creditable ſpecimen of the Canterbury preſs; it is illuſtrated with a good map of the city, and ſeveral perſpective views of different objects deſcribed; together with an head of the Author.

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† 'This muſt have been a counterfeit relic, if what Mr. Somner tells us from Stow's Annals of Henry VIII. is true, that "when by order of Lord Cromwell, his bones were taken out of the iron cheſt which contained them, that they might be burnt to aſhes; they were found, ſcull and all, with the piece that had been cut out of it, laid in the wound. So muſt alſo the whole face of the bleſſed martyr, ſet in gold, and adorned with jewels, which Eraſmus ſays was ſhown here, unleſs he ſpeaks of a copy or picture of it.'

ART.

ART. V. *A Diſcourſe on the impreſſing of Mariners; wherein Judge Foſter's Argument is conſidered and anſwered.* 8vo. 2s. 6d. Cadell. 1778.

IF ever there was an act of diſintereſted patriotiſm, it is that of defending the cauſe of poor enſlaved mariners: becauſe thoſe who undertake this benevolent office, are above the danger, and are only intereſted by their humanity in the ſufferings of men who can neither plead their own cauſe, nor reſiſt the oppreſſion. When we conſider the dangerous nature of the ſervice into which ſeamen are preſſed, where the hazards of war, are accumulated on thoſe of the ſea; when we conſider that a man's being bred on ſhipboard, by no means forfeits his claim to the conſtitution of his country; when we conſider the noiſe and buſtle made ſome few years ſince by an aſſociation who on a particular occaſion aſſumed the high-ſounding title of SUPPORTERS of the BILL OF RIGHTS! a man might be tempted to exclaim with Prig in the Cozeners, "D—n me, Jack Wilkes's affair is but a flea-bite to this?"

It is generally acknowledged that there is no legiſlative act which expreſsly juſtifies the impreſſing ſeamen into the government ſervice. The ſtatute 2 Richard II. c. 4. is the earlieſt authority cited to juſtify the practice; but this, as the Author ſhews, contains nothing relating to it: that ſtatute being only calculated to puniſh a ſpecies of fraud no longer in the power of any ſeaman on board a king's ſhip to commit. In thoſe old-faſhioned days it was the cuſtom, when government hired ſeamen, to advance part of their wages beforehand; with which the ſeamen, who were not much more ſcrupulous then, than they are at preſent, uſed frequently to run away: the real object of this act therefore was to impoſe penalties on mariners, who having contracted to go a voyage, had received pay in advance, without fulfilling their engagement.

The Author contends that this ſtatute, which is only conſulted in the tranſlation, has been warped to juſtify impreſſing, by being ill rendered into Engliſh. The words in the original are theſe: "Item pur ceo qe pluſours mariners apres ce qils ſont *areſtuz* & retenuz pur ſervice du Roi ſur la meer en defence du roialme, & en ont receux lours gages appurtenantz ſenfuent hors du dit ſervice ſanz conge." The great miſtake, ſays the Author, conſiſts in rendering the verb *areſtuz*, by the Engliſh one *arreſted*; which latter ſignifies detaining a perſon contrary to his will: whereas the French verb has a variety of other ſignifications beſide that implied by the Engliſh *to arreſt*. Among others, one very obvious, and in general uſe, eſpecially in former times, was to bargain with, to hire, or agree for; thus *arreter un domeſtique* is currently uſed for hiring a ſervant: but

but in tranſlating this, we cannot ſay *to arreſt* a ſervant! Yet the above paſſage is rendered in our ſtatute books,—" Becauſe that divers mariners, after that they be *arreſted* and retained for the king's ſervice upon the ſea, in defence of the realm, and thereof have received their wages pertaining, do flee out of the ſaid ſervice without licence." This is the act Judge Foſter begins with, arguing from the current Engliſh tranſlation; the ſubſequent ſtatutes he refers to, are only declarations of exemption, which evading the queſtion of right, leave it juſt as they found it. Foſter's argument, ſays this ſhrewd Remarker, " is indeed a very long one, and he has loaded it with what I look upon as no better than lumber, collected from all quarters of law, records, precedents, commiſſions, warrants, and I know not what beſide: of which materials, if he could collect none better, a thouſand cart loads would not have the weight of a ſtraw in the deciſion of this queſtion." From theſe precedents, he adds, of admiralty commiſſions and warrants, Foſter pretends that the right of iſſuing them is veſted in the crown by common law; and as this right is veſted in the crown, therefore ſuch warrants and commiſſions muſt be legal; that is, impreſſing is legal: and thus he argues round in a circle, without gaining any ground, becauſe he proves nothing. Thoſe who wiſh to ſee the particular points of Foſter's argument examined, will be gratified by peruſing the pamphlet itſelf; of which our limits will only allow us to give this out-line.

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ART. VI. *The* AYIN AKBARY, *or the Inſtitutes of the Emperor Akbar.* Tranſlated from the original Perſian. 4to. 5 s. Boards. Longman, &c. 1777.

THE *Ayin Akbary* is a deſcription of the Indian empire, which was written in the ſixteenth century, by a ſociety of ſkilful men. It was drawn up by order of the Emperor Akbar, who was himſelf a man of curioſity and learning; and the immediate ſuperintendence of it was committed to his ſecretary Abul Fâzel, who has univerſally been conſidered as an ornament of the age in which he lived.

Beſide a particular deſcription of each province in the Moghol dominions, under the title of *the Hiſtory of the Subahs*, it contains a full account, and liſt, of the Emperor's army; the wages, ſalary, and duty of each particular ſervant or officer about him; the attendants ſalaries, and daily expences allowed for the Haram; the different ſorts of weights, meaſures, and coins throughout the empire; the charges and method of refining gold and ſilver in the royal mint; and the ſeveral inſcriptions, weight, and value of the ſeveral coins. It comprehends, likewiſe, an account of all the herbs, fruits, flowers, and grains at the

the different ſeaſons of the year: to which is added the ceremonies of marrying in the royal family, their feaſtings, &c.; the Emperor's manner of holding a divan and receiving his people; the honours they do him; and his method of employing his time. Theſe, with a variety of other curious particulars, form the two firſt parts. The third part contains a full account of the Gentoo religion, their books, and the ſubjects of them, the ſeveral ſects, and the points in which they differ; with the particulars of their worſhip, purifications, eating, drinking, marrying, &c.

The utility of this performance will be ſufficiently apparent from the above recital of its contents. But it comes farther recommended by the encomium beſtowed upon it by Mr. Jones, in his Perſian Grammar. That learned and ingenious writer hath inſerted it in his catalogue of the moſt valuable books in the Perſic language: and he obſerves, that a tranſlation of it would be extremely uſeful to the European companies that trade in India.

Theſe circumſtances have engaged Mr. Gladwin, a gentleman in the ſervice of the Eaſt India Company at Bengal, to undertake ſuch a tranſlation. What is here publiſhed by him is only a ſpecimen of the work, including the ſubah or vice-royalty of Bengal. Mr. Gladwin accompanies his tranſlation with explanatory notes, from the accounts of other writers, joined to what may have occurred within the compaſs of his particular knowledge and obſervation. He hath made a very conſiderable progreſs in the execution of his deſign, and is forming a collection of drawings of the moſt remarkable men, animals, cities, fruits, and flowers, as well as repreſentations of the principal ceremonies deſcribed in the *Ayin Akbary*, in order to illuſtrate the work as much as poſſible.

The completion of this undertaking will be ſo evidently ſerviceable in a political, commercial, and literary view, that we hope it will meet with proper encouragement.

To the preſent publication, Mr. Gladwin hath ſubjoined a ſpecimen of an Aſiatic Vocabulary, intended to be printed by ſubſcription, in three volumes, quarto. The firſt part, containing the words of the Arabic, Perſic, and Hindoſtany, or Moor's languages, is to be comprized in two volumes. The contents of the ſecond part, which will include the Shanſcrit, Bengaly, and Nagry, are to be engraven on plates. The languages are arranged in ſuch order as to ſhew how the Arabic is incorporated with the Perſic, and the Perſic with the Hindoſtany, or Mooriſh; as well as to diſcover ſome traces of the Shanſcrit language, both in the laſt-named tongue and alſo that of Bengal. The whole is to be printed in the characters proper to each language, except the Mooriſh; which, being of moſt general

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uſe, will be added in Roman characters, for the benefit of thoſe who are unacquainted with the Perſian.

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ART. VII. *Dr.* WILLIAMS's *Hiſtory of the Northern Governments,* concluded: See laſt Month's Review.

IN our Numbers for the two preceding months, we gave a brief character of this performance; with a ſketch of the plan; and ſhort extracts from the Author's account of, I. The Trade and Commerce of Holland. II. The great Revolution in the Government of Denmark, in the year 1660. III. The extraordinary Story of the late unfortunate Queen-conſort of Denmark, Siſter to the preſent King of Great Britain; including the wretched Cataſtrophe of the Counts Struenſee and Brandt: we ſhall now conclude with the Writer's remarks on the cauſes of the various revolutions in Poland.

When we reflect, ſays our Author, on the hiſtory of the riſe and progreſs of this government, 'it will clearly appear that it was originally founded upon the moſt juſt and equitable principles, like all the reſt of the ancient Gothic governments, and was well calculated for thoſe days when mankind dealt honeſtly at leaſt with their fellow-ſubjects, and united to ſupport each other againſt their enemies. That wicked and ambitious clergy, who under pretence of propagating and ſupporting the juſt, benevolent, merciful, and humane doctrines of Jeſus Chriſt, endeavoured to enſlave, oppreſs, and impoveriſh their fellow-creatures, did not then diſquiet this country; joint-tenants of the ſame ſoil, the Poles knew no maſter but him whom they had elected to be their prince and their general, and ſubmitted to no laws but thoſe which they made themſelves; animated by the love of liberty and of his country, every member of the community was ready to ſacrifice his life in the ſervice of the ſtate, and his moſt ardent wiſhes were to fight for and fall in her defence. But when the Roman Catholic clergy gained a footing in this kingdom, the face of things was immediately changed; inſtead of preaching the religion of Jeſus Chriſt, founded upon the principles of charity, humanity, and brotherly love, they joined with thoſe who called themſelves nobles, to oppreſs and gain an aſcendancy over the bulk of the people, not only by depriving them of their property by intrigues and artifices, and afterwards excluding them from their right of voting in all public affairs, but, as ſoon as theſe poor people were denied the enjoyment of their juſt and legal rights, they concurred with the nobles in paſſing laws to reduce them to a ſtate of ſlavery, as they have done to the Diſſidents in our days; however, fearing that this martial people, thus humbled and oppreſſed, ſhould reſiſt their meaſures, they not only threatened

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public excommunication and all the thunders of the Vatican to thoſe who diſobeyed them, and took every meaſure to keep the bulk of the people in a ſtate of ignorance, but they refuſed abſolution to thoſe who came to confeſs their faults, and ſhewed the leaſt inclination or deſire to regain their liberties or privileges. Finding themſelves oppreſſed on every ſide, and ſeeing no means whereby they could redreſs themſelves, the common people, from being bold, active, and enterprizing, fell into a ſtate of idleneſs and deſpair; their country was no longer dear to them; they regarded their fellow-ſubjects as tyrants, and themſelves as the moſt wretched of all the human race. But although the nobility and clergy had ſo far gained their point, and reduced their fellow ſubjects to a ſtate of poverty and diſtreſs, they were fearful leſt ſome future king, dictated by the principles of juſtice and humanity, ſhould attempt to redreſs the wrongs of theſe poor people, and reſtore them to their legal rights and privileges, and therefore they now directed their attacks againſt the authority of the crown, and before they would permit any future king to be crowned, they forced him to ſwear to ſupport and to defend them in all their uſurped rights and privileges, and to obſerve faithfully all the laws which they had unjuſtly made, and which they called the fundamental laws of the ſtate. Thus did theſe wicked and abandoned clergy, and theſe tyrannical nobles, inſenſibly reduce their fellow-ſubjects to that ſtate of poverty and abject ſlavery in which they are at preſent, limit the power of the crown, pave the way to independency, and change the form of government from an elective monarchy to an ariſtocracy without controul, the moſt defective and tyrannical of all governments. We muſt look back to this ſource for the great cauſe of all the troubles, civil wars, and revolutions which for two or three centuries paſt have almoſt deſolated this kingdom, and reduced her to the mean and wretched ſituation in which ſhe is at preſent. Diſmembering the provinces of the kingdom, and veſting the ſovereign authority of different diſtricts in different perſons, which was heretofore practiſed by ſeveral kings of Poland, likewiſe contributed greatly to weaken the power of the crown and to increaſe the authority and independency of the nobles and clergy. Whenever there is a number of little independent governments, which are bordering upon ſovereignties, in a ſtate, the government of that ſtate will be always weak and enervated, and as thoſe little governors are generally ſo many tyrants, who are jealous of each other, the ſtate will always be agitated like a troubled ſea, and exhibit a ſcene of confuſion and oppreſſion. This has always been the caſe in Poland, and will continue ſo to be as long as the preſent form of government exiſts in this kingdom; for ſo long as confederacies are tolerated,

and there are great numbers of ſlaves ready to obey the confederates, there will always be ambitious and ill-deſigning people enough to keep the government in a conſtant ſcene of confuſion and diſcord. A ſtate in ſuch a ſituation will always be like a general whoſe army is ready to mutiny; he never will be in a condition to defend himſelf againſt an enemy, whilſt his army is in this diſpoſition, neither can a kingdom ſubſiſt whoſe government is undermining itſelf. Poland has experienced this great truth; her own diviſions and a viciouſneſs of a part of her inhabitants, who would trample under foot the juſt rights and privileges of the others, have rendered her the prey of her ambitious enemies. In the year 1648, when this ſtate appeared to be very formidable in Europe, her government would have been totally deſtroyed by the Coſacks and Tartars, if thoſe robbers had not quarrelled about their plunder. Charles Guſtavus and Charles the Twelfth of Sweden conquered this kingdom with great facility with a handful of troops, and if they had taken prudent meaſures might have eſtabliſhed what government they thought proper, notwithſtanding the boaſted forces of the nobility; and we have lately ſeen a ſmall body of Ruſſian troops diſperſe all the idle parade of their aſſociations. Though they have always been ſurrounded with enemies, the nobility and clergy would never ſuffer any regular military forces to be maintained and properly diſciplined in the kingdom, fearing that they ſhould be a check upon their illegal meaſures and tyranny: theſe ſons of infamy and rapine would rather ſee their country deſtroyed by the Tartars, Turks, or by any other foreign ſtate, than do juſtice to their injured fellow-creatures and ſubjects: notwithſtanding the brave Sobieſki ſo often ſaved them when they were at the brink of deſtruction, and again placed them upon a reſpectable footing among the other European ſtates, to ſuch a degree of degeneracy and corruption were they then arrived, and ſo great were their diviſions and animoſities againſt each other, that they refuſed the crown to his ſon in order to give it to a ſtranger with whom they were almoſt totally unacquainted; and when Auguſtus, from a principle of generoſity, attempted to reſtore the ſtate to its ancient ſplendor, they joined his enemies to dethrone him, after he had ſhewn his benevolent diſpoſition towards them in the government of the ſtate, and ſpent ſeveral millions to ſave both them and their country from plunder and devaſtation.

'This is an exact portrait of the Poliſh nobility and clergy, to whom we may juſtly apply the words of the Holy Evangeliſt, "that a kingdom divided againſt itſelf can never ſtand."

Theſe reflections may ſerve to prove the Author's zealous and laudable attachment to the cauſe of civil and religious liberty; a cir-

a circumſtance which is, indeed, ſtrongly marked in all parts of the work; and which, no doubt, will greatly recommend it to many readers in this, as yet, FREE country.

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ART. VIII. *Diſquiſitions relating to Matter and Spirit. To which is added, the Hiſtory of the Philoſophical Doctrine concerning the Origin of the Soul, and the Nature of Matter; with its Influence on Chriſtianity, eſpecially with reſpect to the Doctrine of the Pre-exiſtence of Chriſt.* By Joſeph Prieſtley, LL.D. F. R. S. 8vo. 4s. Johnſon. 1777.

ON republiſhing *Dr. Hartley's Theory of the Human Mind*, Dr. Prieſtley, in one of the three Introductory Eſſays prefixed to that performance, expreſſed ſome *doubts* of the truth of the common hypotheſis, according to which man is ſaid to poſſeſs a *ſoul*, or a ſuppoſed immaterial ſubſtance, diſtinct from his body; or to conſiſt of two ſeparate, independent, and heterogeneous principles, intimately connected together, in ſome unknown and incomprehenſible manner. Though theſe *doubts*, he obſerves, were expreſſed with the utmoſt heſitation and diffidence; a great alarm was taken, and he was repreſented as an *unbeliever*, and a *favourer of atheiſm*.

The odium, he adds, 'which I had thus unexpectedly drawn upon myſelf, ſerved to engage my more particular attention to the ſubject of it; and this at length terminated in a full conviction, that the doubt I had expreſſed was well founded. Continuing to reflect upon the ſubject, I became ſatisfied that, if we ſuffer ourſelves to be guided in our inquiries by the univerſally acknowledged *rules of philoſophizing*, we ſhall find ourſelves intirely unauthorized to admit any thing in man beſides that *body* which is the object of our ſenſes; and my own obſervations, and my own collection of opinions on the ſubject, preſently ſwelled to the bulk that is now before the public.'

The doctrine propoſed in the paſſage which we have above alluded to, is thus expreſſed in different terms, in the preſent treatiſe. After having obſerved that the Scriptures uniformly ſuppoſe the ſyſtem of *materialiſm*, which is clogged with none of the difficulties attending the common opinion, he adds—'Man, according to this ſyſtem, is no more than what we now ſee of him. His being commences at the time of his conception, or perhaps at an earlier period. The corporeal and mental faculties, inhering in the ſame ſubſtance, grow, ripen, and decay together; and whenever the ſyſtem is diſſolved, it continues in a ſtate of diſſolution, till it ſhall pleaſe that Almighty Being, who called it into exiſtence, to reſtore it to life again.'

The Author commences theſe diſquiſitions by an inquiry into the nature and eſſential properties of *matter*; and endeavours to prove that the *ſolidity* or *impenetrability*, and conſequently the

*vis inertiæ*, imputed to it are founded only on ſuperficial appearances;—that the *phyſical points* of which it conſiſts are poſſeſſed of certain *powers* of attraction and repulſion; and that the *reſiſtance*, in particular, to which we owe the idea of its impenetrability, is cauſed only by a power of repulſion inherent in it. This part of the Author's doctrine, relating to the *penetrability*, and the *powers* of matter, is founded on the theory of Mr. Michell, and Father Boſcovich, of which we formerly gave a pretty full account, in our review of the Author's *Hiſtory of Diſcoveries relating to Viſion, Light, and Colours*, to which we refer the Reader. [See Monthly Review, vol. xlvii. Oct. 1772. p. 315.]

Availing himſelf of the advantage to his main argument, derived from this theory, the Author obſerves, that the conſiderations ſuggeſted by it 'tend to remove the *odium* which has hitherto lain upon matter, from its ſuppoſed neceſſary property of *ſolidity*, *inertneſs*, or *ſluggiſhneſs*; as from this circumſtance only the *baſeneſs* and *imperfection*, which have been aſcribed to it are derived.'—It ought therefore 'to riſe in our eſteem, as making a nearer approach to the nature of ſpiritual and immaterial beings, as we have been taught to call thoſe which are oppoſed to groſs matter.'

With the ſame view he afterwards obſerves, that 'ſince the only reaſon why the principle of thought, or ſenſation, has been imagined to be incompatible with matter, goes upon the ſuppoſition of impenetrability being the eſſential property of it, and conſequently that *ſolid extent* is the foundation of all the properties it can poſſibly ſuſtain; the whole argument of an immaterial thinking principle in man, on this new ſuppoſition, falls to the ground: matter, deſtitute of what has hitherto been called *ſolidity*, being no more incompatible with ſenſation and thought, than that ſubſtance, which, without knowing any thing farther about it, we have been uſed to call *immaterial*.

Having thus in ſome degree, as it were, *ſpiritualiſed* matter, by *animating* it, if we may ſo expreſs ourſelves, with *powers*, to the activity of which we owe all that we know concerning it;—the Author proceeds to ſhew that this ſubſtance, diveſted of its ſuppoſed *ſolidity*, and poſſeſſed of the *powers* of *attraction* and *repulſion*, and the property of *extenſion*, may likewiſe poſſeſs the properties or powers of *ſenſation* or *perception*, and *thought*, ſuperadded to the former; in conſequence of a certain *organiſation*, whatever that may be. Theſe laſt mentioned powers, he obſerves, as belonging to man, have never been found but in conjunction with a certain *organiſed ſyſtem of matter*; and he adds that, as we have a very imperfect idea of what theſe powers are, our ignorance ſhould make us cautious of denying that they may be capable of being aſſociated with certain other powers, or of belonging to a ſubſtance or *ſubſtratum* poſſeſſing the properties

perties of extenſion, attraction, and repulſion. He proceeds to ſhew that theſe properties—thoſe of the *thinking*, and thoſe of the *material*, ſubſtance—are not inconſiſtent with each other; and takes a review of ſome of the *phenomena* in the human ſyſtem, which ſeem to prove their connection as properties of *one and the ſame ſubſtance*; particularly of the *nervous ſyſtem*, or rather of the *brain*.

'Thus,' he obſerves, as far as we can judge, the faculty of thinking, and a certain ſtate of the brain, always accompany and correſpond to one another.'—'Whenever that faculty is impeded or injured, there is ſufficient reaſon to believe that the brain is diſordered in proportion; and therefore we are neceſſarily led to conſider the latter as the ſeat of the former.'—'As this faculty, in general, ripens and comes to maturity with the body, it is alſo obſerved to decay with it.'—It is true, he acknowledges, that, in ſome diſeaſes, the mind preſerves its vigour, while the body decays: but in theſe caſes, the brain is not much affected by the general cauſe of weakneſs. On the other hand, a morbid affection of the brain produces a perverſion of the mental faculties.

'That the perfection of thinking,' the Author adds, 'ſhould depend on the ſound ſtate of the body and brain *in this life*, inſomuch that a man has no power of thinking without it; and to ſuppoſe him capable of thinking better when the body and brain are deſtroyed, ſeems to be the moſt unphiloſophical and abſurd of all concluſions. If *death* be an advantage with reſpect to thinking, *diſeaſe* ought to be a proportional advantage likewiſe; and univerſally the nearer the body approaches to a ſtate of diſſolution, the freer and leſs embarraſſed might the faculties of the mind be expected to be found. But this is the very reverſe of what really happens.'

Of the various other arguments or conſiderations, more or leſs cogent, which the Author produces to evince that the ſoul is only a particular modification of the body or matter, we ſhall only take notice of the following:—'If the mental principle was, in its own nature, immaterial and immortal, all its particular *faculties* would be ſo too; whereas we ſee that every faculty of the mind, without exception, is liable to be impaired, and even to become wholly extinct before death. Since, therefore, all the faculties of the mind, ſeparately taken, appear to be mortal; the ſubſtance, or principle, in which they exiſt muſt be pronounced to be mortal too. Thus we might conclude that the *body* was mortal, from obſerving that all the ſeparate *ſenſes*, and *limbs*, were liable to decay and periſh.'

In anſwer to this and ſome of the preceding arguments, it will doubtleſs be alleged, by thoſe who conſider the body and ſoul as diſtinct principles, that it is eaſy to conceive that, during

their union, the ſtate of the former may in various manners affect or determine that of the latter, and *vice verſa*. In the caſe of a temporary loſs of *memory* from diſeaſe, for inſtance, it may be ſaid, that this faculty of the ſoul is not actually become *extinct*, nor the ſoul partially *dead*; but that, in conſequence of ſome depravation, or derangement in the corporeal organs, the ſoul is, for the preſent, diſqualified from exerting that faculty; which may however be reſtored to it, on a ceſſation of the cauſe which obſtructed or barred up the communication between the two principles.

But the Author is provided with a ready anſwer to this and other obſervations, which are founded on the ſuppoſed connection of the ſoul and body (conſidered as diſtinct principles), and on their phyſical influence on each other; by utterly denying the *poſſibility* of ſuch *influence* ſubſiſting between two ſubſtances ſo *heterogeneous* as they are repreſented to be by the Immaterialiſts:—the one *ſolid* and *extended*;—the other, *penetrable*, and *not occupying ſpace*. He maintains that two ſubſtances, having *no one property in common*, cannot poſſibly act upon, or be affected by, each other: *action* and *reaction* being univerſally allowed to be *equal*, the ſubjects of ſuch action and reaction muſt neceſſarily be *ſimilar*. Further, how can a ſubſtance, for inſtance, that is *extended*, act upon, or be acted upon by, another ſubſtance which bears no relation to *ſpace*, and is properly *no where*? And though a body that is *hard* may *reſiſt*, or be affected by, another hard or even ſoft body; how can it be affected by a ſubſtance that can make *no reſiſtance at all*; nay which cannot, with any propriety of ſpeech, be ſaid even to be *in the ſame place* with it?

But granting that there is no *impoſſibility* in this caſe, and reducing it to a *difficulty* only; the Author contends that it is a difficulty of ſuch magnitude, as greatly to exceed that of conceiving matter to be endowed with the principle of ſenſation; and that of thoſe two difficulties it is certainly moſt philoſophical to adopt the leaſt.

It has been but too uſual, in the diſcuſſion of philoſophical queſtions, in which religion ſeemed to be intereſted, for thoſe who are termed the *orthodox* party, to ſtrengthen their arguments, and bring an odium on their antagoniſts, by deducing certain ſuppoſed horrid and dangerous conſequences from their doctrines. Thus Cudworth and Clark were charged with atheiſm by their opponents. In the preſent caſe, particularly, it may be alleged that if ſpirit and matter cannot poſſibly act upon each other, as having *no common property*; not only the human ſoul, but the *Divine Being* muſt be material.—A propoſition, which in former days would have drawn down the anathemas of the church and the vengeance of the ſtate upon the hardy propounder!

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The Author, in a particular ſection appropriated to this ſubject, endeavours to ſhew the perfect innocence of his doctrine, and of the conſequences which may be fairly deduced from it, by a variety of conſiderations. With the moſt awful reverence for the Supreme Being, he confeſſes, that as we know little of *ourſelves*, we know much leſs of our *Maker*. We know little even of the *works* of God; and therefore, *a fortiori*, much leſs of his Eſſence. We know not even the *eſſence* of matter, diveſted of its *properties* and *powers*; nor have we a proper idea of any *eſſence* whatever. He obſerves that the *Divine* Nature or Eſſence is thus not only neceſſarily unknown to us, but that it muſt have properties moſt eſſentially different from every thing elſe: ſo that no proof of the materiality of the human mind can, by any juſt analogy, be extended to a proof or evidence of a ſimilar materiality of the *Divine* Nature: for the properties or powers being different, the *ſubſtance*, or *eſſence* (uſing the terms merely as helps to *expreſſion*, but not at all to *conception*), muſt be different alſo. And though, according to the Author's own *poſtulatum*, there muſt be *ſome common property* in all beings that act upon each other; yet we have no evidence that the Divine Nature is poſſeſſed of the properties of other ſubſtances, *in ſuch a manner* as to be intitled to the ſame appellation. Thus the Divine Eſſence cannot, like matter, be the object of any one of our ſenſes, &c.

The Author proceeds however to obſerve, that 'ſhould any perſon, on account of the very few circumſtances in which the Divine Nature reſembles other natures, think proper to apply the term *material* to both; his hypotheſis—which excludes impenetrability or ſolidity from being a property of matter (by which, as we may ſay, the *reproach of matter* is wiped off) makes this to be a very different kind of *materialiſm* from that groſſer ſort, which, however, has been maintained by many pious Chriſtians, and was certainly the real belief of moſt of the early fathers.'

He afterwards adds, that it has been deemed dangerous to aſcribe *materiality* either to a finite, or to the infinite mind, merely on account of the notion that matter is neceſſarily *inert*, and abſolutely incapable of intelligence, thought, or action;—'but when this reproach is wiped away, the danger vaniſhes of courſe. It is the powers of ſupreme intelligence, omnipotence, unbounded goodneſs, and univerſal providence, that we reverence in the Deity;' and whatever be the eſſence to which we believe theſe powers belong, it muſt appear equally reſpectable to us, whether we call it *material* or *immaterial*: becauſe it is not the *ſubſtance*, of which we have no idea at all, but the *properties*, that are the object of our contemplation and regard.'

In a diſtinct ſection the Author produces the moſt irrefragable arguments for the being and perfections of God, principally taken from his *Inſtitutes of Natural Religion.* Theſe arguments, he ſhews, are not affected by the queſtion of materiality or immateriality: the Divine unity and perfections ſtanding upon the ſame ground in either of theſe hypotheſes. He ſhews that the hypotheſis of the *materiality of the Divine Nature* is not a dangerous one; and produces the teſtimonies of ſome of the moſt pious and reſpectable writers in favour of its innocence. He obſerves, that it is the idea that all the vulgar actually form of God, whenever they think of him at all.—'If the idea could do harm, almoſt all mankind muſt have received that harm; and notwithſtanding all our laboured refinements, the evil, with reſpect to the bulk of mankind at leaſt, is naturally irremediable. But no harm whatever has come from it, nor is any to be apprehended.'—To theſe and other arguments the Author, to prevent all poſſible cavil with reſpect to his religious ſentiments, ſubjoins the following declaration:

'If, after this candid, explicit, and I hope clear and ſatisfactory view of the ſubject, any perſon will tax my opinions, according to which the Divine Eſſence is *nothing that was ever called matter*, but ſomething eſſentially different from it (though I have ſhewn that the belief of all his attributes and providence is compatible with *any* opinion concerning his eſſence), with *atheiſm*, I ſhall tax him with great *ſtupidity* or *malignity*. In my own idea, I have all the foundation that the nature of things admits of, for a firm belief in a firſt, eternal, unchangeable, and intelligent cauſe of all things; and I have all the proof that can be given of his almighty power, infinite goodneſs, and conſtant providence. And this ſyſtem of *natural religion* affords all the foundation that can be had in ſupport of *revealed religion*, the hiſtory of which is contained in the books of Scripture, which I moſt cordially and thankfully receive; and the truth of which I have endeavoured, in the beſt manner I have been able, to prove, in the ſecond volume of my *Inſtitutes of Natural and Revealed Religion.*'

The length to which we have already extended this article prevents us from taking notice of ſeveral intereſting particulars, contained in this treatiſe. Before we conclude it however we ſhall obſerve, with regard to the Author's doctrine, both with reſpect to the Divine Eſſence and the human ſoul, that he appeals to the Scriptures to ſhew that it is not only not repugnant to them in any reſpect, but that it is perfectly conſonant to the doctrines of revelation. He deſcribes likewiſe the origin, and traces ſtep by ſtep the progreſs, of the opinion of *a ſoul diſtinct from the body of man*; which was firſt eſtabliſhed in the Oriental

part

part of the world, and was thence diffuſed throughout Europe, though with conſiderable variations. From this doctrine he derives all the capital corruptions of Chriſtianity; particularly the pre-exiſtence and divinity of Chriſt, purgatory, the worſhip of the dead, with their endleſs ſubdiviſions and appendages, including almoſt the whole ſyſtem of popery.

The doctrine of the *natural immortality* of the ſoul, conſidered as a ſubſtance diſtinct from the body, evidently afforded a foundation to the two laſt mentioned parts of that ſyſtem; and accordingly Luther, the Author obſerves, oppoſed this dogma to the laſt moment of his life, and ranked it among "the monſtrous opinions to be found in the *Roman Dunghills of Decretals.*" He accordingly maintained the *ſleep*, as it has been called, or utter *inſenſibility*, of the ſoul after death;—an opinion which was indeed violently oppoſed by Calvin, but which has lately been revived, and has been ably ſupported by the preſent learned Biſhop of Carliſle. This doctrine, the Author remarks, very materially affects the hypotheſis of the *immateriality*, or *ſeparate exiſtence* of the ſoul. It certainly, ſays he, takes away all the *uſe* of the ſyſtem of the Immaterialiſts:—'for though we ſhould have a *ſoul*, yet while it is in a ſtate of *utter inſenſibility*, it is in fact as much *dead*, as the *body* itſelf, while it continues in a ſtate of death. Our calling it a ſtate of *ſleep*, is only giving another and ſofter term to the ſame thing; for our *ideas* of the ſtate itſelf are preciſely the ſame, by whatever *name* we pleaſe to call it.'

Thus the Author's 'EXTINCTION *of the whole man*, at death,'—(by which phraſe, however, he appears to have meant only a decompoſition, or temporary derangement, and diſperſion of his *material* component particles) at which ſo much offence has been taken by many perſons, and ſome by *ourſelves*, may be conſidered as analagous to, and as venial a treſpaſs againſt *orthodoxy* as, the doctrine of the *ſoul-ſleepers*, and may be allowed to ſtand or fall with that hypotheſis.

The originality of the Author's ſyſtem with reſpect to the nature of *matter*, and the novelty of many of the arguments and conſiderations propoſed in this treatiſe, will render it highly intereſting to thoſe who chooſe to make the difficult ſubject diſcuſſed in it the object of their meditation. With reſpect to the main queſtion we ſhall be ſilent; leaving it to the reader to ſuppoſe that we may not perhaps be quite *unanimous* concerning it;—it would indeed be ſtrange enough if a *jury*, compoſed of critics and philoſophers, were to agree perfectly in their deciſion of ſo recondite and litigious a ſubject.—In the opinion of their preſent *foreman*, the modeſteſt and ſafeſt verdict they can bring in, is IGNORAMUS.

ART.

ART. IX. *The Doctrine of Philoſophical Neceſſity illuſtrated; being an Appendix to the Diſquiſitions relating to Matter and Spirit. To which is added an Anſwer to the Letters on Materialiſm, and on Hartley's Theory of the Mind.* By Joſeph Prieſtley, LL.D. F. R. S. 8vo. 4 s. Johnſon. 1777.

IF man be a ſimple and wholly *material* being, as the Author has endeavoured to prove in the preceding treatiſe, he muſt be ſubject to the laws of *mechaniſm*; and all his actions muſt be the mechanical and therefore *neceſſary* reſults of certain cauſes, which muſt operate on his mind in the ſame invariable manner, when the circumſtances are the ſame, and with the ſame certainty, as is obſerved in the action of bodies on each other. Accordingly the doctrine of *Neceſſity* is conſidered by the Author as a direct inference from that of *Materialiſm*; and the preſent Eſſay is very naturally given as a proper ſequel to the foregoing *Diſquiſitions* on Matter and Spirit †.

The *philoſophical neceſſity*, however, for which the Author here contends, is very different from the *fate* of the ancients, and the *predeſtination* of the Chriſtians and Mahometans. Our countryman *Hobbes*, was, in the Author's opinion, the firſt who underſtood and maintained the proper doctrine of *philoſophical neceſſity*. The obſcurity in which *Locke* involved this ſubject in his chapter on *Power*,—where he aſcribes *liberty* to man *, 'after writing a long time exactly like a *Neceſſarian*'—'was effectually cleared up by *Mr. Collins*, in his *Philoſophical Inquiry concerning Human Liberty*, publiſhed in 1717. By the ſtudy of this treatiſe the Author was convinced of the truth of the doctrine of Neceſſity; and was afterwards confirmed in this principle by his acquaintance with *Dr. Hartley's Theory of the Human Mind*: though, like Dr. Hartley himſelf, he was not a ready convert, but 'gave up his liberty with great reluctance.'

As Dr. Prieſtley does not offer the preſent as a complete treatiſe on the ſubject, he refers thoſe who have not yet entered on the diſcuſſion of this difficult queſtion, to the writers abovementioned; and likewiſe recommends to them the peruſal of the writings of *Dr. Jonathan Edwards*, *Mr. Hume*, and *Lord Kaims*, particularly in his *Sketches on Man*. His plan is only to diſcuſs thoſe particular topics on which he imagined he could throw

† Both the volumes are, accordingly, ſold together; not ſeparately. Price 8s. in boards.

* The unſettled ſtate of Mr. Locke's mind, with reſpect to this ſubject, may be collected from the following quotation extracted from a letter written by him to his friend Mr. Molyneux, dated January 20, 1692-3. It appears, from it, that Mr. Locke at that time doubted whether liberty *could* be communicated by the Deity to man. We cannot at preſent recollect from what particular publication the extract was taken.—"*If it be poſſible* for God,' ſays he, 'to make a *free agent*, then man is free, though I ſee not the way of it."

ſome

ſome new light; either by ſuggeſting new conſiderations on the ſubject, or by illuſtrating the arguments of his predeceſſors, as well as clearing the doctrine of neceſſity from the ſuppoſed dangerous conſequences, with reſpect to religion and morality, with which it has been clogged. He ſhews likewiſe, pretty much at large, the eſſential difference between this doctrine, and the tenets of the Calviniſts with reſpect to *predeſtination*; and finally inquires how far the Scriptures are favourable to the doctrine of neceſſity.

As a great part of the diſputes relating to the queſtion of Liberty and Neceſſity—properly enough denominated by Hume, "the moſt contentious queſtion of metaphyſics, the moſt contentious ſcience."—have been occaſioned by the diſputants affixing different ideas to the ſame words, and by not accurately ſtating the ſubject of diſpute; the Author begins with ſome obſervations explaining the terms of the queſtion, or what he, as a *Neceſſarian*, means and contends for, when he affirms that man *is*, or *is not*, poſſeſſed of a *liberty* of doing certain things.

Thus he acknowledges in man a *liberty* or power of *doing whatever he* WILLS, or pleaſes. As he can move his *body* or limbs at his pleaſure, provided he is not prevented by any foreign obſtacle; ſo likewiſe, in the abſence of all extrinſic impediments, he is at liberty to turn his *thoughts* to any ſubject, to weigh the reaſons for or againſt any propoſition, and to reflect upon them as long as he ſhall think proper.

In this conceſſion the Author obſerves that he grants 'not only all the *liberty* that the generality of mankind have any idea of, or can be made to underſtand; but alſo all that many of the profeſſed advocates for *liberty*, againſt the doctrine of *neceſſity*, have claimed.'

"Surely it is in a man's power,' ſays Wollaſton [*Religion of Nature*, p. 112.] 'to keep his hand from his mouth. If it is, it is alſo in his power to forbear exceſs in eating and drinking. If he has the command of his own feet, ſo as to go either this way or that, or no whither, as ſure he has, it is in his power to abſtain from vicious company or vicious places, and ſo on."—Theſe forbearances and motions, he adds, "depend ſolely upon the *will*, and *begin* there."

This laſt aſſertion of the advocate for philoſophical liberty our Author denies. Though the motion, for inſtance, depends upon the will, or is the immediate conſequence of it, he affirms that it does not *begin* there: the *will* itſelf being determined by ſome *motive*, which acts upon it as an efficient and neceſſary cauſe.

Further, the Author acknowledges likewiſe that man has a liberty of *ſuſpending a former determination*; but this is only a conſequence of another new *volition*; and the volition itſelf is the

the conſequence or *effect* of ſome motive or reaſon, which is its proper *cauſe*, as we have juſt now obſerved.

Having explained the nature of that liberty of which man *is* poſſeſſed, the Author proceeds to ſhew, on the other hand, that the *liberty*, or rather *power*, which he is *not* poſſeſſed of, 'is *that of doing ſeveral things*'—(not only *different*, but *contrary*, for example), *when all the previous circumſtances* (including the *ſtate of his mind*, and his *views of things*) *are preciſely the ſame*'—When every circumſtance is exactly ſimilar, man would always *voluntarily* (and yet *neceſſarily* *) make the ſame choice, and come to the ſame determination.

'A man indeed,' ſays the Author, on another occaſion, 'when he reproaches himſelf for any *particular action* in his paſt conduct, may fancy that, if he was in the ſame ſituation again, he would have acted differently. But this is a *mere deception*; and if he examines himſelf *ſtrictly*, and takes in *all circumſtances*, he may be ſatisfied that, with the *ſame inward diſpoſition of mind*, and with preciſely *the ſame views of things*, that he had then, and excluſive of all others that he has acquired by reflection *ſince*, *he could not have acted otherwiſe* than he did.'

The Author, in ſhort, maintains that 'there is ſome *fixed law of nature* reſpecting the *will*, as well as other powers of the mind, and every thing elſe in the conſtitution of nature; and conſequently that it is never determined without ſome real or apparent *cauſe*, foreign to itſelf, i. e. without ſome *motive of choice*; or that motives influence us in ſome *definite* and *invariable* manner, ſo that every volition, or choice, is conſtantly *regulated*, and *determined*, by what precedes it.'—'This *conſtant* determination of mind,' he adds, 'according to the motives preſented to it, is all that I mean by its *neceſſary determination*. This being admitted to be the fact, there will be a neceſſary connection between all things paſt, preſent, and to come, in the way of proper *cauſe and effect*, as much in the *intellectual*, as in the *natural* world; ſo that, how little ſoever the bulk of mankind may be apprehenſive of it, or ſtaggered by it—according to the eſtabliſhed laws of nature, no event could have been otherwiſe than it *has been*, *is*, or *is to be*; and therefore all things paſt, preſent, and to come, are preciſely what the Author of nature really intended them to be, and has made proviſion for.'

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* The clearing up the ſeeming contradiction between theſe two terms may throw light on the Author's argument. '*Voluntary*,' he obſerves, as hath likewiſe Mr. Locke, 'is not oppoſed to *neceſſary*, but only to *involuntary*; and nothing can be oppoſed to *neceſſary*, but *contingent*. For a voluntary motion may be regulated by *certain rules* as much as a mechanical one; and if it be regulated by any certain rules, or laws, it is as neceſſary as any mechanical motion whatever.'

Having

Having fully explained what is meant by the doctrine which is maintained in this treatiſe, the Author proceeds to prove the truth of it, firſt from the conſideration of *cauſe and effect*, or the obſervation that the ſame events neceſſarily and certainly follow the ſame preceding circumſtances; and in the next place from the *Divine preſcience*, which attribute of the divine and ſurely *omniſcient* Being ſome zealous advocates for the liberty of man have been hardy enough to give up, on account of its inconſiſtency with their ſyſtem.—Following the proper rules of philoſophizing, according to which the *cauſes* of things are to be deduced from obſervations of the *appearances*, he finds that *motives* are the proper *cauſes* of volitions and actions; or, in other words, that the *will* or choice, and the *motive*, correſpond preciſely to an *effect* and its *cauſe*.

Thus, ſays he, nothing can act more invariably, or mechanically, than motives in producing human actions.—'Strengthen the motive, and the action is more vigorous; diminiſh it, and its vigour is abated: change the motive, and the action is changed; intirely withdraw it, and the action ceaſes; introduce an oppoſite motive of equal weight, and all action is ſuſpended, juſt as a limb is kept motionleſs by the equal action of antagoniſt muſcles. As far as we can judge, *motives* and *actions* do, in all poſſible caſes, ſtrictly correſpond to each other.'—In ſhort, he afterwards adds, 'determinations muſt be directed by certain invariable laws, depending upon the previous ſtate of mind, and the ideas preſent to it, at the moment of forming any reſolution; ſo that, in no caſe whatever could they have been otherwiſe than they actually were.'

The Author next conſiders that *conſciouſneſs of liberty*, or of a *ſelf-determining power*, which all men certainly *feel*, and which he analyſes in the fifth ſection; where he ſhows that, according to the conſtitution of the mind of man, his thoughts can be turned to different ſubjects, according to the motives that occur to him; and that a conſciouſneſs of this *property* of the human mind is all that we properly *can* feel in what is called a conſciouſneſs of liberty.

In the two next ſections the Author conſiders whether liberty be eſſential to practical virtue, as hath been affirmed by thoſe who maintain man's *ſelf determining power*; and who likewiſe deny that there can be any propriety in rewards and puniſhments, or indeed any *reſponſibility* or *accountableneſs*, on the ſcheme of *neceſſity*. He endeavours, on the contrary, to ſhew that virtue can only be properly eſtabliſhed on the *neceſſary influence of motives* on the mind of man; and that it is this neceſſary influence that makes him the proper ſubject of reward and puniſhment, praiſe and blame. Mankind in general, ſays he, even the vulgar as well as the philoſopher, 'have no idea of volition but as

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preceded and directed by motives; and if they were told of any determination of the mind *not produced by motives*, good or bad, they would never be brought to think there could be any thing *moral*, any thing *virtuous* or *vicious* in it, any thing that could be the proper object of *praiſe* or *blame*, reward or puniſhment.'—On the other hand he contends, that the doctrine of philoſophical liberty, or of an arbitrary *ſelf determining power*, uninfluenced by *motives*, intirely diſqualifies a man from being the proper ſubject of blame or approbation.—An appoſite example with which he enforces and illuſtrates his arguments on this head deſerves to be given entire. We ſhall tranſcribe the greater part of it.

'Let us ſuppoſe,' ſays the Author, 'two minds conſtructed, as I may ſay, upon the principles of the two oppoſite ſchemes of *liberty* and *neceſſity*; all the determinations of the one being invariably directed by its previous diſpoſitions, and the motives preſented to it, while the other ſhall have a power of determining, in all caſes, in a manner independent of any ſuch previous diſpoſition or motives; which is preciſely the difference between the ſyſtems of neceſſity and liberty, philoſophically and ſtrictly defined. To avoid circumlocution, let us call the former A. and the latter B. I will farther ſuppoſe myſelf to be a father, and theſe two my children; and, knowing their inward make and conſtitution, let us conſider how I ſhould treat them.

'My object is to make them virtuous and happy. All my precepts, and the whole of my diſcipline, are directed to that end. For the uſe of diſcipline is, by the hope of ſomething that the ſubjects of it know to be good, or the fear of ſomething that they know to be evil, to engage them to act in ſuch a manner as the perſon who has the conduct of that diſcipline well knows to be for their good *ultimately*, though they cannot ſee it.—'

'Now, ſince motives have a certain and neceſſary influence on the mind of A. I know that the proſpect of good will certainly incline him to do what I recommend to him, and the fear of evil will deter him from any thing that I wiſh to diſſuade him from; and therefore I bring him under the courſe of diſcipline above deſcribed with the greateſt hope of ſucceſs. Other influences, indeed, to which he may be expoſed, and that I am not aware of, may counteract my views, and thereby my object *may* be fruſtrated; but, notwithſtanding this, my diſcipline will, likewiſe, have its *certain* and *neceſſary effect*; counteracting in part, at leaſt, all foreign and unfavourable influence, and therefore cannot be wholly loſt upon him. Every promiſe and every threatening, every reward and every puniſhment, judiciouſly adminiſtered, works to my end. If this diſcipline be ſufficient to overcome any foreign influence, I engage my ſon in a *train of proper actions*, which, by means of the *mechanical*

*ſtructure*

*ſtructure of his mind*, will, at length, form a ſtable *habit*, which inſures my ſucceſs.'

'But in my ſon B. I have to do with a *creature of quite another make*. *Motives* have no neceſſary or certain influence upon his determinations; and in all caſes where the principle of *freedom* [or exemption] *from the certain influence of motives* takes place, it is exactly an equal chance whether my promiſes or threatenings, my rewards or puniſhments, determine his actions or not. The *ſelf-determining power* is not at all of the nature of any mechanical influence, that may be counteracted by influences equally mechanical; but is a thing with reſpect to which I can make no ſort of calculation, and againſt which I can make no proviſion. Even the longeſt continued ſeries of proper actions will form no *habit* that can be depended upon; and therefore, after all my labour and anxiety, my object is quite precarious and uncertain.'

'If we ſuppoſe that B. is, *in ſome degree*, determined by motives, in *that very degree*, and no other, is he a proper ſubject of diſcipline; and he can never become *wholly ſo*, till his *ſelf-determining power* be intirely diſcharged, and he comes to be the ſame kind of being with A. on whom motives of all kinds have a certain and neceſſary influence.'—'Had I the making of my own children,' ſays the Author, 'they ſhould certainly be all conſtituted like A. and none of them like B.'

With reſpect to the *trimming ſcheme*, if we may ſo call it, alluded to in the laſt paragraph—which is adopted by ſome, who, at the ſame time that they are conſtrained to allow that motives have an influence on the human mind, allege nevertheleſs that it is poſſeſſed likewiſe of a *ſelf determining power*, which acts arbitrarily, and independently of motives—the Author obſerves that the two ſchemes, of *liberty* and *neceſſity*, admit of no medium between them;—'that all the *virtue* and *merit*, all the foundation for *praiſe*, take place *juſt ſo far* as *neceſſity* takes place; and fail juſt ſo far as this imaginary *liberty of choice*, acting independently of motives, interferes to obſtruct it.'

As this queſtion hath, as the Author obſerves, been rendered more obſcure than perhaps any other in the whole compaſs of philoſophical diſcuſſion, by an unfair and improper manner of ſtating it; we ſhall preſent our readers with another view of it, in which Dr. Prieſtley undertakes to ſhew that 'there is all the foundation that we can wiſh, for a proper *accountableneſs*, and for *praiſe* and *blame*, on the doctrine of *neceſſity*; and not ſo much as a ſhadow of any real foundation for them upon any other ſuppoſition.'

'When I, or the world at large,' ſays he, 'praiſe my ſon A. we tell him we admire his *excellent diſpoſition*,' in conſequence of which all good motives have a certain and never-failing in-

fluence upon his mind, always determining his choice to what is virtuous and honourable; and that his conduct is not directed either by *mere will*, or the *authority of any other person*, but proceeds from his own virtuous disposition only; and that his good habits are so confirmed, that neither promises nor threatenings are able to draw him aside from his duty.

'In this representation I am confident that I keep back nothing that is essential. The ideas of mankind in general never go beyond this, when they praise any person, nor, philosophically speaking, *ought* they to do it. Praise that is founded on any other principles is really *absurd*; and if it was understood by the vulgar, would be reprobated by them, as intirely repugnant to their conceptions of it. This will clearly appear by considering the case of my son B.

'We have supposed that A has done a virtuous action, and has been *commended*, because it proceeded from the *bent of his mind to virtue*; so that whenever proper circumstances occurred, he *necessarily** did what we wished him to have done. Let us now suppose that B does the very same thing; but let it be fairly understood, that the *cause* of his right determination was not any bias or *disposition of mind* in favour of virtue, or because a good *motive* influenced him to do it; but that his determination was produced by *something within him* (call it by what name you please) of a quite *different nature*, with respect to which, motives of any kind have no sort of influence or effect, a mere *arbitrary pleasure*, without any reason whatever (for a *reason* is a *motive*) and I apprehend he would no more be thought a proper subject of praise, notwithstanding he should do what was *right in itself*, than the dice, which, by a fortunate throw, should give a man an estate. It is true the action was right, but there was not the *proper principle*, and *motive*, which are the only just foundations of *praise*.

'In short, where the proper *influence of motives* ceases, the proper foundation of praise and blame disappears with it; and a *self-determining power*, supposed to act in a manner independent of motive, and even contrary to every thing that comes under that description, is a thing quite foreign to every idea that bears the least relation to praise or blame. A good action produced in this manner is no indication of a *good disposition of mind*, inclined to yield to the influence of good impressions, and therefore is nothing on which I can depend for the future. Even a series of good actions, produced in this manner, gives no se-

* Such seems to have been the *necessity* of acting virtuously, ascribed to *Cato* by *Paterculus*, as quoted by Hobbes and the Author. Patercules praises him because he was good *by nature—et quia aliter esse non potuit*.

curity

curity for a proper conduct in future inſtances; becauſe ſuch actions can form no *habit*, i. e. no neceſſary tendency to a particular conduct; but every thing is liable to be reverſed by this *ſelf-determining principle*, which can turn a deaf ear to all motives, and all reaſons.'

Among the objections to the doctrine of neceſſity, it has been urged, that men firmly perſuaded of the truth of it, or convinced that no action or event could have been, or can poſſibly be, otherwiſe than it *has been*, *is*, or *is to be*, muſt be wholly indifferent with reſpect to their conduct in life. The Author anſwers that this would be the caſe 'if their *own actions* and determinations were not *neceſſary links* in this chain of cauſes and events, and if their good or bad ſucceſs did not, in the ſtricteſt ſenſe of the word, *depend upon themſelves*.'—Nay, he affirms that, 'in fact, the ſyſtem of neceſſity makes every man the *maker of his own fortune*, in a ſtricter ſenſe than any other ſyſtem whatever.' The following example is given to illuſtrate this part of his doctrine.

The Author premiſes that, according to the *eſtabliſhed laws of nature*, our proviſion for the next year and all the events relating to it, are, in fact, *abſolutely fixed*, and nothing can interfere to make them otherwiſe than they are to be:—'But will any farmer,' ſays he, believing this ever ſo firmly, 'neglect, on this account, to ſow his fields, and content himſelf with ſaying, "*God knows how I ſhall be provided for the next year: I cannot change his decree, and let his will be done?*" We ſee, in fact, that ſuch a perſuaſion never operates in this manner; becauſe, though the chain of events is neceſſary, our *own determinations* and *actions* are neceſſary links of that chain. This gives the farmer the fulleſt aſſurance, that if it be decreed for him to ſtarve, it is likewiſe decreed for him to neglect to ſow his fields; but if he *do* ſow his fields, which depends intirely upon himſelf, that then, ſince the laws of nature are invariable, it will be evident that no ſuch unfavourable decree had gone forth.'

After ſhewing the moral advantages derived from a belief in the doctrine of neceſſity, the Author anſwers an objection to it, the ſolving of which Mr. Hume conſidered as "having been found hitherto to exceed all the ſkill of philoſophy;" that is, to uſe his own words, "to explain diſtinctly how the Deity can be the mediate cauſe of all the actions of men, without being the author of ſin, and moral turpitude" [Eſſays, vol. ii. ſect. 8, pag. 114, edit. in 8vo.]—'But did not this writer know,' ſays Dr. Prieſtley, 'what is known to all the world, that the *motive* or *intention* with which a thing is done, is the circumſtance that principally conſtitutes its *morality?* Men who act from a bad intention are certainly vicious; but though God may be the ultimate cauſe of that bad diſpoſition, yet, ſince he produces it from a *good motive*, in order to bring good out of

it, he is certainly not vicious, but good, and holy in that reſpect.'—It ſhould be conſidered too, he adds, that upon any ſcheme that admits of the divine *preſcience*, God muſt appear the proper cauſe of evil, as much as on the ſcheme of neceſſity:—'for ſtill God is ſuppoſed to foreſee, and *permit*, what was in his power to have prevented, which is the very ſame thing as *willing* and *directly cauſing* it.'—Indeed they who have attempted to account for the *origin of evil* in general, either by ſhewing that it is, in the end, productive of *greater good*, or in any other manner, have by their ſolutions anticipated this difficulty; at leaſt, the neceſſarian ſcheme does not increaſe it.

In the remaining ſections the Author ſhews how far the ſcriptures are favourable to the *doctrine of neceſſity*, and in what reſpects the latter differs from the *predeſtination* of the Calviniſts; cloſing the performance with an anſwer to the author of the *Letters on Materialiſm*, &c. *—With reſpect to the treatiſe itſelf—the pretty large extracts which we have given from it will be ſufficient to afford our Readers a general notion of ſome of the Author's arguments and illuſtrations, and of the popular or familiar manner in which he has treated this abſtruſe ſubject. We have declined making any obſervation with reſpect to the queſtion itſelf;—eſpecially as we learn that Dr. Price and the Author have entered into an amicable controverſy on the ſubject, the reſult of which will ſoon be preſented by them jointly to the Public.

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ART. X. ANDERSON'S *Obſervations on the Means of exciting a Spirit of national Induſtry*, concluded. See Review for laſt Month.

IN two former numbers we explained the outlines of that plan for the improvement of his native country, ſketched out by our patriotic Author. In the twelfth and following letters he anſwers ſeveral objections that had been made to ſome facts which he had mentioned; and is at great pains to ſhow that it was not from inadvertence that he had aſſerted that Engliſh wool is now of a quality much inferior to what it was in former times. To prove that this is actually the caſe, he gives a ſuccinct review of the trade in wool, and of the progreſs of our woollen manufacture from the earlieſt period to the preſent time. This part of the book will be particularly intereſting to our Engliſh readers; as he here brings to light ſome facts which have been overlooked by political writers in general, and corrects many erroneous opinions adopted by hiſtorians on this ſubject. It is indeed but of late that hiſtorians have lent much if any attention to the progreſs of uſeful arts, ſo that it is no wonder if they ſometimes fall into miſtakes, or adopt with too little caution, vulgar prejudices that have been generally received.

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* For an account of thoſe *Letters*, ſee the firſt Article in our Review for February, 1777.

Inſtead

Inſtead of having received from Spain the firſt ſheep that produced fine wool in this iſland, as hath been often aſſerted, he ſhows, from undoubted authorities, that in the time of the Romans our wool was held in ſuch an high degree of eſtimation, as to be employed for making cloth for the emperor's own peculiar uſe; that it was equally eſteemed by the Venetians, and other Italian ſtates, while the woollen manufacture was in a great meaſure confined to Italy; that it was held in equal eſtimation by the Flemings, when the woollen manufacture was eſtabliſhed in the Netherlands; that during the 15th and 16th centuries Engliſh wool ſold at a much higher price, in every market, than Spaniſh, and was univerſally allowed to be more valuable, in every reſpect; that not an ounce of Spaniſh wool entered into the fabric of Engliſh cloth till after the reign of Elizabeth, but that ſince the reign of James I. the quality of Britiſh wool has gradually declined, till at length it has fallen to ſuch a ſtate of degradation, as to be unfit to enter at all into the fabrication of ſuperfine cloths.

He next enquires into the cauſe of this very intereſting revolution in arts, and endeavours to ſhow that it ought to be entirely attributed to the law prohibiting the exportation of Britiſh wool. This prohibition, he contends, was not enacted into a law either in the days of Edward III. or of Elizabeth, as hiſtorians have aſſerted, but began firſt to be introduced in the reign of James I. and his unhappy ſon Charles, both of whom made ſome proclamations againſt it, with a view to extort money for licences; but it never, Mr A. affirms, received the ſanction of law till after the reſtoration, nor was the law ever attempted to be ſtrictly put in force till the revolution. No ſooner did the reſtraint produced by this law begin to be felt, than the quality of our wool began to decline; and thus continuing to decreaſe as the law preſſed more and more ſeverely, Spaniſh wool at length obtained a decided ſuperiority over Engliſh wool, and we were forced either to import Spaniſh wool, or to renounce our fine woollen manufactures. But as other nations can buy Spaniſh wool as cheap as ourſelves, the Author obſerves, that we no longer poſſeſs any advantage over them in the manufacture of *fine* cloth; hence, ſays he, the decline of our trade in fine cloths to Turkey and other places in the Levant, as well as on the borders of the Baltic, &c. To the ſame law he aſcribes in a great meaſure the riſe of the French woollen manufacture; as the people of that country have been furniſhed with our wool by a pernicious ſmuggling trade, at a much lower rate than they could otherwiſe have obtained it. The manner in which this law operates in forwarding the French manufactures, he thus explains in a note:

'When a nation adopts any iniquitous plan, to advance its own proſperity at the expence of others, it is impoſſible to foreſee half the bad effects that may reſult from it.—It was vainly imagined by ſome ſhort-ſighted politicians, that in conſequence of the low price of wool in England that would reſult from the law prohibiting the exportation of wool, the Engliſh manufacturer would be enabled to underſell all others, and would thus obtain a monopoly of the woollen trade to all the world; and it would be no difficult matter to produce many authors who ſeriouſly believed in ſuch a viſionary project. How different was the reſult of that experiment! At that time France had almoſt no woollen manufacture; and it would have been long before ſhe would have been able to cope with England, had ſhe been obliged to purchaſe her wools at the former price. But when the prices of wool were ſo much reduced in England, the French found themſelves able to purchaſe it, by a contraband trade, ſo much below its old rate, that they were enabled not only to manufacture cloths for themſelves, but to export them to others to a great amount. Thus, by endeavouring to graſp too greedily at more than our own, we furniſhed a weapon to our moſt dangerous rivals, by the aid of which they were enabled ſucceſsfully to attack us.

'Since the former part of this note was written, I find ſome perſons have a difficulty to comprehend, how it was poſſible for the French to purchaſe their wool cheaper after the exportation of our wool was prohibited than before it, as it now muſt come to them loaded with the whole charge of ſmuggling, which it is imagined will at leaſt be equal to the former duty on exportation. There are, however, ſeveral reaſons why they ſhould get it much cheaper than before, and even perhaps cheaper than the Britiſh manufacturers themſelves.

'In the *firſt* place, As foreign merchants are now excluded from the commerce of wool, it has fallen prodigiouſly in its price, being at a medium not above half the price it uſed formerly to be ſold at; —ſo that although France ſhould be at the whole charge of ſmuggling it, the original purchaſe is ſo much below what it formerly was, or ever would have been without that abſurd law, that her manufacturers can buy it at home at a much lower price than formerly. But,

'*Secondly*, France does not in reality pay for the charge of ſmuggling our wool. For by the many prohibitory laws againſt the commerce of France, our ſmugglers are ready to run the riſk, or at leaſt to meet them half way, for the profit they are enabled to make by the goods they receive in return. And,

'*Thirdly*, As the price of thoſe French goods prohibited by the laws of Britain are prodigiouſly enhanced in our market above their natural value, a very ſmall quantity of theſe will amount to a much greater price to the ſmuggler at home, than the home market price of his wool; ſo that in this way, by a very advantageous barter, the French may, and I believe really do, get our wool, from Ireland eſpecially, cheaper than the Britiſh manufacturers themſelves.

'It is by attending to circumſtances of this ſort, that we are enabled to explain many ſeeming paradoxes in trade; among which the

the following may be reckoned one.—A very ſenſible manufacturer lately aſſured me, that for many years paſt, Engliſh wool of equal fineneſs may be bought at Amſterdam cheaper than at London; and that he himſelf would probably have bought it there, and brought it to Scotland, had it not been that the general courſe of his trade led him more naturally to the London market.—It is thus that Avarice almoſt always counteracts her own purpoſes; and our endeavours to obtain an unjuſt aſcendency over others, for the moſt part turn out in the end to their emolument, and the detriment of ourſelves.—Hoping to obtain an aſcendency over all others by the monopoly of our wool, we have thus eſſentially hurt our own manufactures, and encouraged thoſe of our rivals, to a degree that no efforts of their own, unaided by our folly, could ever have effected.'

Such being the conſequences of this law, it is no wonder that he warmly preſſes that it ſhould be inſtantly repealed.

It having been objected that cheapneſs of living is unfavourable to manufactures, and might deprive Scotland of one advantage he had aſcribed to it, he is induced to examine this point at ſome length. He agrees, indeed, with the advocates for this ſyſtem, in allowing that a temporary fall in the price of neceſſaries of life in any country tends to diſcourage manufactures; but he, at the ſame time, ſhows that if the price be permanently high it muſt operate as a perpetual bar to their progreſs. He likewiſe proves that every variation in the price of the neceſſaries of life is deſtructive of national induſtry; on which account great care ought to be taken to prevent every ſuch variation; and as he thinks the Britiſh ſyſtem of corn laws tends to keep the grain nearly at one price, he very much applauds the ſpirit with which they have been framed.

Finding, however, that he here differs in opinion from the celebrated Author of *An Inquiry into the Nature and Cauſes of the Wealth of Nations*, he enters into a very minute examination of the arguments advanced by that writer againſt the bounty on corn; but is obliged to draw concluſions in every reſpect the reverſe of what Dr. Smith has done. Whether our Author has miſunderſtood the doctor's arguments, as he modeſtly intimates his fear that he *may* have done, or whether Dr. Smith may, through inadvertency, have advanced arguments in one part of ſuch a long work that are contradicted by his reaſoning in other parts of it, we will not at preſent enquire; but we think it is incumbent on this ingenious author either to reconcile the ſeeming contradictions and inaccuracies of reaſoning here pointed out, or to give up the argument entirely. In hopes, therefore, of having occaſion to reſume this ſubject in future, we ſhall content ourſelves at preſent with quoting our Author's general concluſion:

'To conclude, ſays he, It is certain, that if no over-ruling influence had prevented it, the price of grain would have riſen in England, in the ſame proportion with that of all other commodities, in conſequence of the general decreaſe in the value of money:—but the price of grain has not only not riſen ſince the bounty was inſtituted, as has been the caſe with all other commodities, but has even fallen ſince that period: therefore it has been kept thus diſproportionately low by the powerful over-ruling influence of ſome cauſe.

'If this effect had been produced by the general ſecurity, as to property, that the ſubject now enjoys in Great Britain, the ſame cauſe would have operated ſtill more powerfully in moderating the price of labour and manufactures—But the price of labour and of manufactures has encreaſed ſince that period;—it muſt therefore be attributed to ſome other cauſe.

'If "the bounty had always raiſed the *nominal* price of grain*," that article of produce muſt have had its nominal value augmented, not only as much, but even more than that of any other commodity, ſince the bounty took place.—But the *nominal* value of that commodity has decreaſed ſince that time, while that of all other commodities has encreaſed; therefore the bounty on corn has not encreaſed its nominal value.

'If "the price of corn had abſolutely regulated the price of all other commodities," the price of every other commodity muſt by conſequence riſe or fall, as the general average money-price of corn riſes or falls in any country. But the average money price of corn in England has been lower ſince the bounty took place, than it was before that period, although the price of all other commodities is now higher than formerly; therefore the price of corn does not abſolutely regulate the price of labour and of all other commodities.

'If "it is impoſſible to alter the *real* price of corn by any contrivance," and if "the real price of any commodity be the quantity of labour it can maintain or procure;" it muſt follow, that the price of one determinate quantity of corn will, at all times, and in all places, be capable of purchaſing an equal quantity of labour:—but as it requires a much greater quantity of money *now* to purchaſe the ſame quantity of manufactures, or of labour, than it did fifty years ago; and as the ſame quantity of corn cannot at this time purchaſe ſo much money as before the bounty took place;—it follows, that the *real* price of corn is much lower at preſent than it was at ſome former period;—therefore it *is* poſſible to augment or diminiſh the *real* value of corn, as well as of every other commodity.

'But if the *nominal* value of corn has decreaſed ſince the bounty was eſtabliſhed; and if, in conſequence of that, its *real* price be not now much more than one half of what it formerly was; and if no other probable cauſe can be aſſigned for this but the operation of the bounty, and the other corn-laws; and if theſe laws explain in a ſatisfactory manner all the phenomena above enumerated; we ſhall

* The paſſages incloſed within inverted double commas are quoted from Dr. Smith, and have each of them been anſwered more fully in the preceding parts of this eſſay.

then

then be obliged to acknowledge, that inſtead of being "an abſurd regulation of commerce," it is perhaps the wiſeſt and the beſt political inſtitution that has ever graced the annals of any nation.'

He cloſes this very intereſting digreſſion with ſome ſevere animadverſions on the ſpirit of the corn laws of Scotland, which he ſays have been evidently framed with an intention to advance the intereſts of agriculture at the expence of the ſiſter arts. But to aim at ſeparating the intereſt of manufactures from that of agriculture, is in his opinion like endeavouring to ſeparate the ſhadow from the ſubſtance. He deems it both fooliſh and unjuſt; he thinks that it muſt end in the diſappointment of its projector, and prove detrimental to the intereſts of thoſe very perſons whom it was moſt intended to ſerve.

In order to obtain a more equitable ſyſtem of corn laws for that country, he aſcertains what are the circumſtances that ought, in all caſes, to regulate the amount of the bounty, as well as the price at which it ought to be granted. This we do not remember to have ſeen attempted before; and therefore we are ſorry that as our limits are inſufficient for any ſatisfactory extracts from this part of the work, we can only, in brief, obſerve, that the corn laws are here diſcuſſed on a more liberal, more enlarged plan, than any that we have met with in other treatiſes, on the ſubject; and we doubt not that if Dr. Smith ſhall reſume the argument, it will be the means of our arriving at a greater degree of certainty, with regard to this very important branch of civil polity than has ever yet been obtained: for we agree with our candid Author in thinking that it is of no moment to the public who it is that ſhall be right, or who wrong, but it may be of high importance to the nation that the truth in this caſe ſhould be with certainty diſcovered.

This digreſſion being finiſhed, the writer animadverts on the vulgar Engliſh for their abſurd prepoſſeſſion againſt the Scots; and ſhows what little cauſe there is for their entertaining any jealouſy of that part of the country, as a rival in manufactures. He proves that by encouraging the plan of improvement propoſed, England might regain her former ſuperiority in the woollen manufacture, which ſhe cannot hope to recover by any other means.

'You cannot, ſays he, but have remarked, that as England has already loſt a great part of her trade for fine cloths to many parts of the world, in conſequence of having loſt her fine wool, and runs a great riſk of loſing that ſhare of it which ſtill remains; if ſhe continues to depend on Spain for that neceſſary article, it becomes neceſſary to look around her to try if ſhe can obtain it elſewhere at a more moderate rate.—From the preſent political ſituation of England, there is but little hope that ever ſhe could regain ſuch a pre-eminence in rearing fine wool as ſhe once enjoyed. But every thing concurs at preſent to favour the attempt in Scotland; and

ſhould it ſucceed, there is no doubt but that Britain might again recover that pre-eminence in the woollen manufacture ſhe once poſſeſſed.—For as there is no other kingdom in Europe, except Spain, that could produce ſuch fine wool as might be reared in Scotland, the manufacturers of other nations would be under the neceſſity of reſorting to Spain, or more diſtant countries, for that neceſſary article, which we could have within our own iſland; which would give us ſuch an advantage over them in this reſpect as would enſure the proſperity of this branch of our manufacture.—In this view, therefore, it is greatly the intereſt of the ſtate to promote the plan for improving our wool above recommended.'

Having thus proved that there are no natural impediments to prevent the eſtabliſhment of manufactures in Scotland, he takes a retroſpective view of thoſe political inſtitutions that have tended to retard their progreſs in that country. Among other particulars he animadverts with great warmth upon the pernicious tendency of entails, and traces the influence of that mode of tranſmitting heritage upon the national character of the people: he likewiſe complains that the mode of trials for civil cauſes in Scotland is leſs friendly to liberty and a ſpirit of independence, the only ſure foundation of national induſtry, than in England; and he cloſes the volume with remarks on the nature of the fiſheries of Scotland.

'I have purpoſely, ſays he, avoided, till this time, ſaying any thing about the fiſheries on the coaſt of Scotland, about which you are ſo anxious to be informed; becauſe I foreſee, that till ſome plan is adopted to mitigate thoſe evils that depreſs the lower ranks of people in Scotland, and to beſtow upon them riches and activity, all attempts to reap benefits from thence muſt be poor and inconſiderable; and becauſe I am ſenſible, that if ever theſe beneficent purpoſes ſhall be effected, the fiſhings, without almoſt any effort of thoſe in power, will become a great and aſtoniſhing object of national wealth and induſtry. As this, therefore, muſt naturall rather follow than lead the way in the improvement of Scotland, I have hitherto kept it out of ſight.'

Then follow ſome obſervations on the ſalmon and cod fiſheries, which we paſs over as of leſs moment, to come to the herring fiſhery, which he thinks has never yet been attempted in a proper manner.

'The great point wanted to give ſtability to the Britiſh herring-fiſhery, is to diminiſh the expence incurred by thoſe who engage in it.—For till that ſhall be accompliſhed ſo far as to bring the Britiſh herrings cheaper to a foreign market than thoſe of Holland can be afforded, the buſineſs muſt be carried on in a languid manner, that can be attended with little benefit to the nation. But this expence can only be diminiſhed by the frugality and induſtry of the perſons actually engaged in the fiſhery; which can be accompliſhed in no other way, than by giving to thoſe individuals engaged in it the certainty of reaping for themſelves, and not earning for another, the *whole* profits that ſhall be derived from that induſtry and frugality.

*No labour that is carried on by ſlaves, can ever be done at ſo little expence as by freemen.—Nothing that is performed by hirelings, can ever be performed ſo cheap as by men who are working immediately for their own behoof.*

'This fundamental axiom in politics, the juſtneſs of which is confirmed by the experience of all nations, ancient and modern, ſeems to have been entirely overlooked by our legiſlators in their attempts to eſtabliſh the herring fiſhery; in conſequence of which their efforts, after thirty years experience, have been found to have produced hardly any beneficial effect.—And by adhering to this political axiom with invariable ſteadineſs, the Dutch, who have many natural impediments to ſurmount that we have not, do ſtill continue to carry on a ſucceſsful fiſhery upon our very coaſt, and underſell us in foreign markets by the fiſh caught ſometimes by our own people, even in our own harbours.

'The laws that have been at different times enacted in Great Britain with regard to this grand fiſhery, ſeem to have been framed directly in oppoſition to this axiom. And I have no heſitation in ſaying, that a Dutchman who ſhould read theſe laws, would be perfectly ſatisfied, that if they were intitled, acts for *diſcouraging*, inſtead of *encouraging*, the herring fiſhery, the title would correſpond much more perfectly with the laws themſelves than it does in its preſent form.—He would ſay, that to encourage the herring-fiſhery effectually, the Britiſh legiſlature ought to have aimed at diminiſhing the expence of that fiſhing to the ſeveral undertakers as much as was in their power:—inſtead of which they have endeavoured all they could to encreaſe it, by loading the ſeveral undertakers with an unneceſſary apparatus of nets and inſtruments, that they can hardly ever have occaſion to employ. He would ſay,—that if they had really aimed at diminiſhing this expence, inſtead of confining the premium to thoſe only who were rich, and capable of forming great equipments; by which circumſtance the poor, who muſt of neceſſity be the operators in that great work, are effectually deprived of any immediate benefit from thence; they would have deviſed ſome method of beſtowing a premium that ſhould have extended its influence to the meaneſt individual, in proportion to his induſtry.—He would ſay, that if the ſucceſs of the fiſhery had been the principal object aimed at, rather than the enriching ſome powerful undertakers, the premium ought not to have been ſo conſiderable as to indemnify theſe for almoſt their whole adventure, without any induſtry on their part, and to extend equally to the idle as the induſtrious; but ſhould have been in itſelf more moderate, and ſo contrived as to encreaſe with the induſtry and ſkill of the reſpective undertakers. In ſhort, he would ſay, that if the Engliſh had been jealous leſt the Scots might at ſome time or other engage in the herring-fiſhing themſelves, and from their natural advantages be enabled to outrival the Dutch in this branch of commerce, which they wiſhed to prevent; and had they been afraid to avow this deſign openly, but reſolved to effect it by an underhand round-about way, they could not have fallen upon a plan more effectually to have done this than that which they have adopted; becauſe it effectually excludes the natives from reaping any benefit directly from the premium, who were the only perſons that,

that, from local ſituation, and other circumſtances, could carry on that fiſhing cheaper than any others;—and becauſe it puts it out of the power of enterpriſing individuals from diminiſhing their expence of tackle and equipments, and from ſupplying that deficiency by ingenuity and induſtry, ſeeing they muſt have theſe, whether they uſe them or not.

'The conſequence of theſe laws has been nearly in fact what might have been expected from the foregoing reaſoning. In hopes of obtaining the bounty, many veſſels are annually fitted out by rich individuals in England or elſewhere, which meet at the general rendezvous at the proper ſeaſon, and make a great figure annually in a news-paper. Theſe are commanded by men in general, who have no other intereſt in the adventure, than to draw their pay for the time; and are navigated by perſons who know no more about fiſhing, than I do about directing the manœuvres of an army; and who are uſually engaged at as low a rate as poſſible, being wanted merely to make a ſhow at the general rendezvous.—The preſervation of the nets, and other expenſive articles of equipment, in order that they may make their appearance at the next annual rendezvous, is the principal care of the maſter, who accompliſhes his end moſt effectually, by locking them up, and hardly ſuffering them to be wetted; and while they remain on the ſtation, which they are obliged to do for a certain time to intitle them to the premium, inſtead of applying themſelves with aſſiduity to catching of fiſh, like ſkilful fiſhermen, they parade about like wanton idlers,—break and diſperſe the ſhoals of fiſh where-ever they meet them; and, not content with this in the open ſea, even enter into the creeks and bays, where ſmall boats only could fiſh with propriety, and in which the natives, even without any aid from the bounty, would, if uninterrupted, make a reaſonable profit to themſelves. Thus theſe premium-veſſels produce as much miſchief as they can where-ever they go, to the great annoyance of the induſtrious fiſhermen, who are from this cauſe obliged in ſome meaſure to deſert an employment that they would naturally follow with profit, if freed from this intolerable nuiſance.'

To remedy theſe defects he propoſes that a reaſonable bounty ſhould be allowed on every barrel of herrings properly cured; and that the bounty upon buſſes per tun ſhould be lowered, and theſe veſſels be prohibited from fiſhing within a limited diſtance of the coaſt. This would allow the natives to fiſh in their creeks with freedom; it would likewiſe allure merchants to come and purchaſe the fiſh when freſh caught, and cure them for themſelves.

By this means, he obſerves, 'the fiſhermen would be neceſſarily freed of all the expence that would be required in providing caſks and ſalt, nor would they be obliged to learn the nicer operation of curing them: from which circumſtances they would be at liberty to exert themſelves to the utmoſt of their power in their own calling, without taking any concern about other matters, which do not ſo naturally belong to their buſineſs—Thus each party would move in his own ſphere with

with pleaſure and profit, and mutually contribute to the good of the whole.'

Other means of encouraging this great national fiſhery are pointed out, among which we are not ſurprized to find a premium propoſed for the diſcovery of a new and better manner of curing herrings than any yet known; but we were ſorry to find Mr. A. ſo far forget himſelf as to give this a daſh of ridicule which might well have been ſpared, as it muſt tend to counteract the intention he aimed at. As this is a matter of real moment, every thing that has the ſmalleſt appearance of levity ought to have been avoided.

But the greateſt improvement which he propoſes, is to make the Herring and Greenland whale-fiſheries go hand in hand, and mutually aſſiſt one another. The whale-fiſhery, he obſerves, has been greatly retarded by the large ſize of the veſſels which have been uſually employed in it, and the miſmanagement that always attends public companies in matters of trade. To prevent this, in ſome degree, for the future, he propoſes, that the bounty ſhould be granted to veſſels of a ſmaller ſize, and that all reſtrictions with regard to the number of hands, proviſions, tackle, &c. ſhould be entirely aboliſhed *, in lieu of which the veſſels

* 'In all the laws hitherto enacted in Britain for granting a bounty on veſſels employed in any kinds of fiſhings, the legiſlature ſeems to have been extremely ſolicitous to prevent any perſon from claiming the bounty, unleſs they were provided with every thing that could be thought neceſſary for carrying on theſe fiſheries in every poſſible ſituation of things; and hence they have been at great pains to preſcribe the number of nets, lines, ſalt, caſks, men, proviſions, &c. to be on board of every ſuch veſſel before it could be entitled to the bounty; and alſo to regulate the ports from which they are to ſail, and many other particulars, which ſeem quite unneceſſary, as they only operate like ſo many clogs to retard the buſineſs they ſeem evidently intended to encourage, and to enhance the price of the articles that they ought to diminiſh.

'The deſign of a bounty in all caſes of this ſort ought to be to encourage inexperienced adventurers to engage in a particular branch of buſineſs with which they are unacquainted; but which it is ſuppoſed might be carried on without the bounty, with profit, as ſoon as it came to be fully underſtood, and the buſineſs conducted with economy.

'If that bounty, therefore, is not ſo high as to be alone ſufficient to defray the expence of the equipment, and thus to tempt a man to fit out a veſſel merely with a view to obtain the bounty, without attending at all to the buſineſs, there ſeems to be no reaſon to fear that any perſon would ſend a veſſel a voyage of this ſort, without an apparatus proper for the purpoſe; as they muſt otherwiſe inevitably be loſers by the buſineſs, and therefore quickly give it over; ſo that in this caſe there would be no neceſſity for preſcribing particular rules for their conduct.

'And if an adventurer finds that he cannot be fully indemnified by the bounty, and therefore muſt exert himſelf when in the proper ſtation for fiſhing, he will find, that his profits will be ſo much diminiſhed, if he wants a proper apparatus, as to be obliged of his own accord either to provide a proper apparatus, or give over the buſineſs.

'But if he is at liberty to chuſe for himſelf, he will always make choice of that apparatus that will effect the purpoſe required at the *ſmalleſt poſſible* expence.—Ingenuity will be exerted to diſcover new methods of ſaving money; as every ſuch contrivance will augment his profits; by which means the undertakers will in time be able

veſſels ſhould be only obliged to purſue the fiſhing for a certain limited time (if not ſooner loaded) without following any other employment. This, he thinks, would induce private adventurers to fit out ſmall veſſels for this fiſhery in times when trade was dead, rather as a bye jobb than as a capital object: and as the commanders in theſe caſes might probably be part owners, and diligent in buſineſs as well as ſparing of expences, they would often find a reaſonable profit where ſhips belonging to larger companies would be conſiderable loſers. This with ſome other obvious regulations which he enumerates, would not fail, he thinks, to enable the Britiſh whale fiſhers to carry on the buſineſs as ſucceſsfully as the Dutch or the New-Englanders.

As theſe ſmall veſſels would be equally proper for the herring fiſhery as for that in the Greenland ſeas, and as the number of hands required for both fiſheries is nearly equal, it would be eaſy for theſe adventurers, on their return from Greenland, to put aſhore their loading, with the fiſhing apparatus, as ſoon as they returned, and taking on board the tackle, &c. neceſſary for the herring fiſhery, proceed immediately to the proper ſeas in ſearch of that kind of fiſh. But to prevent all unneceſſary waſte of time, which he obſerves muſt be attended with a very heavy expence to the undertakers in theſe fiſheries, where ſo many hands are neceſſarily employed, he propoſes that inſtead of fixing the rendezvous for the herring fiſhery preciſely to the 2d of June and 1ſt of October, as at preſent, ſhips might be entitled to receive the bounty if they began fiſhing on any day between the two periods above-mentioned; the ſhips being obliged to continue three months from the time of their entry, or to the end of the fiſhing ſeaſon following, if they have not ſooner completed their lading.

'This, he ſays, would have the good effect to allow ſuch veſſels as were intended to be employed in the herring-fiſhery during the proper ſeaſon, to purſue any other profitable employment at other times without reſtraint; and not loſe any time, after having completed any other voyage, before they proceeded directly to the fiſhery, if at the proper ſeaſon. In this manner the profits of the ſeveral owners of veſſels, adventurers in this trade, would be greatly encreaſed; and by conſequence, they could afford to ſell their fiſh

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able to catch the fiſh at as ſmall an expence as any other nation, and by conſequence will afford them as cheap at foreign markets as any others can do. This ſurely is, or ought to be, the aim of every bounty whatever.

'For theſe reaſons, it appears to me a ſelf-evident truth, that it is altogether ſuperfluous in the legiſlature to expreſs ſuch anxiety, leſt their bounty ſhould be beſtowed on undeſerving perſons; as all the conditions invented to prevent this, only tend to retard the improvement of the fiſhery, which might be more perfectly effected by moderating the bounty, where it is too high, a ſmall degree.

'The only circumſtances that ſeem to be reaſonably eligible are, that the veſſels be Britiſh built, and that they remain a proper time upon the ſtation: all other particulars might perhaps, with ſafety, be left to the choice of the perſons concerned.'

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much cheaper in any market than they can do at preſent; which is the great point that ought ever to be aimed at. The law ought to aim at encouraging every œconomical ſaving, and ſhould therefore ſtudiouſly remove every unneceſſary bar out of the way of the adventurers.

'If this liberty ſhould be granted, it would be a ſtrong encouragement to every adventurer; but it would be in a particular manner favourable to thoſe employed in the Greenland fiſhery. For they would be at perfect liberty to remain in the northern ſeas as long as they found it profitable and ſafe for themſelves to continue there; and as ſoon as they could unload at home, and take on board their fiſhing-tackle, could proceed immediately to the herring-fiſhery without loſing a day, (and the loſs of time to them who are obliged to have ſuch a number of hands is of great moment). There they could employ themſelves till they had completed their loading, or till the time was elapſed which entitled them to the bounty, and then would be at liberty to proceed on any profitable voyage without loſs of time.

'To facilitate both theſe trades, it would be found extremely convenient to eſtabliſh a ſort of *entrepoſt* or ſtaple at Braſſa ſound in Shetland, which would be directly in the road of the Greenland ſhips to the herring-fiſhery. There they might conveniently unload their whale fins, blubber, &c. where it might be refined by the natives, while the ſhips were employed in the fiſhery. This would give ſpirit and activity to the natives of theſe northern iſles; and would ſoon make that a great and flouriſhing place, as it would be here that the Greenland herring fiſhers could moſt œconomically take on board their nets and ſtores for the herring-fiſhery; and here alſo it would be moſt convenient for the Greenland ſhips univerſally to rendezvous, and to take on board their ſtores before they proceeded on their voyage. I need not point out the manifold advantages that would reſult to that part of the country from this arrangement.

'According to this plan, not an hour would be loſt from the time that the Greenlandmen proceeded on their voyage to the northern ſeas, till they had completed their herring fiſhery for the ſeaſon. And whenever that fiſhing was over, theſe ſtout veſſels would be immediately at liberty to take on board a cargo of herrings, and, without returning home, they might (having put on ſhore their ſuperfluous hands, who could during winter be employed in mending nets, repairing their fiſhing-tackle, harpoons, &c. to be ready by the time the veſſel returned) proceed directly to Portugal, Spain, or the Straits, to diſpoſe of it. From whence they could return with their loading juſt in time to take in their ſtores, and proceed again on their Greenland voyage.

'Thus would begin anew their never ceaſing round of uſeful employment, which could not fail to benefit the country in the higheſt degree, and breed up an amazing number of hardy ſeamen, who would be ready to carry the Britiſh thunder 'round the globe whenever the exigencies of the ſtate might require it, and make our little iſle the envy, the aſtoniſhment, and the terror of all ſurrounding nations.'

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In this manner does our beneficent Author, forgetting for a time the many obſtacles that unavoidably clog the way of every generous undertaking, indulge himſelf in contemplating the pleaſing proſpect that this propoſal ſuggeſts; but quickly recollecting himſelf he cloſes the volume with the following pathetic reflections:

'Would to God ſhe (the Britiſh nation) could thus acquire power without ambition; and that, contented with her own territories, and with availing herſelf to the utmoſt of her own internal advantages, ſhe ſhould neither covet the dominions of another, nor endeavour to cramp their trade by unjuſt reſtrictions, or to diſturb their quiet by unneceſſary exertions of power. Then would ſhe be beloved and revered by all mankind, and promote in the higheſt degree the common felicity of the whole inhabitants of the globe! But vain are theſe wiſhes. Sooner ſhall the ſhadow be driven from its ſubſtance, than the heart of man, when elated by power, ſubmit to be circumſcribed by the feeble dictates of beneficence and humanity. Pride will ever trample the weak in the duſt; and ambition aſpire at extended dominion. Thus does man pervert the bleſſings of Heaven, and employ them on all occaſions to the hurt of his fellow-creatures. The ſympathetic heart turns with averſion from this ſcene of criminal enjoyments, and unſatisfactory delight, and ſays to itſelf, If this is the perfection of that rational nature which exalts man above the other creatures of God, all is indeed vanity and vexation of ſpirit.'

We have thus, in a curſory manner, given a ſlight ſketch of the principal matters contained in this volume, and are ſorry that the nature of our journal will not allow us to be more particular. It is at all times our deſire to extend our remarks in proportion to the utility of the works that come before us, but our plan, which we muſt endeavour, as much as poſſible, to adhere to, will not permit us, invariably, to follow that rule. Had we ſtrictly obſerved it, in the preſent inſtance, this article would have been extended to a length which muſt neceſſarily have excluded many other publications. We muſt therefore conclude with our thanks to the ingenious Author for the pleaſure and information which he has afforded us. In return, we warmly recommend his book to ſuch of our readers as have a deſire to contribute to the eaſe and felicity of their fellow-creatures, being aſſured that they will find themſelves both entertained and inſtructed by the peruſal of it.

The language of this performance, though interſperſed with idiomatical expreſſions, or what we commonly underſtand by *Scotticiſms*, is in general intelligible, in ſome places flowing, frequently energetic, and ſometimes pathetic and tender. The ſtyle is, indeed, far from faultleſs. It is extremely unequal, ſometimes prolix and embarraſſed, often too highly figurative, and in general careleſs and inaccurate. Of theſe defects we

take notice in this place, becauſe we are apprehenſive that the Author may have deemed this inattention very pardonable in an epiſtolary correſpondence, and becauſe we are ſatisfied that with a ſmall degree of care, theſe blemiſhes might have been avoided. We would not, however, recommend that extreme and ſtudied attention to an eaſy flow of language which begins to be diſcoverable among the literati of the preſent age, as we think this produces a ſmooth monotony of uniformly rounded periods, which is contrary to the rules of judicious compoſition, and diverts the attention from matters of greater importance. Where the thoughts are bold, the language naturally will and ought to be ſtrong, and in ſome degree unequal. The mind, when fully intent upon the ſubject, ought not to ſacrifice too much time to all the *minutiæ* of ornament: but there is a correctneſs of outline, to borrow a figure from the painter, that will be always obſervable in works of true taſte; and it requires much time and aſſiduity to give an artiſt ſuch facility in practice as to enſure correctneſs while he works with rapidity: if he attempts it before his hand has been ſufficiently exerciſed, even where genius is not wanting, inſtead of the graceful eaſe of a Raphael, we ſhall find, at beſt, the harſher touches of a Julio Romano. Yet theſe bold touches, though in ſome degree imperfect, are infinitely ſuperior to the faultleſs unmeaning labours of inferior artiſts.

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ART. XI. *Reply to Mr. Wales's Remarks.* By George Forſter, F. R. S. Naturaliſt on the late Voyage round the World, by the King's Appointment. 4to. 1s. 6d. White. 1778.

IN this Reply to Mr. Wales's pamphlet *, Mr. Forſter ſets off with inſinuating that *envy*—becauſe '*Dr. Forſter's ſalary exceeded his own*,'—added to, what he calls, 'another *weighty* conſideration, of a *yellow* complexion, ſuggeſted to him by a *certain nobleman*—have been the principal motives of Mr. Wales's attack on his father and himſelf: though Mr. Wales choſe to avow a very different motive, or a certain perſonal provocation, as the cauſe which produced his Remarks. He likewiſe, in contradiction to Mr. Wales, aſſerts that '*every line*' of the *Account of the Voyage round the World*, which Mr. W. in his "*Remarks*," conſiders as the undoubted production of his father, 'was undoubtedly drawn up by himſelf, according to his own circumſcribed ideas;' and immediately ſubjoins, though ſurely ſomewhat unneceſſarily, that 'the manner of writing, and the turn of the expreſſions, is [are] likewiſe intirely his own,' excepting certain grammatical and other corrections furniſhed by

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* Of which ſome account was given in our Review for February.

a friend.'

a friend.'—The world, he adds, will ſoon be in poſſeſſion of another proof, more deciſive than his ſimple aſſertion, of the difference between his own and his father's manner of expreſſing himſelf, by the publication of thoſe *Obſervations* which his father has drawn up,—' and which were intended to be printed along with Capt. Cook's narrative, but rejected by the Earl of Sandwich, with a ſuperiority of knowledge, and an equity, of which his Lordſhip alone can determine the propriety.'

It would afford very little entertainment or edification to our Readers were we to enter into the particulars of this controverſy. Juſtice however ſeems to require that we ſhould give the Author's anſwer to thoſe particular charges againſt him which we happened to extract from Mr. Wales's *Remarks*; in the firſt of which we muſt however obſerve, we ourſelves happened to be ſomewhat intereſted.

Suppoſing our Readers to recollect, or to have reperuſed, our extract of Mr. Forſter's relation of the horrid adventure of the *boat-hook*, at the *Friendly Iſles*, given in our *Review* for June, 1777, p. 462, and Mr. Wales's very different account of the ſame tranſaction, contained in our *Review* for February, 1778, p. 128:—we ſhall ſimply, and without any comment, give them Mr. Forſter's reply to the charge, in his own words.

Having ſpoken to a preceding accuſation, he adds—' Cloſe to this follows a ſecond inſtance of my ſuppoſed malevolence, if poſſible *yet more cruel* than the former. Another thief was obſerved eſcaping out of the ſhip, and purſued. Mr. Wales ſpends three pages to prove that the boat-hook was not darted *at* the man, but thrown *over* him, and ſo hooked him afterwards; and that he was but ſlightly wounded by accident. The barb of the boat-hook is as blunt, ſays he, as one's finger; and thence follows that the thief could not be much hurt by it. Mr. Wales might have remembered that one of our ſeamen was wounded in the cheek at *Irromanga* by a dart, the point of which, according to Capt. Cook's own words, " was as thick as his finger, and yet it entered above two inches." The truth is, that this action was owing to a moſt unpardonable want of reflection, if it be not more properly called wanton cruelty. One who was in the boat affirmed that the poor man bled very much. Upon the whole, I preſume to hope, that whoever conſiders my book, without prepoſſeſſion, will ſee no impropriety in my remark, prefixed to theſe two tranſactions: " the harmleſs diſpoſition of theſe good people (of *Tonga-Tabu*) could not ſecure them againſt thoſe misfortunes, which are too often attendant upon all voyages of diſcovery."—The natives were doubtleſs a harmleſs good-tempered people, but addicted to pilfering. The voyagers indeed could not be blamed if the natives were thieves; but the latter were to be *pitied*, as perſons ſuddenly

ſuddenly led into temptations greater than they ever felt before, but too ſeverely reſented by the ſtrangers.'

The other ſubject of which we took notice, was the *confinement* of Dr. Forſter, twice in the courſe of the voyage; in conſequence of wanton and unprovoked acts of cruelty to the natives, very inconſiſtent with his repeated profeſſions of humanity [M. R. Feb. 1778. pag. 130.]. From the Author's account of the firſt of theſe incidents, all that we can learn is, that in conſequence of a converſation between Captain Cook and Dr. Forſter, at *Uliatea*, at or before ſupper, the purport of which however is not here mentioned, and in the courſe of which, as 'was not unuſual, both parties ſupported their opinion with warmth, till the diſpute became very violent'——Captain Cook 'very *raſhly* inſiſted on Dr. Forſter's leaving his apartment.——'This was ſo far from implying a confinement, that my father went to the iſland of *O-Taha* the next morning at five o'clock, &c.'

The ſtory of the ſecond confinement, ſays the Author, is not better ſupported. While Dr. Forſter was expreſſing his indignation at one of the natives of *Tanna*, for having attempted to deceive him, by ſhewing him a pretended nutmeg-tree;—— 'Lieutenant Clerke,' ſays the Author, hearing the natives about us very loud, aſked my father, *raſhly*, "What diſturbance he was raiſing?" The anſwer was re-echoed in the ſame tone, "that he made no diſturbance." Whether Mr. Clerke had previouſly conceived ſome animoſity againſt my father, or whether his diſagreeable duty, on an unſheltered beach in the heat of noon, made that good-humoured man extremely waſpiſh at the time; true it is, he forgot himſelf ſo far, as to *command* my father to leave off making a diſturbance, which did not exiſt, nor had ever exiſted. A free man is not ſo eaſily commanded: my father denied the Lieutenant's power over him. "If you diſobey my orders, was Mr. Clerke's reply, I ſhall bid the ſentry to SHOOT you." A piſtol, which my father drew from his pocket, and levelled at the man who thus defied him, put an end to theſe extravagant heroics, and finally cloſed the whole diſpute.'

Having done this piece of juſtice to the Author, we ſhall make no farther extracts from his pamphlet, in which we muſt ſay, we have found very few traces of that animated ſentiment and diction which we obſerved, and commended, in the account of his *Voyage round the World*. Accordingly we think we cannot more properly conclude the preſent Article than by ſaying,—in the very words of the Author, at the end of an *advertiſement* prefixed to this Reply—— 'The paths of controverſy lead through a deſart: they are dry, unintereſting, and uninſtructive.'

ART. XII. *A Letter to the Right Reverend the Lord Biſhop of Durham, containing ſome Obſervations on the Climate of Ruſſia and the Northern Countries, &c.* From John Glen King, D. D. F. R. S. and A. S. 4to. 2s. Dodſley. 1778.

THOUGH this publication contains very few obſervations that will be new to the philoſophical reader; yet it may not be improper to extract from it the ſubſtance of ſome of the Author's remarks relating to the cold in Ruſſia; the effects of which he muſt have had frequent opportunities of obſerving, during a reſidence of eleven years in that country.

We learn from it that, at Peterſbourg, during the winter months, Fahrenheit's thermometer uſually ſinks from 8 to 15 or 20 degrees below 0; —— that when it has ſtood at 25° below 0, boiling water thrown up into the air by an engine, ſo as to ſpread, falls down perfectly dry, formed into ice; —— that a pint of water in a bottle was frozen into a ſolid piece of ice in an hour and a quarter; and ſome ſtrong ale, in an hour and a half, except about a tea-cup full of the ſpirituous and concentrated part of the liquor, which continues fluid in the middle of it; —— that by means of their ſtoves, or ovens, the Ruſſians ſuffer no hardſhips from the cold within doors; nay that, 'in the ſevereſt weather, a Ruſſian would think it ſtrange to ſit in a room where the cold condenſed his breath ſufficiently to render it viſible, as it commonly does in England in froſty weather;'— and that notwithſtanding the coldneſs of their apartments, and the confined air which is breathed in them, 'Peterſbourg is reckoned as wholeſome a place as any city in Europe.'

Among the many advantages derived from the cold, are the great eaſe and expedition with which travelling is performed, in ſledges ſhod with iron, like ſkates; one, in particular, made for the late Empreſs Elizabeth, contained two complete little rooms, in one of which was a bed. The preſervation of proviſions is another advantage derived from the extreme cold. In the Capital, the markets contain vaſt ſtacks, or piles, conſiſting of whole hogs, ſheep, fiſh, and other animals, frozen. Good houſewives, at the beginning of winter, kill their poultry, 'and keep them in tubs packed up, with a layer of ſnow between them, as one would put ſalt to pickle pork or beef, and then take them out for uſe, as occaſion requires: by this means they ſave the nouriſhment of the animal ſeveral months.'

The principal novelty contained in this letter, is the Author's deſcription of a ſingular winter-amuſement of the Ruſſians, and of which they are exceedingly fond. It conſiſts in ſliding, and deſcending, with aſtoniſhing velocity, down a ſteep hill, the little inequalities of which are filled up and ſmoothed, by means of freſh ſnow or ice. —— 'The ſenſation,' ſays the Author,

'is

" is indeed very odd; but to myſelf, for I have often had the curioſity to try it, I cannot ſay it was agreeable; the motion is ſo rapid it takes away one's breath: nor can I give an idea of it, except deſiring you to *fancy* you were *to fall from the top of a houſe* without hurting yourſelf, in which you would probably have *ſome mixture of fear and ſurprize.*

We cannot poſſibly overlook this ſingular *illuſtration*, which ſeems to us to have a near affinity to the *lucus a non lucendo*, as likewiſe to the *ignotum per ignotius.* We apprehend it to be highly probable that, among the Author's readers, the number of thoſe who have actually partaken of the diverſion here deſcribed, is at leaſt as great, diſtant as is the ſcene of this amuſement, as of thoſe who have experienced 'the *mixture of fear and ſurprize*' ſuppoſed to attend the *falling from the top of a houſe.* Among all our *living* acquaintance, at leaſt, we do not recollect one that ever had a fall of this kind, or who conſequently could deſcribe the compound ſenſation here ſuppoſed to attend it.

The late empreſs Elizabeth was ſo fond of this diverſion, that at one of her palaces ſhe had five artificial mounts conſtructed, the higheſt of which is full thirty feet perpendicular altitude. The carriage, containing two or four perſons, and running on caſtors and in grooves, deſcends from the top of this firſt mount; at the bottom of which it has acquired ſuch rapidity or *momentum*, as is ſufficient to enable it to aſcend, and go over the top of the ſecond mount, which is about five or ſix feet lower than the firſt. Thus it proceeds, with an alternately accelerated and retarded motion, to the top of the fifth and laſt mount, from which it deſcends in a gentle ſlope, with nearly an uniform velocity, over a piece of water, into a little iſland. A drawing of theſe *flying mountains*, as they have been called, is prefixed to this letter.

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ART. XIII. *Digeſts of the general Highway and Turnpike Laws, with the Schedule of Forms, as directed by Act of Parliament, and Remarks; Alſo an Appendix on the Conſtruction and Preſervation of Roads.* By John Scott, Eſq. 8vo. 5 s. ſewed. Dilly. 1778.

THE perplexed and complicated ſtate of parliamentary law gives the higheſt ſanction of utility to all publications of this nature, provided they are, like this, properly executed. Dr. Burn's Digeſt of the Poor Laws was received with the reſpect very juſtly due to it, and Mr. Scott has followed the ſame laudable plan, with regard to his Digeſt of the Road Acts; at the ſame time he has given additional merit to his book by his very valuable obſervations, ſetting forth, in a variety of lights, the poſſible improvements which the legiſlature might make, in this capacity of its power.

This ingenious Gentleman, well known to the world by his poetical reputation, and not leſs known in his amiable and benevolent character, ſeems to be a powerful rival (in point of fame) to THE MAN OF ROSS;—a rival, who, notwithſtanding, like the hero of Virgil, will open his arms for his friends, and ſhoot his arrow into the air.

In ſuch an age as this, too much cannot be ſaid in favour of a worthy and public-ſpirited man; for the poet's obſervation is certainly applicable to the times———

———'An age,
'When diſſipation reigns, and prudence ſleeps.'

Dr. Burn has obſerved, and he has well and wiſely obſerved, that it would be a proper object of parliamentary attention, to appoint ſome perſon, with the mere ability of a clear head, to bring the perplexity of the ſtatutes into a regular and lucid form.—So many have been ſuperſeded, ſo many altered, ſo many half-altered, ſo many new ones have taken place, while the old ones have been ſuffered to remain unrepealed, that the magiſtrate, who is to put them in execution, muſt, frequently, 'diſquiet himſelf in vain' to come at the proper line of his duty.—In the matter of woodſtealing, for inſtance, a juſtice of the peace may convict on the ſeveral acts of Charles the Second, George the Second, and George the Third, &c. This certainly throws too much power into his hands, and the legiſlature ought to have conſolidated the ſeveral acts, or at once to have ſuperſeded all before the laſt, by a clauſe of repeal.—But theſe matters we ſubmit to the ſuperior wiſdom of parliament.

The Appendix contains very ſenſible obſervations on the conſtruction and preſervation of roads; but nothing more diſtinguiſhes this work than the humane and benevolent ſpirit that breathes through all the worthy Author's obſervations.

*** *For the firſt edition of this* Digeſt, *ſee Review, vol.* xlix. *p.* 498.

## XIV. FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

### HOLLAND.

ART. I.

*LETTRES Phyſiques et Morales, ſur les Montagnes, et ſur l'Hiſtoire de la Terre, et de l'Homme, &c.* i. e. *Letters, Philoſophical and Moral, concerning Mountains, the Hiſtory of the Earth, and* (its inhabitant) *Man.* Addreſſed to the Queen of Great Britain by J. A DE LUC, a Citizen of Geneva, Reader to her Majeſty, F. R. S. and Correſpondent of the Royal Academies of Paris and Montpellier. 8vo. Hague. 1778. Readers of different taſtes will find entertainment and inſtruc-

tion

tion in theſe intereſting Letters; the Author of which has already acquired a well eſtabliſhed reputation in the learned world. We ſee here an ingenious philoſopher, whoſe profound reſearches have not diminiſhed his lively impreſſions of the happineſs that is enjoyed in the humble cottage of the untutored peaſant, preſenting to MAJESTY the rural ſcenes of primitive equality, domeſtic love, and ſerene obſcurity, as the true reſidence of felicity and contentment.—An aukward compliment this—will perhaps ſome courtly critic ſay!—No, Sir, no ſuch thing—the good man well knew *to whom* he was writing, and he has fallen upon an effectual method of making his court, without either departing from the ſimplicity of his character, or ſuppreſſing, even for a moment, the genuine feelings of the heart.

We have never met with ſuch a paſſionate lover of mountains as Mr. DE LUC, and certainly he had grand and tremendous objects for the indulgence of this paſſion in the icy ſummits of *Lutterbrun* and *Grindelſwald*: accordingly he ſeems to have enjoyed them with tranſport during his travels through a part of Switzerland, which gave occaſion to the preſent performance.

The work contains ſeveral fragments of a treatiſe of *coſmology*, (confined to the deſcription of our terreſtrial globe) which Mr. DE LUC intended to publiſh, but which he deſpairs of being able to complete, on account of the difficulty of collecting the materials that he judged neceſſary to the execution of his plan. What therefore he had propoſed to digeſt into a regular ſyſtem, he has here (and in one or two more volumes yet unpubliſhed) inſerted occaſionally in a ſeries of letters, without obſerving that ſtrict order and method that would be improper in an epiſtolary correſpondence, in which entertainment and inſtruction muſt be mingled, incidents and digreſſions admitted, and the traveller muſt deſcribe the aſpects of nature, as they are exhibited to his view, and catch the *manners living as they riſe*.

The *hiſtory of the earth* is the ſubject of theſe Letters, and alſo the *hiſtory of man*, which is inſeparably connected with it. They contain the fundamental principles on which a ſolid ſyſtem of coſmology can only be built, both thoſe that are well known, as appertaining to natural philoſophy in general, and thoſe which reſult from particular phenomena. The main deſign of our ingenious Author in theſe Letters is, to communicate to the Public the obſervations he has made; to point out the paths and methods of inquiry which he has followed, and the lights they have afforded in explaining the actual ſtate of our globe; and alſo to examine, by the coſmological principles here laid down, the reſpective merit of the ſyſtems which have been formed for that purpoſe. The execution of this deſign is

more eſpecially reſerved for the ſucceeding volumes; and we propoſe to give a fuller account of this publication in a future Review.

FRANCE.

II. *Entretiens ſur l'Etat de la Muſique Grecque, vers le milieu du IV. Siecle avant l'Ere Vulgaire:* i. e. *Concerning the State of Grecian Muſic about the Middle of the Fourth Century before the Chriſtian Æra.* Paris. 8vo. 1778. In this ingenious and elegant work, which though ſmall in volume, contains, nevertheleſs, a great deal of erudition, the Author introduces a ſtranger, who had been at Athens in the 105th olympiad, giving an account of two converſations concerning muſic, which he had held with Philotimus, the diſciple of Plato. The firſt of theſe converſations turns upon the theory of muſic and the technical part of that art, relative to ſounds, intervals, concords, genuſes, modes, and rythmus:—the ſecond relates to the moral tendency of muſic, its influence upon the manners, paſſions, and character of a people, and more eſpecially its marvellous effects on the ſenſibility of the Greeks.

III. *Nouveaux Voyages dans l'Amerique Septentrionale, &c.* i. e. *New Travels into North America, containing a Collection of Letters, written on the Spot, to the Chevalier Douin, the Author's Friend,* by M. Bossu, Knight of the Order of St. Lewis. 8vo. Paris. 1777. If there were as little confidence to be placed in the veracity of this French Author as in that of certain French miniſters, the Travels now before us would naturally be conſidered as a collection of ſtories. There are, indeed, here ſome narrations, which require, in order to be believed, a degree of evidence ſuperior to the authority of M. Bossu; that of a Princeſs of Wolffembuttle, who was married to the unworthy ſon of the Czar Peter the Great, is ſingular and intereſting in the higheſt degree, and deſerves to be authenticated. That worthy Princeſs (according to our Author's recital) had endeavoured in vain, by her mild and graceful manners, and her amiable virtues, to ſoften the ſavage ferocity of her brutal huſband; at three different times he attempted to poiſon her, but ſhe eſcaped by the uſe of proper remedies. At length, one day the conjugal monſter meeting her in one of his inhuman fits, when ſhe was in the eighth month of her pregnancy, gave her repeated kicks in the belly, left her for dead, and having feaſted his eyes with the horrid ſpectacle, retired ſatisfied to one of his country-ſeats. Some of the friends of the unhappy Princeſs, and particularly the Counteſs of Konigſmarck, formed a plan for her deliverance. With this view they reported her death, received orders from her huſband to bury her without ceremony or noiſe, and putting in a coffin a log of wood, for which all Europe went into mourning, they conveyed ſecretly the unfortunate

tonate Princeſs out of the country. She arrived at Paris, went from thence to Louiſiana, with a colony of Germans, and after various adventures and ſufferings in America, came back to Paris, ſet out from thence with a French nobleman (whom ſhe had married at New Orleans) for the iſle of Bourbon, and after his death returned to Europe, where ſhe lived a retired life, ſupported by a penſion from the court of Brunſwick. Some ſay the place of her reſidence was Montmartre, others, Bruſſels.

The other materials that form this work are abundant, and have alſo the merit of variety. They are contained in nine letters, written between the 25th of July, 1770, and the 25th of Auguſt 1771. We find in them an account of the events that accompanied the ceſſion made by France to Spain of Louiſiana, in 1762, a ſhort deſcription of the government of Mexico, and a great number of plans for the improvement of the police and well-being of the coloniſts in theſe countries.

IV. *Hiſtoire Politique des grandes Querelles entre l'Empereur Charles V. et le Roi François I.* i. e. *A Political Hiſtory of the Animoſities and Quarrels that ſubſiſted between the Emperor Charles V. and Francis I.* 8vo. 2 Vols. Paris. 1778. This work comprehends a period of time, and an aſſemblage of objects, which have been already treated by maſterly hands. It may, however, be affirmed that the ſubject is not yet exhauſted, with reſpect, at leaſt, to the character, reign, conduct, intentions, and policy of the firſt of theſe two crowned heads. The anonymous Author of the performance before us, has, indeed, drawn his materials from the beſt *printed* ſources that are extant; but this is not ſufficient to raiſe him above his predeceſſors. He has placed at the head of his book an *introduction*, relative to the ſtate of the *military*, and the art of war, in the times of which he writes.

V. *Recueil Hiſtorique et Chronologique des Faits memorables, pour ſervir à l'Hiſtoire generale de la Marine et à celle des Decouvertes, &c.* i. e. *An Hiſtorical and Chronological Collection of memorable Facts, which exhibit an univerſal Hiſtory of Navigation, and of maritime Expeditions and Diſcoveries.* 8vo. 2 Vols. Paris. 1778. This work is inſtructive and entertaining. It takes in a vaſt compaſs, and comprehends a great variety of objects. The maritime expeditions of the Egyptians, Phenicians, Sidonians, Perſians, Portugueſe, Danes, Venetians, Genoeſe, Engliſh, French, and Spaniards, furniſh our Author with a rich variety of intereſting relations, and give him an occaſion of inveſtigating the origin, enlarging upon the political views and intereſts, and pointing out the cauſes of the great revolutions of the maritime ſtates, ancient and modern. He has alſo indicated the principal diſcoveries of travellers and adventurers in both hemiſpheres, the degrees of longitude and latitude thro'

which they directed their courſes, the dreadful tempeſts which aſſailed them in diſtant ſeas, and the various remarkable phenomena which they obſerved during their voyages. In a word, this book affords pleaſant reading; but it might have been made more uſeful to ſeamen; for it is chargeable with many omiſſions relative to the art of navigation, which can ſcarcely be excuſed in a work of this kind: we find not here a ſingle word about the mariner's compaſs, the attempts to determine the longitudes at ſea, the methods that have been employed to prevent or cure the diſeaſes incident to ſeamen, and other matters of ſimilar importance.

VI. *Hiſtoire generale de Hongrie, depuis la premiere Invaſion des Huns juſqu' à nos Jours,' &c.* i. e. *A general Hiſtory of Hungary, from the firſt Invaſion of the Huns to the preſent Times.* 12mo. 2 Vols. By M. DE SACY, Royal Cenſor, Member of ſeveral Academies. Paris. 1778. The firſt thing we meet with in this work is a *preliminary diſcourſe*, in which the Author draws, with no mean pencil, the character of the Hungarians, enumerates their virtues, their defects, and their prejudices, and points out, not only what has been done, but alſo what yet remains to be done, to render their ſtate ſtill more happy and flouriſhing. This is ſucceeded by an *introduction*, in which the Author gives an hiſtorical ſummary of the events that happened in the period which begins with the invaſion of the Huns, and ends with the ſettlement of Stephen I. on the throne; and here we ſee, as in a moving picture, different tribes of barbarians ſucceeding and deſtroying each other, ſometimes confounded, ſometimes diſperſed: and the Author points out thoſe among them from whom the Hungarians derive their *origin*. The *Hiſtory* begins with the reign of Stephen I. and ends with the peace of Aix-la-Chapelle in 1748. There is, undoubtedly, a great variety of objects preſented to the reader during that ſpace of time: he will ſee here the deſtruction of idolatry (*Pagan* we mean); the changes that have been brought about in laws, religion, and manners; the tumults of elective government; the conteſts and cabals of rival competitors; the ravages of the Tartars; the conqueſts of the Hungarians; their victories and their defeats; their ſituation with reſpect to the Turks, who were alternately their protectors and enemies; their inſurrections and conſpiracies againſt the houſe of Auſtria; their final ſubjection to that houſe; and the maſculine ſpirit and national vigour the inhabitants of both ſexes diſcovered in all the revolutions that have happened in their country.

VII. *Eſſais Botaniques, Chymiques, et Pharmaceutiques ſur quelques Plantes indigenes, ſubſtituées avec Succes à des Vegetaux Exotiques, &c.* i. e. *Botanical, Chymical, and Pharmaceutical Eſſays concerning certain* indigenous *Plants ſubſtituted with Succeſs in Medical*

*Medical Practice, in the Place of* exotic *ones, with Medical Observations*, by Meſſrs. COSTE and WILLEMET (whoſe literary Titles and academical Honours are too numerous to be inſerted here.) Printed at *Nancy* and *Bouillon* in 1778. This is a moſt curious work; deſerving, in a particular manner, the attention of the medical faculty, in every country.

ITALY.

VIII. *Introduttione alla Chimica:* i. e. *An Introduction to Chymiſtry.* 4to. Piſtoria. 1777. Accuracy and preciſion, method and perſpicuity are united in this work, in which the reader will find the nature and properties of terreſtrial foſſils, minerals, acid, alkaline, and neutral ſalts, expoſed in a very ſatisfactory manner—the compoſition, decompoſition, and analyſis of different ſubſtances elucidated—and the various proceſſes of diſtillation, ſublimation, precipitation, chryſtallization, calcination, revivification, rectification, &c. unfolded with the greateſt ſimplicity and clearneſs. The table of *chemical affinities* is remarkable for its exactneſs, and is more complete than that of Geoffroy.

IX. *La Vita de Diogene Cynico, &c.* i. e. *The Life of Diogenes, the Cynic*, by the Marquis F. A. GRIMALDI. 8vo. Naples. 1778. This is a very ingenious though paradoxical defence of the doctrine, morals, *manners*, and conduct of a dirty, diſguſting fellow, who has retained the name of a *philoſopher*; and why ſhould he not retain it, ſince it is given to many, even in our days, that do not deſerve it much better than Diogenes? We hope the Marquis does not reſemble his hero.

X. *Corporis Hiſtoriæ Byzantinæ Nova Appendix, &c.* i. e. *A New Appendix to the Body of Byzantine Hiſtory, comprehending the Works of George Piſid, Theodoſius the Deacon, and Coripus the African Grammarian.* Folio. Rome. 1777. This work, which was begun and finiſhed by the Abbot JOSEPH-MARIA QUERCI, has been publiſhed by *Monſ. Foggini*, ſince the death of the Compiler. The notes, both of the Author and Editor, are full of erudition, although they do not always come up to the ſtandard of perfection.

SPAIN.

It is rare to ſee this country making a figure in a literary journal. The following works, however, ſhew that the ſpirit of erudition, and the deſire of promoting the uſeful arts, are not entirely extinguiſhed in Spain:

XI. *Memorias Inſtructivas, &c.* i. e. *Uſeful, curious, and inſtructive Memoirs, relative to Agriculture, Commerce, Induſtry, Oeconomy, Chemiſtry, Botany, and Natural Hiſtory, drawn from the Works of eminent Authors of all Nations, and more eſpecially from the learned Academies in England, France, Germany, Sweden, &c.* Volumes I.—VI. 8vo. Madrid. 1778.

XII. *Hiſ-*

XII. *Hiſtoria Literaria de Eſpaana, &c.* i. e. *A Literary Hiſtory of Spain, or an Account of the Origin, Progreſs, Decline, and Reſtoration of Spaniſh Literature, under the Domination of the Phenicians, Carthaginians, Romans, Goths, Arabians, and alſo under the Government of the Catholic Kings of that Country. To which are added, the Lives of the learned Men that Spain has produced, Extracts and a critical Review of their Writings, &c.* By the Rev. Fathers RAPHAEL and PETER RODERIGO MOHEDANO. The five firſt Volumes. Madrid. 1778.

GERMANY.

XIII. *C. G. A. Oldendorp Geſchicht der Miſſion, &c.* i. e. *A Hiſtory of the Miſſion of the Evangelical* (i. e. Lutheran) *Brethren, to the Caribbee Iſlands of St. Thomas, St. Cruza, and St. John.* By Mr. OLDENDORP. Publiſhed by Mr. *J. Boiſſart.* 8vo. 2 Vols. Berlin. 1777. The Author of this intereſting work was ſent to the Weſt Indies in the year 1767, and, beſide the principal end of his miſſion, made there ſeveral important obſervations relative to the natural hiſtory of the iſlands mentioned in this title, and delineated, himſelf, the animals and plants which are peculiar to that region, or unknown in ours. From theſe materials, and a judicious review of the papers of our traveller, Mr. Boiſſart has publiſhed the work before us. It is divided into two parts. The firſt contains the obſervations of Mr. OLDÉNDORP on the Caribbees, their characters, traffic, natural productions, climate, with ſome curious remarks on the crimes, puniſhments, death, funerals, and religion of the negroes, and the odious traffic that is made of theſe unhappy and injured creatures. The ſecond part contains the hiſtory of the miſſion, which diſplays the zeal and humanity of the *evangelical brethren*, and the ſucceſs of their well-meant and well-directed labours. It appears from this account that, in the year 1768, they baptized in theſe iſlands 1561 young negroes, 1985 adults, and 1014 children. The whole buſineſs of this miſſion was confided to 79 perſons, brethren or ſiſters of the Evangelical Society.

XIV. *Lexicon et Commentarius Sermonis Hebraici et Chaldaici poſt J. Cocceium et J. H. Maium, longe quam antehac correctius et emendatius Edidit* Jo. CH. FRIED. SCHULZ. 8vo. 2 Tom. Leipſig. 1777. The merit of this new edition of the Hebrew and Chaldaic Dictionary, publiſhed by Cocceius, is undoubted, and anſwerable to the pains and erudition which Mr. SCHULZ has employed on this uſeful work. He has ſuppreſſed all the Dutch and German words, deeming them ſuperfluous, as the Oriental languages are rarely ſtudied by any who have not acquired a previous knowledge of the Latin tongue. It is proper to obſerve that Mr. SCHULZ, in determining the ſignification of each Hebrew word, conſults previouſly the meaning of the

equivalent term in Arabic and the other Oriental languages: he has alſo reſtored to their true place, to their native ſoil, ſeveral ſcattered roots, together with their derivatives, and if he has rectified ſeveral defective paſſages and readings in the Hebrew text, it is not without alledging the reaſons that engaged him to take this liberty. The two volumes contain 1690 pages, and it muſt be acknowledged that the typographical part of the work, whether we conſider its correctneſs or beauty, does honour to the publiſher.

XV. *Einleitung in die Bucherkunde, &c.* i. e. *An Introduction to the Knowledge of Books.* By M. DENIS, Librarian to the Empreſs Queen. Part I. Containing *Bibliography.* 4to. Vienna. 1777. This is in reality a work replete with erudition, and will be read with pleaſure and profit, not only by the beginner but by the adept in literature—provided they underſtand German. The Author divides his *Bibliography* into three periods: the firſt relates to the book buſineſs, or the ſtate of book writing, previous to Chriſtianity:—the ſecond comprehends the ſtate of Bibliography from the introduction of Chriſtianity to the reſtoration of letters, or the invention of printing;—and the third extends from this latter period to the preſent times. Each of theſe periods contain an hiſtorical and mechanical account of book making. The hiſtorical account of the firſt period exhibits the origin, progreſs, and decline of the art of writing and preſerving books in different nations; and the other part of this ſame period contains a deſcription of the alphabets, paper, and inſtruments employed in writing, and of the form of books in theſe early times. In the ſecond period we find the hiſtory of printing; and, in the third, an account of the moſt celebrated libraries of that time.

XVI. CAII PLINII SECUNDI *Hiſtoria Naturalis, cum Interpretatione et Notis integris* J. Hardouini, *itemque cum Commentariis et Annotationibus* Hermolai Barbari, Pintiani, Rhenani, Gelenii, Dalechampii, Scaligeri, Salmaſii, Iſ. Voſſii, J. F. Gronovii, et *Aliorum.* Vol. I. We have here the firſt volume of a new edition of Pliny's Natural Hiſtory, publiſhed at Leipſic by the learned FRANZIUS, and augmented by him with various readings. This new Editor has followed the text of Hardouin, as it ſtands in the edition of Paris of the year 1723, and not in that of Baſil, which is in no repute. This firſt volume, which is to be followed by five more, contains the three firſt books of Pliny; to which is prefixed a life of that author, the prefaces of Gronovius and Hardouin, the teſtimonies of celebrated writers in his favour, and an enumeration of the manuſcripts and editions that were uſed by Hardouin. The various readings are collected with care, and the notes are elegant and judicious. The laſt volume will contain corrections and remarks, and in this

this part of the work the Editor has made ample uſe of the *Diſquiſitiones Plinianæ* of Count Rezzonico, a Venetian nobleman, who publiſhed, not long ago, an excellent Italian tranſlation of Pliny. The whole will be concluded by three tables. The firſt will contain the names which Pliny has given to the different productions of nature, and, in a parallel column, the names that are appropriated to the ſame productions in the ſyſtem of Linnæus: and the ſecond and third will exhibit a liſt of the ancient authors which have been illuſtrated in the notes, or quoted by Pliny.

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# MONTHLY CATALOGUE,
## For MAY, 1778.

### MATHEMATICS and PHILOSOPHY.

Art. 15. *Mathematical Principles of Natural Philoſophy.* By Sir Iſaac Newton, Knight. Tranſlated into Engliſh, and illuſtrated with a Commentary. By Robert Thorp, A. M. Vol. I. 4to. 1l. 1s. Cadell. 1777.

THIS firſt volume of Mr. Thorp's tranſlation of the *Principia* comprehends the firſt book of that immortal work. The commentary with which he has enriched this verſion, part of which is extracted from the works of Maclaurin, Saunderſon, Keil, and ſome other writers, is added with a view to ſupply thoſe demonſtrations which the Author had omitted, on the ſuppoſition that they were previouſly known;—'to point out the extent and limits of problems; and to ſhew their practical uſe and application to the ſyſtem of the world.'

That the Reader may receive benefit from this commentary, the Editor requires only that he ſhould be perfectly well acquainted with the geometry of Euclid, the elementary parts of algebra, and a few of the primary properties of the conic ſections. With a view to elucidate the uſe and tendency of the moſt abſtract propoſitions, ſeveral corollaries and philoſophical *ſcholia* are added: and as the *ſynthetic* form of demonſtration is beſt ſuited to thoſe for whoſe uſe the commentary is intended, Mr. Thorp has, in his notes, adopted the geometrical ſtyle of the Author. He has, however, occaſionally made uſe of the Author's method of fluxions, which he has employed in a few *analytical* demonſtrations of ſome of the principal propoſitions.

Art. 16. *The Elementary Parts of Dr. Smith's Complete Syſtem of Optics*, ſelected and arranged for the Uſe of Students at the Univerſities. To which are added, in the Form of Notes, ſome Explanatory Propoſitions from other Authors. 4to. 10s. 6d. ſewed. Nourſe, &c. 1778.

The ſcarcity of *Dr. Smith's Complete Syſtem of Optics* having been long a ſubject of complaint, particularly at the univerſities; and there being no appearance of a ſpeedy republication of the whole of that excellent treatiſe: the preſent Editor, who dates his preface from St. John's College, Cambridge, was induced to abridge and digeſt the elementary parts of that work into a regular ſyſtem; and

to

to arrange them in ſuch order as ſhould beſt correſpond with the plan of lectures given by the tutors in that univerſity; not without a view, at the ſame time, of adapting his performance to the uſe of others who may wiſh to be inſtructed in the firſt principles of optics. The Editor appears to have executed this taſk with judgment; and his demonſtrations are ſufficiently perſpicuous to be underſtood by thoſe who are acquainted with the mere rudiments of geometry.

Art. 17. *Deſcription of an Engine for dividing Mathematical Inſtruments.* By Mr. John Ramſden, Mathematical Inſtrument-Maker. Publiſhed by Order of the Commiſſioners of Longitude. 4to. 5 s. Nourſe. 1777.

The Commiſſioners of Longitude having, on certain conditions, paid Mr. Ramſden the ſum of 615*l.* as a reward for the improvements made by him in the art of dividing mathematical inſtruments, by means of a particular engine, and for aſſigning over to them the right and property of the ſaid engine, for the uſe of the Public: Mr. Ramſden has, in this pamphlet, given a full deſcription of the machine, and of the manner of uſing it; together with a deſcription of another engine, by which the endleſs ſcrew, which is a principal part of the dividing engine, is made. Theſe deſcriptions are illuſtrated by four plates, in which the different parts of the apparatus are delineated on a very large ſcale.

Art. 18. *A Diſcourſe on the Invention and Improvements of the Reflecting Teleſcope, delivered before the Royal Society, Nov.* 30, 1777. By Sir John Pringle, Baronet, Preſident. 4to. 1 s. 6 d. 1778.

Sir Godfrey Copley's prize medal having been adjudged to Mr. Mudge for his excellent paper containing directions for making the beſt compoſition for the metals of reflecting teleſcopes, and for grinding and poliſhing the great *ſpeculum*, and giving it the true parabolic form; the Preſident gives a conciſe hiſtory of the invention of that noble inſtrument; and fails not to beſtow on Mr. Mudge thoſe praiſes to which he ſeems ſo juſtly intitled, for the improvements he has made in the different proceſſes that relate to it, and for his diſintereſted and liberal communication of them to the Public.

Art. 19. *A Treatiſe concerning Poriſms.* By Robert Simſon, M. D. In which the *Author* hopes that the *Doctrine* of *Poriſms* is ſufficiently explained, and, for the future, will be ſafe from Oblivion. Tranſlated from the Latin by John Lawſon, B. D. 4to. 2 s. 6 d. Printed at Canterbury, and ſold in London by Nourſe. 1777.

The poriſms of Euclid, contained in three books, were a curious collection of many things which related to the analyſis of the more difficult and general problems, and were diſtinguiſhed, according to Pappus's account of their nature, from theorems in which ſomething was propoſed to be demonſtrated, and from problems in which ſomething was propoſed to be conſtructed, as in theſe ſomething was propoſed to be inveſtigated. Nothing remains in the works of the ancient geometers concerning this ſubject beſides what Pappus has preſerved in his mathematical collections. The celebrated D. Gregory, in the laſt page of his preface to Euclid's works, expreſſes his opinion, "that it would not be difficult in ſome meaſure to reſtore the poriſms, when the Greek text of Pappus ſhould ſee the light;"

but

but Dr. Halley, after having publiſhed this Greek text in as correct a ſtate as poſſible, deſpairs of applying the information it contains to any important and uſeful purpoſe. Pappus's general propoſition is very imperfectly and obſcurely ſtated; the firſt poriſm of the firſt book is the only one which he has preſerved entire; and on this account mathematicians were diſcouraged from purſuing an inquiry into a ſubject, of which there were only ſome few confuſed traces remaining. However Dr. R. Simſon undertook the difficult and laborious inveſtigation, and ſucceeded beyond his own expectations. The firſt ſpecimen of his labour in this way was publiſhed in the Phil. Tranſ. for 1723, No. 377. See Abridg. vol. vi. part 1, p. 76, &c. He afterwards purſued the inquiry, and in a poſthumous work which, among other pieces, was printed at the private expence of the Earl Stanhope, premiſed ſome eaſy poriſms to the explication given of them by Pappus, and ſubjoined ſuch of Euclid's poriſms as he could diſtinguiſh to be his; to which he added ſeveral other propoſitions of a ſimilar nature. The publication before us is a tranſlation of part of this work, which Mr. Lawſon has undertaken with a view of making it more generally known: and he propoſes to compleat his deſign in three other numbers of the ſame kind, if he meets with ſufficient encouragement merely to defray the neceſſary expence attending the publication.

## GEOGRAPHY.

Art. 20. *Geographical Exerciſes*, calculated to facilitate the Study of Geography, and by an expeditious Method to imprint a Knowledge of the Science on the Minds of Youth. With a conciſe Introduction, explaining the Principles of Geography. By William Faden. Folio. 15 s. Printed for the Proprietor, Succeſſor to the late Mr. Jeffries, near Charing-Croſs.

Theſe Exerciſes conſiſt of nine maps, judiciouſly ſelected and neatly engraved; and of as many correſponding ſheets, with the ſcales of longitude and latitude, together with the meridians and latitudes upon them; which are to be filled up by the ſcholar with the coaſts, boundaries, rivers, provinces, &c. of the oppoſite map. The utility of exerciſing young perſons in drawing maps is ſufficiently evident: and this performance may contribute much to facilitate the acquiſition of a ſcience which it is ſhameful to be ignorant of.

## POLITICAL.

Art. 21. *Two Letters from Mr. Burke to Gentlemen in the City of* Briſtol on the Bills now depending in Parliament, relative to the Trade of Ireland. 8vo. 1s. Dodſley. 1778.

Mr. Burke having concurred with adminiſtration in favour of the bills above alluded to, on general [perhaps too general] principles of fair, open, *national* commerce, (conſidering the Iriſh as a part of ourſelves) and regardleſs of the particular objections * made to thoſe bills by the merchants of Briſtol, Liverpool, Glaſgow, &c.—Murmurs were conſequently excited amongſt his conſtituents, of the firſt mentioned

* What thoſe objections are, does not particularly appear in theſe Letters; but they may be ſeen in every news-paper; and they ſeem to have weight ſufficient to merit Mr. B.'s utmoſt attention.

city,

city, who complained that *they could not have him for their advocate*. On this occaſion, Mr. B. deemed it neceſſary, not only to aſſert the independency of his opinion, and to evince the rectitude of the vote he had given, but to endeavour, alſo, to convince the gentlemen of Briſtol, that the natural tendency of the Bills in queſtion, would be for *their*† benefit, on the whole, as well as that of Ireland: Since Briſtol, from its peculiarly advantageous ſituation for commerce with Ireland, muſt ever find its beſt account in the proſperity of that Iſland,—in proportion as it is better to trade with a rich and flouriſhing country than with a poor one.—Mr. B. has thrown out a variety of remarks drawn from more general conſiderations; eſpecially from the preſent critical ſituation of government, &c. for which we refer to the letters, at length.

Art. 22. *A Letter to the Worſhipful the Dean of Guild, and the* Merchants and Manufacturers of the City of Glaſgow, upon their Oppoſition to the Iriſh Bills. 8vo. 6d. Fielding and Walker.

A ſharp invective againſt the "Men of Glaſgow," for their oppoſition to the Iriſh Bills. The writer takes the liberty to remind them of,—what he ſuppoſes them to have forgotten,—the former poverty of Scotland, till that country experienced the benefit of thoſe laudable principles of free, unreſtrained trade, to which the merchants, &c. of Glaſgow now ſeem to have ſo many objections, when it is propoſed that *other parts* of his majeſty's dominions ſhould, in their turn, receive the like advantages.—There is more of ſatire than of argument in this little piece; the author of which has contrived to introduce the following ſtory, of a proclamation made, in *former times*, by the Town Cryer of *Innerkeithing*, viz.

"Awe ye gude fowk o' the toun of Innerkeithen; this is to let ye wat that there is cum to this toun the day, a beaſt called a lamb: the laird o' the manor is to ha' the firſt quarter, the provoſt is to ha' the ſecond quarter, and the miniſter is to ha' the third quarter: the heed and the harigals to the baillie. I Johnny Bell is to ha' twa ſma' puddings for cawing; but if nae body ſpiers for the lave o' the beaſt, it will no' be kill'd the day."

The author ſays he was furniſhed with the foregoing notable oration, 'by reſpectable authority;'—but he modeſtly adds, 'I vouch not for its truth.'—How many good jeſts are ſpoilt by that ugly word *fact!*

Art. 23. *A Letter to the Hon. Mr. Ch——s F—x*, upon his proceeding in P———t, on that memorable Day, Feb. 17, 1778. 8vo. 1s. Fielding and Walker.

Arraigns the conduct, and queſtions the abilities of Mr. Fox; grounding his impeachment principally on what the Letter Writer terms the '*miſerable*' ſpeech of this celebrated young orator, 'in reply to the miniſter, when the latter publicly made that full and memorable *recantation* of his political errors, in the unhallowed chapel of St. Stephen.'—Good heaven! ſays he, what materials were *there here* [you ſee, reader, it is but an *here and there* kind of ſtyle in

† 'It is for *you*, and for *your* intereſt, as a dear, cheriſhed, and reſpected part of a valuable whole, that I have taken my ſhare in this queſtion.'

which

which this gentleman writes] for one of the moſt maſterly *Philippics* that ever touched or acted upon the heads and hearts, of men! And the ground, throughout ſo ſtrong and obvious, it ſeems to have needed but ſmall ability or art to ſeize it. *Real patriotic* feelings *could not* poſſibly have reſiſted taking it. Your private line of intereſted purſuit, one cannot but think, of courſe, would dictate it: and your perſonal animoſity to the man could leave no room to doubt, how much you wiſhed him down: and yet you let this great occaſion ſlip. To what can we aſcribe this?—How poſſibly account for the ſtrange *congratulating* ſtrain, for *acquieſcing language* and *promiſed ſupport* in the very moment of all others that called for your moſt powerful invigorated exertions, that *demanded* the moſt animated, *violent, redoubled* efforts of oppoſition. Inſtead of this, it is remarked, Mr. F. actually, himſelf, moſt unaccountably *aided* the very miniſter, whoſe removal had been the ſingle object of his (Mr. F.'s) political life, and concurred in ſuffering OPPOSITION to be the dupe of miniſterial *jockeyſhip*, to a degree beyond all power of belief.—The author concludes, 'your letting go bye ſo palpable an opening, [to puſh the miniſter from his ſtation] 'can only be imputed to the want of neceſſary, quick, political, diſcernment, to your incapacity, *your unfitneſs* for that character and part which your puny, ill-ſupported ambition led you vainly to *aſſume*.'—

On this point, and on the politics of the times, particularly the American revolt, the author enlarges, through forty pages, in which we meet with ſome notable obſervations, expreſſed in a manner ſingularly uncouth and unpleaſing. In principle, he is anti-miniſterial, but not violent. He condemns the conduct of adminiſtration, as unhappily founded on one or both of the following capital deficiencies—the want of *information*, with reſpect to the ſtate of America, or, what is ſtill worſe, an *ignorance of human nature*: which he endeavours to evince by arguments drawn from notorious facts.—With reſpect, however, to the gentleman to whom theſe obſervations are immediately addreſſed, he takes leave of him in the following terms:

'Abilities, Sir, undoubtedly you poſſeſs—but I cannot ſay that you have *convinced me* you have to *that degree*, or to that *general extent*, which your friends would ſeem to give you credit for. Appearing *earlier* than moſt characters, and the education you had received having been directed principally to the line of parliament, and under the immediate controul of *one* who felt not only a warm intereſt in directing it, but who was fully competent to the taſk of giving it, being himſelf both an able politician, and a ſucceſsful ſpeaker in parliament—men were well and favourably diſpoſed to receive you upon the *mere credit* of your *maſter*, and you came forth with uncommon expectations and eclat—with every advantage too, for many of the old reſpectable ſpeakers were gone off—the remainder *few* retiring faſt—and the diſſipated manners and idle turn of the times furniſhed no ſupply to theſe;—and thus ſtanding in a manner *alone* and *ſingle*—you appeared with unuſual luſtre—was regarded as a prodigy of parts. Your ſtyle of ſpeaking marked evidently the ſchool in which you ſtudied—and proved the wonderous pains and care *with* which you had been taught. But circumſtances, partly of your own producing, partly in the courſe of nature, ſoon left you to yourſelf; and

and I do not think you are improved from being ſo. I do not mean that practice and further experience may not have rendered you more ready, more perfect in the *ſame* ſtyle of ſp[illegible]—aſſuredly they would,—certainly have done ſo. But I mean, that is a *partial* ſtyle of ſpeaking—it wants enlargement—and w[illegible] which, you cannot be rated either as an able or a good *political* ſpeaker. I have often compared you in *ſpeaking*, to Mr. Wilkes in *acting*—who, if you examine his *public* line throughout, has never done any thing *from himſelf*; but in every inſtance has derived all his conſequence, throve entirely by a happy power which he poſſeſſes of catching at the *weak, erroneous* parts of conduct in thoſe with whom he is in conteſt—and by a maſterly expoſure and turn of theſe—not by any ſelf-ſuperiority or excellence—has conſtantly worked out his own private advantage, has eſtabliſhed his political importance. In like manner ſpeaking in P———t, — your power and weight of parts conſiſt not in the maſs of information and force of argument thrown by you upon the queſtion, or into the debate—but in an art you have of twiſting to your purpoſe, and ſhewing the weak ſide of argument in thoſe who have ſpoken before you, giving no proof on your own part either of uncommon reach of thought, or ſuperior intelligence of mind. In a word, you ſeem generally to have gathered your knowledge of the ſubject in diſcuſſion, from thoſe who have previouſly delivered their ſentiments, and almoſt always appear to ſpeak *upon* the debate rather than *to* it.

With ſuch a Houſe of Commons as the preſent, this may ſucceed;—was it compoſed of ſuch characters, as this country in former days ſaw ſitting there—you could not fail of very ſoon *feeling* the *inſufficiency* of this. What I have juſt remarked, is peculiarly obſervable in that reply you made to the miniſter, which has given riſe to this Letter I have the honour to addreſs to you. And unleſs you correct it—unleſs you practice—give your abilities a wider range—which can only be done by the directions laid down in the motto I have taken from Lord Bolingbroke—you ſhortly will be outſtript and quite loſt in the political race:—for there is a character that ſtarted it is true, at a great diſtance from you, but is now coming faſt up, gains conſiderably upon you. He has to force him forward all thoſe advantages which you have played away—and beſides *ample poſſeſſions* and *good name*, has to proof, excellent judgment—and though perhaps not the greateſt brilliancy, yet a ſolidity of parts, which while they reflect luſtre upon himſelf, give his country every promiſing hope.—As your glare of flaſhy ones wears off—he with that conſcious dignity true merit gives, will riſe rapid in opinion—will gain the nation's confidence, and win himſelf the *general* eſteem. You muſt have anticipated me here, and already have repeated Mr. *Grenville's* name.'

The paſſage alluded to from Bolingbroke, in the preceding extract, is this: "They who affect to head an oppoſition, or to make any conſiderable figure in it, muſt be equal at leaſt to thoſe whom they oppoſe; I do not ſay in parts only, but in application and induſtry, and the fruits of both, information, knowledge, and a certain conſtant preparedneſs for all the events that may ariſe. Every admini-

ſtration is a ſyſtem of conduct: Oppoſition, therefore, ſhould be a ſyſtem of conduct likewiſe; an oppoſite, but not a dependant ſyſtem.'

BOLINGB. on the Spirit of Patriotiſm.

Art. 24. *A Letter to his Grace the Duke of Buccleugh on National* Defence; with ſome Remarks on Dr. Smith's Chapter on that Subject in his Book entitled, An Enquiry into the Nature and Cauſes of the Wealth of Nations. 8vo. 1 s. 6 d. Murray. 1778.

The general object of this letter is to diſplay the utility of a national militia: Its more immediate deſign appears to be, to recommend the eſtabliſhment of a militia in Scotland. On theſe topics the writer makes many ſenſible obſervations; and, in the courſe of his remarks endeavours, but we think without ſucceſs, to diſcover ſome inconſiſtencies in Dr. Smith's reaſonings on this ſubject.

Art. 25. *An Appeal to the People of England, on the preſent* Situation of National Affairs, and to the County of Norfolk, on ſome late Tranſactions and Reports. 8vo. 6 d. Bew. 1778.

A warm expoſtulation with thoſe who acted in oppoſition to the meaſures lately propoſed at Norwich, for the ſupport of Government, particularly by a ſubſcription for recruiting the army. The author writes with zeal, but not without knowledge. He gives a fair view of our preſent critical ſituation with reſpect to the American quarrel,—allowing a little for ſome degree of reſentment againſt the provincials, whom he ſuppoſes to have long entertained ideas of independency; and he ardently exhorts us to lay aſide all party diſputes, and like good citizens, to UNITE in the defence of the honour and welfare of Old England.

## NOVELS and MEMOIRS.

Art. 26. *Memoirs of the Counteſs D'Anois; written by herſelf,* before her Retirement. 12mo. 2 Vols. 6 s. Noble.

When books that have long been forgotten are revived, it is to be ſuppoſed, either that they have extraordinary merit, or are peculiarly ſeaſonable. Neither of theſe reaſons can however be aſſigned, for the revival of theſe memoirs. The great variety of ſimilar publications, which late years have produced, renders this republication unneceſſary; and the tale has nothing either in its circumſtances, or in the manner in which it is related, ſufficiently intereſting to merit a ſecond peruſal.

Art. 27. *The Hiſtory of Eliza Warwick.* 12mo. 2 Vols. 6 s. Bew. 1777.

This is an entertaining tale, related in eaſy and agreeable, and where the occaſion requires, in pathetic language: it is calculated to touch the ſprings of tender ſympathy; and, notwithſtanding its diſtreſſing cataſtrophe, is better adapted to produce a good moral effect, than many of thoſe *agreeable* ſtories in which virtue is made at laſt triumphant. We bear this teſtimony to the merit of Eliza Warwick, not becauſe the writer has reſpectfully ſolicited *mercy*, but becauſe *juſtice* requires it.

Art.

Art. 28. *The Offspring of Fancy.* By a Lady. 12mo. 2 Vols. 6s. Bew. 1777.

We find too much confuſion in the plan, and negligence in the execution of this novel, to allow it any conſiderable ſhare of merit. If it ſerve to beguile one of thoſe tedious hours, which our country-women, with ſuch invincible patience and perſeverance, devote to the *external labours* of the head, it is all that can be expected.

Art. 29. *The Hiſtory of Melinda Harley*, Yorkſhire. 12mo. 2s. 6d. ſewed. Robinſon. 1777.

A very inoffenſive, but a very dull and ill-written book, which, ſhort as it is, the author has been under the neceſſity of *eking out* with—a ſermon. If this piece of clumſy patch work was put together by a fair ſempſtreſs, we wiſh her better ſucceſs in the labours of the needle, to which we would adviſe her for the future to confine her ambition.

Art. 30. *The Unfortunate Union, or the Teſt of Virtue*; a Story founded on Facts, and calculated to promote the Cauſe of Virtue in younger Minds. Written by a Lady. 2 Vols. 12mo. 6s. bound. Richardſon and Urquhart. 1778.

There is ſomething ſo exceedingly diſguſting in the exhibition of characters, which have no tints of elegance or virtue, to ſoften the coarſe lines of vulgar manners, or enliven the dark ſhades of abandoned libertiniſm—there is ſomething ſo extremely painful, in ſeeing ſuch characters employed in haraſſing, tormenting, and defaming an innocent and gentle ſpirit—that it is ſurpriſing ſuch repreſentations ſhould be thought capable of affording entertainment, or calculated to promote the cauſe of virtue in young minds. Characters and ſcenes of this kind, make ſo capital a figure in the preſent novel, that we cannot think either the variety of incidents and characters which the author has introduced, or her attempt to puniſh and reform her rakes in the iſſue of the tale, a ſufficient compenſation for the diſagreeable impreſſions which the preceding part of the narrative leaves upon the mind. The ſtyle of the piece is not, however, of the loweſt order.

Art. 31. *Greenwood Farm.* Written by a Warrant Officer belonging to the Navy. 12mo. 2 Vols. 6s. Noble. 1778.

It is fortunate for this gentleman, that he does not place his point of honour in the management of the quill, and that having "formed no expectations, he is prepared not to be diſappointed, let the fate of his work be what it may." The piece is ſo extremely defective in incident, ſentiment, and language, that we apprehend he will find few readers who will think him entitled to praiſe as an author, whatever claims he may have upon the public as a naval officer.

Art. 32. *The Hiſtory of Miſs Maria Barlowe*, in a Series of Letters. 12mo. 6s. 2 Vols. Fielding and Walker. 1777.

This tale is ſo perfectly inſipid, and related in ſuch vulgar language, that it cannot, we imagine, afford a moment's gratification to the moſt eager devourer of novels. If it can be read at all, it may however be read with ſafety, for its ſtupidity renders it perfectly inoffenſive. Even the forward *Miſs in her teens*, who (in this

writer's language) begins to feel "that *ſhe* wiſhes not to travel *ſolus* towards the better country," will not be in danger of "being *ſet agog* to flouriſh as the little heroine of a romance," by reading the adventures of *Miſs Barlowe.*

Art. 33. *Munſter Village.* 12mo. 2 Vols. 6s. Robſon.

This Novel is ſo much in the manner of the *Letters from the Ducheſs of Crui and others*, that we cannot help hazarding a conjecture that it is the production of the ſame pen. It abounds with juſt reflections, diſcovers extenſive reading, and is written in an agreeable ſtyle. The ſtory is not unintereſting; but its chief value is, that it is the vehicle of much entertaining information, and of uſeful moral inſtruction.

## DRAMATIC.

Art. 34. *A Trip to Calais*; a Comedy in Three Acts, as *originally written*, and intended for Repreſentation, by the late Samuel Foote, Eſq. To which is annexed, *The Capuchin*; as it is performed at the Theatre Royal in the Haymarket: Altered from the *Trip to Calais*, by the late S. Foote, Eſq; and now publiſhed by Mr. Colman. 8vo. 2 s. 6d. Cadell. 1778.

The *Trip to Calais* having been reviewed in manuſcript by the Lord Chamberlain, received no other animadverſion from his Lordſhip than the *una litura* of the white ſtick, which, like Aaron's rod, ſwallowed up the ſerpent, about to ſpit forth its venom on the noble female bigamiſt, ſuppoſed to be ſhadowed out in the character of Lady Kitty Crocodile. Theſe ſcenes which prevented the repreſentation on the ſtage, will probably prove the moſt powerful recommendations of the piece in the cloſet. They are heightened with all that ſtrong colouring, for which this artiſt had been long remarkable; and their abſence in *the Capuchin* is partly ſupplied by the introduction of the reverend perſonage of Dr. Viper, an editor of a news-paper. Each of theſe comedies contains poignant ſatire; but neither of them are, in our opinion, equal to our Author's *Devil upon Two Sticks*. *Nabob*, and ſome others of his popular pieces.

Art. 35. *The Taylors.* A Tragedy for warm Weather: In Three Acts. As it is performed at the Theatre Royal in the Haymarket. 8vo. 1 s. Cadell. 1778.

Introduced to the ſtage, and perhaps touched and retouched here and there by the Haymarket Ariſtophanes, of facetious memory. The parody on the death of Alexander, and ſome other paſſages, breathe the true ſpirit of theatrical burleſque. In ſome other inſtances it is indeed more properly *a tragedy for warm weather*; for it is in thoſe inſtances but a cold performance.

Art. 36. *The Maid of Kent*, a Comedy: Acted at the Theatre Royal in Drury-Lane. 8vo. 1s. 6d. Robinſon. 1778.

This drama has not, it ſeems, been regularly enrolled in the catalogue of theatrical performances. It is not, indeed, a capital performance; yet the Maid of Kent, taken altogether, is much ſuperior to many comedies that have been introduced to the Public with all the ſplendors of theatrical ſunſhine. Nature and ſimplicity, ſometimes however falling into puerility, are the characteriſtics of this performance. The prologue and epilogue are contemptible.

Art. 37. *Songs and Choruſſes in the Comic Opera of Belphegor.* Now performing at the Theatre-Royal in Drury-lane. 8vo. 6d. Becket.

This poetaſter very properly '*ſubmits, with timidity*, his efforts for the public favour to the public deciſion; conſcious that *when its kindneſs often wiſhes to approve*, ITS IMPARTIALITY OBLIGES TO CONDEMN.'

## POETICAL.

Art. 38. *The Haunts of Shakeſpeare.* A Poem by William Pearce. 4to. 1s. 6d. Brown. 1778.

This poem is humbly dedicated to Mr. Garrick, of whoſe well-known and well-recited ode it is, in many places, an humble imitation. A tranſcript of the beginning and ending of this dedication will convey the trueſt idea of the poem, for which reaſon we ſhall refrain from pointing out more particularly its ſeveral *beauties* of ſentiment, and *graces* of language. In this inſtance we ſhall avowedly deviate from our wonted impartiality, and admit the Author's own review of his own performance:

'SIR,

'To you I have ventured to dedicate the enſuing lines; and, though they may prove deficient in every eſſential which conſtitutes the excellency of POETRY; yet, from the bare conſideration of being a compliment to the memory of SHAKESPEARE, they cannot entirely be unacceptable'——'I ſhall not make a further apology for a poem, which, perhaps, may be found undeſerving of any.'

Art. 39. *John and Suſan; or, the Intermeddler rewarded:* A Tale, addreſſed to the French King. 4to. 6d. Bath printed, and ſold by Wilkie in London. 1778.

John and Suſan quarrelling, neighbour Ralph interferes, and takes part with Suſan; on which Sue and John unite to give him a ſound drubbing. The idea of the fable is trite, but the thought is here prettily wrought up, in Gay's manner. The application is obvious: Great Britain and America are to join againſt France:—*A conſummation devoutly to be wiſh'd!*

Art. 40. *An Apology for the Times*; a Poem, addreſſed to the King. 4to. 2s. 6d. Rivington. 1778.

White-waſh for the court,—black-ball for the oppoſition, and the Americans. Specimen:

'The meek American can faſt and pray,
Can beg his God to waſh his ſins away.'

In this manner are the language and imagery which we juſtly reverence in the ſacred writings, debaſed by modern poetry! The author of the treatiſe on the Bathos would have ſaid, "This poet maketh the moſt ſublime of all Beings, *a waſher-woman.*"

Art. 41. *The Tears of Britannia*; a Poem on the much-lamented Death of William Earl of Chatham. By Thomas Haſtings. 4to. 1s. Williams, &c.

Alas, poor Britannia, how wofully doſt thou lament thy loſs! Hard, indeed, is thy fate, to be at once deprived of thy Chatham, and thy Wits into the bargain!

Art. 42. *Matrimonial Overtures from an enamoured Lady to Lord* G —— G—rm—ne. 4to. 1 s. 6 d. Bew. 1778.

Madamoiſelle D'Eon is the lady who is *made* to *make* theſe overtures to the noble ſtateſman above meant. His Lordſhip is, however, only *courted* to be abuſed; in company with the whole adminiſtration circle, and all who abet the meaſures of government, particularly with regard to the American war: the whole Scottiſh nation, eſpecially. The poetry is rather to be commended than the ſpirit with which the Author writes. From an advertiſement prefixed, we are led to preſume that the Public is indebted for this ſatirical performance to the ingenious libertine Bard who lately obliged them with *an Epiſtle to Lady Groſvenor—The Philoſophic Venus—Epiſtle from Omiah*—and *Seventeen Hundred and Seventy-ſeven*: on all of which we have impartially beſtowed our *commendation* and our *cenſure*.

Art. 43. *The Conciliation*; a Poem. By the Author of "Juvenal's Satires, paraphraſtically imitated. 4to. 1 s. Almon. 1778.

'Thou thrid'ſt the mazy toils of Jeſuit art,
'And wields, though conſcience frown, th' avenging rod.'

If there be any tongue that can pronounce, any ear that can bear ſuch poetry as this,

Criticiſm to ſuch were entirely ſuperfluous.

Art. 44. *Poems*, containing Semira, an Elegy; Abelard to Eloiſa; Ambition. 4to. 2 s. 6 d. Davenhill. 1778.

'Vain 'twere t' attempt deſcription of the ſight'——

We muſt not look for elegance in a collection of poems into which *ſuch* a line could be admitted.

Art. 45. *Fugitive Poetical Pieces.* By Mr. Jerningham. 12mo. 1 s. 6 d. Robſon. 1778.

Theſe pieces conſiſt of Margaret of Anjou, an hiſtorical interlude, which was played at Miſs Young's benefit, and ſome other little pieces.—The Public is well acquainted with the merit of this Writer.

Art. 46. *An Eſſay on Journal Poetry*; with a Specimen, by the Rev. —— Fleming, Prebendary, and afterwards Dean of Carliſle, in a Letter to the Rev. Eraſmus Head, Prebendary of the ſame Church, written about the Year 1740. By Edward Tatham. 12mo. 1 s. Richardſon and Co.

Title pages are not ſeldom of more importance than the works that follow them, and the reſpect we ſhew them is proved by our quoting them at large. This, however, throws a diſcredit on that important part of book-making: for, in the firſt place, the pamphlet is written by a Prebendary of Carliſle, in the ſecond, by Edward Tatham. So ſets forth the title-page: now for the *thing* itſelf.

What is *Journal* Poetry*? Does not the god of the two-topped hill keep a *Ledger* of his wares, as well as a *Journal*?—We will venture to ſay that this book, at leaſt, is not in his compting-houſe.

* If any reader ſhould really want information on this head, we refer him to Horace, who wrote a poetical account of the incidents which occurred in his journey to Brunduſium.

We ſhall diſmiſs this Article with begging leave to preſent our Readers with the Author's definition of Journal Poetry. 'In the Journal every piece of poetry is diſtinguiſhed from another *in an eaſy but obvious* manner, whilſt the whole compoſition is *elegantly tied together* by the journal part.' If any reader can find this intelligible, we will give up our character of being *critics by profeſſion!*

Art. 47. *An Heroic Epiſtle to an unfortunate Monarch*, by Peregrine the Elder. Enriched with explanatory Notes. 4to. 1 s. 6 d. Benſon. 1778.

Poetic Billingſgate.

Art. 48. *Royal Perſeverance.* A Poem. Humbly dedicated to that PRINCE whoſe *Piety, Clemency, Moderation*, Magnanimity, and other Chriſtian and Patriotic Virtues, are the Admiration of all Mankind. 4to. 1 s. 6 d. Bew. 1778.

This poem, like the foregoing epiſtle, contains a bold perſonal invective againſt his M——y; whoſe ſilent contempt of ſuch daring traducers, is a ſufficient refutation of all that our factious writers have more than inſinuated, with reſpect to *tyranny* and *deſpotiſm:* words which frequently occur in almoſt every page of the two laſt-mentioned ſatirical performances.

Art. 49. *Alfred*; an Ode; with Six Sonnets. By Robert Holmes, M. A. Fellow of New College. 4to. 1 s. 6 d. Rivington. 1778.

——————'At ſable noon of night,
'Her torch, dire-blazing, glares afar,
'Diſaſtrous ſignal of the morrow's war,
'No more.' ——————

Echo. No more!

Yet have we ſeen many leſs happy imitations of Gray's manner.

Art. 50. *A Sentimental Journey to Bath, Briſtol, and their Environs*; a deſcriptive Poem. To which are added, *Miſcellaneous Pieces.* By William Heard. 4to. 5 s. Boards. Sewell, &c. 1778.

'Pomona, lovely in each ſhape or dreſs,
Whether in cyder ſhe flows forth to bleſs;
Or comes, delightful to the ſchool-boy's eye,
Deck'd up, and trimm'd in figure of a pye.'

Let us eat and drink, for to-morrow we die!

MENANDER, *apud Divum Pauli.*

Is this criticiſm? No—but then you have the advantage of the pye into the bargain.

Art. 51. *Imitationes has parvulas, Anglicè partim, partim Latinè redditas, paucarum levium horarum Occupationes, benevolo Lectori dicatas verecundè quidem voluit Alumnus Cantabrigienſis.* 4to. 2 s. 6 d. Dodſley.

'*Edam*; *non edam*; *Quid agam?*'

In Engliſh—'I would eat—I ſhall not eat—What am I to do?' Why—nothing, Friend! And that is the beſt advice we can give you.—We know you meant by your *edams*, ſhall I publiſh, or ſhall I not publiſh? but ſtill we have no better advice in ſtore for you'

Art. 52. *Divine Philanthropy; or, the Love of God.* A poetical Eſſay. 12mo. 1 s. 6 d. Richardſon and Urquhart. 1777.

Some critics have maintained that poetical enthuſiaſm, and religious enthuſiaſm, are two principles which have, with reſpect to each other, a repellent power; but we think Dr. Young, and others, may be mentioned as inſtances to the contrary. We have often obſerved, however, that a writer's poetical talents are (as the mathematicians ſay) *inverſely* as his orthodoxy. This is moſt certainly the caſe with reſpect to this orthodox-poetical eſſay, of which the following lines will be a ſufficient ſpecimen:

——,—— Ye reaſoners of our day,
Who fraught with light, even Socinus himſelf
Have out ſocinianiſed, and left behind;
Who from your Lord (ſo call'd) would fain withhold
All Chriſtian worſhip; pardon if one aſk,
Is your ſuperior wiſdom grown ſo high
To o'ertop the ancient worthies?

Art. 53. *A Panegyric on Cork Rumps; or, a May-morning's Excurſion on the Water.* To which is added, *The Modern Head-dreſs; or, Miſs Babel's fatal Cataſtrophe at the Bath-rooms.* By the Author of *Modern Refinement,* and the *Regiſter of Folly.* 4to. 6 d. Wilkie, &c.

The poet and the theme are well adapted to each other: as Juvenal ſays, *Ingenium par materiæ.*

## MISCELLANEOUS.

Art. 54. *The remarkable Trial of the Queen of Quavers, and her Aſſociates,* for Sorcery, Witchcraft, and Enchantment, at the Aſſizes held in the Moon, for the County of Gelding; before the Right Hon. Sir Francis Laſh, Lord Chief Baron of the Lunar Exchequer. Taken in Short-Hand by Joſeph Democritus and William Diogenes. 8vo. 2 s. 6 d. Bew. 1778.

A moſt virulent attack on the maſculine, feminine, and epicœne directors and performers of the opera, probably the production of ſome incenſed Italian, and chiefly calculated for the meridian of the Orange coffee-houſe.

Art. 55. *An Introduction to Merchandize:* Containing a complete Syſtem of Arithmetic; a Syſtem of Algebra; Book-keeping in various Forms; an Account of the Trade of Great Britain and the Laws and Practices which Merchants are chiefly intereſted in. In Two Volumes. Vol. I. 8vo. 4 s. ſewed. Edinburgh printed, and ſold by Cadell, London. 1777.

This treatiſe is formed on a much more comprehenſive plan than moſt books of the ſame kind. It contains a variety of important and uſeful matter, arranged with judgment, and well adapted to inſtruction. The Author's whole plan is diſtributed into ſix parts, three of which are comprized in this volume, containing a ſyſtem of arithmetic and of algebra; and an account of the monies, weights, and meaſures uſed in different nations, the nature and form of bills of exchange, invoices, and other mercantile accompts. The other three parts, of which the ſecond volume, yet unpubliſhed, is to conſiſt,

conſiſt, are to comprehend the doctrine of Italian book-keeping, a variety of forms in book-keeping, ſuited to particular circumſtances of buſineſs, and an account of the trade of Great Britain, &c. Each volume is ſo far complete in itſelf, that it may be uſed independently of the other. We recommend it to the Author * to be particularly attentive in ſuperviſing and correcting the preſs, as ſeveral typographical errors have eſcaped in this volume, which muſt very much perplex young ſtudents.

Art. 56. *Extortion no Uſury; or, the Merits of a late Election diſcuſſed:* In a Dialogue between Minos, Lord Ruſſell, Charles Churchill, and Jeremiah Dyſon, Eſquire. 8vo. 1s. Williams. 1777.

The next time this conjuror makes uſe of his magic wand to "call up ſpirits from the vaſty deep," we would adviſe him to ſhew them a little more reſpect, than to employ them in hallooing, "Wilkes and liberty! No *Hopkins!*"

Art. 57. *The Hiſtory of the Cuſtoms, Aids, Subſidies, National Debts, and Taxes of England; from William the Conqueror to the preſent Year* 1778. By T. Cunningham, Eſq. The Third Edition corrected. With ſeveral Improvements ſuggeſted by Sir Charles Whitworth, Chairman of the Committee of the Supply and Ways and Means. And an Appendix containing, I. Particular Liſts of the Taxes raiſed, and the Prices of Proviſions, in the Reigns of Hen. III. Ed. I. Ed. II. Ed. III. Ric. II. Hen. IV. Hen. V. Hen. VI. Ed. IV. Hen. VII. Hen. VIII. Ed VI. Mary, Eliz. and James I. II. A brief View of the public Revenue, both certain and caſual, with the ordinary Expence of the Commonwealth of England, Scotland, and Ireland; together with a State of the public Debts, as the ſame appeared to a Committee of the Houſe of Commons in April 1659, about Seven Months after the Death of Oliver Cromwell. 8vo. 6s. bound. Johnſon. 1778.

This work was firſt publiſhed in detached parts, the accounts of which are to be found in Rev. vol. xxv. and the above ample title-page ſhews the additions now made to this intereſting compendium.

Art. 58. *The Infant's Miſcellany; or, Eaſy Leſſons extracted from different Authors.* On a new Plan. 12mo. 2s. Beecroft. 1778.

* Intended, ſays the Author, to facilitate the attainment of the *Engliſh language* to the youngeſt readers, by teaching them not only to read, but likewiſe to underſtand clearly what they read.'—This the Author endeavours to effect by the help of an *index* to the leſſons, containing the ſynonimous *words* or *phraſes*; with ſome explanatory notes.—The difficulty will be, to make children, from four to eight or nine years old, readily comprehend the uſe of the index; which is rather of a complicated form, and diſcouraging appearance: being ſo encumbered with *notes* and *references*, that the little ſtudents will find it a taſk of ſufficient difficulty to underſtand the uſe and meaning of *them.*—With the aſſiſtance of a teacher, however, this little book may prove very ſerviceable to the infant learners for whom it is intended.

* Robert Hamilton, LL. D. Maſter of the Academy at Perth.

Art.

Art. 59. *Modern Characters.* For 1778. By Shakeſpeare. 12mo. 1 s. Brown.

Theſe characters have already been viewed and reviewed by moſt of our Readers, as we imagine, in the Morning Poſt and Public Advertiſer, from which two daily papers they are moſt faithfully copied with all their beauties and defects, without addition or alteration, if we may truſt to our memories. Some particulars, excuſable in a news-paper, become reprehenſible when exhibited with the parade of an editor, in a formal collection; ſuch as printing paſſages ſelected from a poet without due regard to his meaſure; and above all aſcribing, like an illiterate actor verſed only in the prompter's books, whole ſpeeches to Shakeſpeare, not to be found in any edition of his works; inſtances of which unpardonable licence, or contemptible ignorance, may be found at p. 15 and 16 of this collection, in the paſſages from Lear (TATE's *Lear*) applied to her M——y and L—y T—nſ—nd.

Art. 60. *Ariſtophanes*; being a Collection of true Attic Wit: Containing the Jeſts, Gibes, Bon Mots, Witticiſms, and moſt extraordinary Anecdotes of Samuel Foote, Eſq; the Lords Cheſterfield, Tyrawley, Meſſrs. Churchill, Thornton, Lloyd, and their Cotemporaries, &c. &c. With an engraved Head of Mr. Foote. 12mo. 2 s. 6 d. ſewed. Baldwin.

*Sunt bona, ſunt quædam mediocria, ſunt mala plura,*
*Quæ legis*——— MART.

Art. 61. *Conſiderations on the Game Laws*; together with ſome Strictures on Dr. Blackſtone's Commentaries relative to this Subject. To which is added, a new Project for the Regulation of Field-ſports; as alſo a Plan for the more effectually preventing Poaching. 8vo. 1 s. 6 d. Bew. 1777.

This Writer, after enumerating the defects ſo frequently complained of, in our preſent game laws, propoſes, that qualified perſons ſhould be required to obtain a licence for purſuing and taking game beyond the limits of their own eſtates, for which ten pounds ſhould be paid annually; that ten pounds be alſo paid for a ſpecial licence to ſhoot moor-game; and that licences be ſold (to be renewed from year to year) to authorize poulterers to breed and ſell game, and the owners of parks, &c. be permitted to ſell game to ſuch licenſed poulterers only. Theſe are the chief heads of the project here offered to the Public: which may perhaps merit ſome attention, at leaſt as ſuggeſting a new mode of taxing the luxuries of life.

Art. 62. *The Life of Alfred the Great*, King of the Anglo-Saxons. By A. Bicknell, Author of the Hiſtory of Edward the Black Prince*. 8vo. 6 s. Bew. 1777.

A ſubject that might have claimed the pen of a Robertſon or a Hume, a ſubject truly great, and, in every reſpect, adapted to the times, is here occupied by a writer who is not even an Oldmixon, or a Guthrie.

* Vid. Rev. July, 1777, p. 81.

Art.

Art. 63. *A deſcriptive Account of the Iſlands lately diſcovered in the South Seas.* Giving a full Detail of the preſent State of the Inhabitants, their Government, Religion, &c. &c. from the firſt Diſcovery to the preſent Time, &c. By the Rev. Dr. John Truſler. 8vo. 6s. bound. Baldwin. 1778.

This detail is very ſcanty and unſatisfactory; nor is it void of blunders both in ſenſe and grammar, colloquial barbariſms, pleonaſms, and contradictions. Thus we read of an iſland 'that had *thrown off* its *independency* on O-Taheite.'—'The women in general are handſome;—but *if any thing* they are more *indolent* and *lazy*.'—The natives 'are expoſed to the rigour of the ſun, the air, and cold, *reaſon enough for burning up* their ſkins.'—The dogs of O-Taheite are ſaid to be 'a heavy ſluggiſh *animal*, *&c.*'—'*Phyſicians they have none.*'—'*Land birds they have ſcarcely any.*'—'*Leſſons they have none, &c.*'—'*Birds they catch, &c.*'—ſeem to be favourite modes of conſtruction with our Author; but they are highly unbecoming a *Doctor*, and an Hiſtoriographer, even of voyages. The natives of O-Taheite, the Doctor tells us, live under no regular form of government; and then he immediately proceeds to inform us that a kind of feudal ſyſtem ſubſiſts among them;—that each of the peninſulas has a *ſovereign*; and that every one of the *forty-three* diſtricts contained in the iſland is ſuperintended by an *earee* or *chief*, &c.—Surely this looks ſomething like a regular form of government; though they may not have *King*, *Lords*, and *Commons*: and yet, to the beſt of our remembrance, they ſeem to have a *police*, as quick in its operations as that of *Bow-ſtreet* †.—Once more,—'*Though a barbarous people they ſeem in general well diſpoſed.*'—But we have dwelt too long on this meagre and futile performance.

Art. 64. *The Caſe of Eaſter Offerings, ſtated and conſidered.* Proving the enforcing the Payment of them to be illegal, and contrary to the Statute of William III. from whence the Claim is pretended to be derived. Together with an introductory Account of the Cauſes that led to this Inquiry. By T. B. an Inhabitant of Weſtminſter. 12mo. 6d. Noble, &c. 1777.

Conſiſts, chiefly, of letters originally publiſhed in the Daily Gazetteer. This controverſy broke out in the pariſh of St. Martin, Weſtminſter. Several of the inhabitants objected to the payment of Eaſter offerings to the clergyman, whoſe claim upon them they apprehended to be illegal; but the clergyman, and his friends, being of a different opinion, recourſe was had to compulſion. The matter came to a hearing before Sir John Fielding, and ſome were prevailed on to comply with the demand; while others, more refractory, and, perhaps, better informed, perſiſted in their refuſal of payment. The affair growing more ſerious, an appeal was made to the Public; and both parties figured in the news-papers; but the clergyman's adherents ſeem to have come off *ſecond beſt*. For farther particulars we refer to the pamphlet, the ſubject of which merits, in particular, the attention of the inhabitants of London, Weſtminſter, and all other cities or corporations, where *tythes, ob-*

† Vide Hawkeſworth, Cook, &c.

*lations,*

*lations*, &c. are ſettled by act of parliament, and to which the ſtatute of William III. does not extend.

Art. 65. *Three Eſſays*, on the following Subjects; a Defence of the Women; Church Muſic; a Compariſon between ancient and modern Muſic; tranſlated from the Spaniſh of Feyjoo. By a Gentleman. 8vo. 3 s. ſewed. Becket. 1778.

Having already expreſſed our general ſentiments concerning this Writer (in our Review for September, page 241) we have only to remark concerning theſe Eſſays, that the firſt, though written in a more grave, and, conſequently, leſs entertaining manner, than might be expected from the nature of the ſubject, contains ſome curious facts, and many good obſervations; and that the two latter (the chief intention of which ſeems to be, to correct the falſe taſte which has appeared in modern church muſic) diſcover an acquaintance with the hiſtory and the principles of the art, which will render them very acceptable to thoſe who ſtudy as well as practiſe muſic.

Art. 66. *The Man of Experience*, or the Adventures of Honorius. By Mr. Thiſtlethwait. 12mo. 2 vols. 6 s. Booſey. 1778.

An unmeaning, unnatural, and ill written ſatire on mankind.

## LAW.

Art. 67. *A Digeſt of the Laws of England.* Being a *Continuation* of Lord Chief Baron COMYNS's Digeſt, brought down to the preſent Time. By a Gentleman of the Inner Temple. Fol. 1 l. 16 s. Longman. 1776.

Of Lord C. B. Comyns's digeſt, in five vols. folio, we gave ſufficient accounts, at the ſeveral times in which the ſeparate publications of that very valuable work appeared. In this *continuation*, brought down to the year 1776, the compiler adheres to the method of common-placing which the Lord C. B. thought fit to uſe; and he declares that he has inſerted nothing from any of the books publiſhed in his Lordſhip's life-time; that no books have been uſed, but ſuch as are of good authority, and allowed to be cited in the courts; and that no manuſcript reports have been conſulted.

## SCHOOL BOOK.

Art. 68. *Principles of Engliſh Grammar.* By William Scott, Teacher in Edinburgh. 12mo. 1s. 6d. 1777. Elliot, Edinburgh; Richardſon and Urquhart, London.

The chief merit of this Grammar ſeems to be, that it gives the fundamental principles of the Engliſh language in a conciſe form, without mixing with them ſuperfluous rules, or obſervations of ſecondary importance. This is a circumſtance which will render this publication uſeful to thoſe who are employed in teaching Engliſh grammar.

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## SERMONS.

I. The Neceſſity and Truth of the THREE PRINCIPAL REVELATIONS Demonſtrated from the Gradations of Science, and the Progreſs of the Mental Faculties, in a Sermon, preached before the Univerſity of Cambridge on Commencement Sunday, June 29, 1777. By Samuel Cooper, D. D. formerly Fellow of Magdalen College, now Rector of Morley and Yelverſton in Norfolk, and Chaplain

Chaplain to the King's own Regiment of Dragoons. 4to. 1 s. 1777. Cambridge. Woodyer and Merril; and ſold by Becket, London.

Though the leading poſitions maintained in this diſcourſe will admit of much debate, the originſal as well as the liberal turn of thought which prevails in it, entitles it to particular attention.

Dr. Cooper conſiders the progreſs of knowledge through the ſucceſſive ages of the world, as analogous to its gradations in individuals. In both, he conceives the progreſſion to be firſt from ſenſation and perception to imagination and memory; and afterwards from the vigorous exertions of theſe faculties, to the cool and cautious operations of reaſon. From hence he infers that the ſcience of mind, or metaphyſics, is placed on the ſummit of human knowledge. To this gradual developement and advance of the human faculties, he judges that infinite wiſdom has ſuited the ſucceſſive periods and progreſſive diſcoveries of divine revelations.—In the *firſt*, ſhadowing forth himſelf, who is pure intellect, to our firſt parents, under viſible appearances, the ſole objects of their faculties, and giving them the knowledge of the qualities and powers of ſenſible objects by a ſupernatural communication.—In the *ſecond*, adapting himſelf to the capacities of men, at a period when "reaſon, yet unrouſed by intellect, inſtead of riſing to the contemplation of one ſupreme cauſe, was lethargized in polytheiſm; and by addreſſing himſelf to their ſenſes, imagination and memory, making known his omniſcience, omnipreſence, and omnipotence.—In the *third*, at the time when reaſon had formed ſome notion of a divine mind, of goodneſs, of wiſdom, and of power, diſcovering himſelf to the human underſtanding as an intellectual object, or pure ſpirit, and enjoining as the worſhip due from man to his creator, an adoration in ſpirit and in truth. The Chriſtian religion, according to this view of the ſubject, our Author diſtinguiſhes by the appellation of, the Religion of Intellect; and remarks, that as both its nature and genius are peculiarly adapted to that faculty, it is evident that till reaſon had been employed upon the objects of intellect, the appearance of this revelation, would have been unſuitable to the ſtate of man's knowledge, or the progreſs of ſcience. In explaining the Chriſtian ſyſtem upon this theory, he ſays:

'The intellectual ſyſtem of morals revealed in the goſpel admits no habit or action into the roll of virtues which has not for its object the univerſal welfare of mankind, independent of, and even contrary to, all the partial attachments to individuals, which are formed from the ties of blood, neighbourhood, friendſhip, opinion and country; and which is not likewiſe diveſted of all the averſions which flow from enmity, and every contrariety of ſentiment, intereſt and paſſion. So likewiſe, it refuſes to dignify with the name of virtue any action or habit, however unlimited as to its object, which has not for its motive the hope of that happineſs which revelation promiſes us hereafter; in oppoſition to the gratification of all thoſe deſires (though within certain bounds innocent in themſelves) which ariſe from the conſtitution of our nature, ſuch as intereſt, ambition, pleaſure or fame. Though ſome actions therefore, whatever their motives or their objects may be, are univerſally called moral, becauſe they

they are uſeful to mankind, from heathen ſyſtems alone they can aſſert a right to that title. For Chriſtian ethics diſclaim them, unleſs they are generated from the proper motive, future happineſs, and directed to the proper end, univerſal good.—A ſcheme of ethics which however, even the multitude of the learned are not perhaps yet fitted to receive in its utmoſt purity: becauſe no ſyſtem ſo perfect, was ever before offered to the human heart, nor could be ſuggeſted by the human intellect, amidſt all the various ſuggeſtions which have floated upon the waves of doubtful diſputation.'

Thoſe who are not yet fitted to receive this ſyſtem, will probably be inclined to queſtion its perfection, and conſequently to doubt whether it be the ſyſtem of Chriſtianity. They will apprehend, that it has too much of the appearance of refinement to ſuit the ſimplicity of the goſpel. And they will perhaps be of opinion, that a ſyſtem which ſhould baniſh all the partial attachments of domeſtic life, of friendſhip and of patriotiſm from the train of virtues, and enjoin the ſacrifice of theſe to the ſuperior principle of univerſal benevolence, would require from men that which their preſent conſtitution renders impracticable, and would rob them of ſome of the moſt lovely qualities of their nature, and ſome of the ſweeteſt pleaſures of life. They will alſo probably be diſpoſed to aſk, why thoſe actions which are performed from a regard to future happineſs ſhould be dignified with the name of virtue, while this appellation is refuſed to thoſe actions which are performed with the view of gratifying the natural deſires of intereſt, ambition, pleaſure or fame, ſince the object in both is the ſame, namely, perſonal enjoyment.

The difficulties which unavoidably attend thoſe ſciences which immediately reſpect mind, will lead many to think that Dr. Cooper has placed metaphyſics in a rank of importance and dignity to which they have no juſt claim.

II. *Caution recommended in the Uſe and Application of Scripture Language.* Preached July 15, 1777, in the Cathedral Church of Carliſle, at the Viſitation of the Right Reverend Edmund, Lord Biſhop of Carliſle. By William Paley, M. A. late Fellow of Chriſt College, Cambridge, and Vicar of Dalſton and St. Lawrence in Appleby. 4to. 6d. White.

An ingenious and ſenſible diſcourſe; but the queſtion may reaſonably be aſked, whether it doesnot prove too much? and, farther, whether, according to Mr. P.'s method of arguing, the greater part of the New Teſtament may not be ſuppoſed to have no relation to the preſent times; from whence it may not be very difficult to perſuade ourſelves that we have in truth no concern with revelation. It cannot well be doubted that in ſome inſtances the expreſſions of ſcripture relate to the ſtate of things at that time when they were written; but if the firſt Chriſtians were *choſen, elect, adopted*, &c. ſo ſurely are thoſe of this or any age, *called* by divine mercy from heatheniſh ignorance, idolatry, and vice to the knowledge of God, the promiſes of pardon, the hope of future happineſs, &c. which benefit and honour they may or may not improve. If the firſt Chriſtians were an *holy prieſthood*, does not the ſame denomination belong to thoſe of this and every age; the goſpel obliterating the diſtinction of any particular order of men under the character of *prieſts*, by conferring

ferring it on every private Chriſtian, who is to preſent ſpiritual offerings by the one and the only *High Prieſt, Jeſus Chriſt?* Such reflections have ariſen in our minds on peruſing this ſermon; which, though of a liberal caſt, may poſſibly have ſome dangerous tendency. Should we be miſtaken, it may not be amiſs to propoſe theſe hints; which we do with real deference to the abilities of the author.

III. *The Dying Chriſtian's Triumph in a Living Redeemer,*——at Aſhfield, Nottinghamſhire, on the Death of Matthew Butcher, *Jun.* Dec. 1777. By John Barret, 8vo. Bell, near Aldgate.

IV. Preached at Carter-Lane, Feb. 22, 1778, on the much lamented Death of the Reverend Mr. Edward Pickard, who departed this Life Feb. 10, 1778, in the 64th Year of his Age. By Thomas Tayler. Publiſhed at the Deſire of the Congregation. 8vo. 6 d. Buckland, &c.

A ſerious and well written diſcourſe on mortality; in which is introduced a decent and reſpectful, and as far as we can judge from general report, a juſt encomium on the character of Mr. Pickard, a clergyman of conſiderable eminence among the diſſenters.

V. Written and preached in 1750, on the Death of the late Reverend Dr. John Pelling, Senior Canon of Windſor, and Rector of St. Ann's, Soho. By the late Reverend Dr. Church, Afternoon Lecturer of the ſaid Pariſh; but never before publiſhed. By the Reverend William Scott, M. A. With an elegant Copper-plate of the Doctor, well known to have been a very ſtriking Likeneſs of him. 8vo. 1 s. Bew.

This ſermon, now publiſhed at the requeſt of a friend of Dr. Pelling, in reſpect to his memory, is a ſenſible practicable diſcourſe on the words, "Go thou and do likewiſe." It inculcates doctrines not the leſs important for having been preached near thirty years ago; and exhibits a character which deſerves to be reſcued from oblivion. —The engraving is elegant.

VI. *Liberty the Cloak of Maliciouſneſs—both in the American Rebellion, and in the Manners of the Times.* Preached at Old Aberdeen, Feb. 26, 1778. Being the FAST-DAY appointed by Proclamation, &c. By Alexander Gerard, D. D. Profeſſor of Divinity in King's College. 8vo. 1 s. Cadell.

Dr. Gerard is very warm, with reſpect to the *Americans.*—On *their* part, all is undutiful and criminal; on *ours*, all is fair and juſt.—Whether things will appear exactly in the ſame light in HEAVEN and in SCOTLAND,—what weight either cauſe will have in the ſcale of DIVINE PROVIDENCE,—and how far (ſetting reaſon and argument, and paſſion and prejudice aſide) we are, hereafter, to form any judgement from events,—the preſent faſhionable mode of judging,—we muſt not now preſume to determine. Time, and that at no great diſtance, will, probably, clear up the miſts in which our underſtandings ſeem, at preſent, bewildered. Mean while, we are ſorry that there ſhould be any occaſion for our recommending moderation and candor, and a more intimate acquaintance with the true principles* of

* This is not meant in reference to the peculiar claims of America, but to thoſe general principles which are inherent in the *Engliſh*

of LIBERTY, to the ingenious author of the ESSAYS on TASTE, and on GENIUS.

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SERMONS on the late General Faſt, Feb. 27, 1778, continued: See our laſt Number.

XIII. At Peckham, in Surry. By R. Jones. 8vo. 6d. Dilly.

Good ſenſe, rational piety, and a juſt conception of the true character of the times, are the diſtinguiſhing marks of this diſcourſe. That the author is a diſſenter, will be apparent to all who ſhall peruſe his ſermon. He has a glance or two at the (ſuppoſed) imperfections in the FORM *for the day*;—at the ſupineneſs of men who accept *any thing* for a prayer to God, which their ſuperiors give them;—and at ſpiritual dignities, &c. all of which might, perhaps, have been ſpared, without injury to the compoſition.

XIV. In a Country Church, on the Faſt Days, Dec. 13, 1776, and Feb. 27, 1778. 4to. 1s. White.

In this anonymous ſermon, the author, in common with other Faſt-day preachers, inſiſts much on divine judgments, or public puniſhments by providential afflictions; but wherefore it is that he has withheld his name, with that of the place where his diſcourſe was delivered, may be matter of ſpeculation to ſome of his readers. Perhaps it is a prudential omiſſion, on account of ſome gentle ſtrictures on the great * as well as the ſmaller ſinners of this country; but be this as it may, we, from certain ſigns and tokens infer, that he is not wholly unwilling to let the public *underſtand* that they are obliged, for the preſent performance, to the learned Archdeacon of St. Albans.

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††† RURICOLA has been written to, according to his direction; but no anſwer having been received, it is feared the letter may, by ſome accident, have been wrong delivered.

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*liſh* conſtitution,—the extent, and ſpirit of which our anceſtors well underſtood and felt: but there are too many of their deſcendants who ſeem neither to feel nor comprehend them. Let us, however, be careful, while we combat the doctrines maintained by the advocates for the revolted colinies, leſt in diſputing *their* rights, we give up *our own*.

* The following cenſure is paſſed on certain public meaſures:—"Wherefore then ſhould the people of this nation be confident of the divine protection? are they not rather led to conſider the reluctance of the colonies to the ſupremacy of the Britiſh legiſlature as a juſt retribution for the abolition of the King's ſupremacy in a very great part of his Majeſty's dominions in North America! in the eye of impartial juſtice may not their open and avowed rebellion, their bold and inſolent declaration of independency, be the natural and gradual reſult of the manly reſiſtance of a free people ſuffering under the iron rod of oppreſſion, and bereft of their conſtitutional rights? and what if conſequences may very ſoon, perhaps at this very time, be produced in the Eaſt, worn out under oppreſſions, and almoſt exhauſted by rapine, as unexpected and important to this nation as thoſe which have lately ſprung up in the Weſtern world!"

# THE

# MONTHLY REVIEW,

## For JUNE, 1778.

ART. I. *Letters to the Rev. Dr. Worthington*, in Anſwer to his late Publication, intitled, "An impartial Enquiry into the Caſe of the Goſpel Demoniacs." By Hugh Farmer. 8vo. 3 s. 6 d. ſewed. Buckland. 1778.

DR. Worthington's *Impartial Enquiry into the Caſe of the Goſpel Demoniacs* *, was written with ſo illiberal a ſpirit, and was in other reſpects ſo defective, that, at firſt, we apprehended it would not be deemed worthy of an anſwer. It ſhould ſeem, however, that there were ſome things advanced in it which deſerved to be conſidered; and Mr. Farmer, it appears, thought that certain parts of the ſubject were capable of farther and fuller illuſtration. Theſe circumſtances have given riſe to the preſent performance, which abounds with the ſame acuteneſs of reaſoning, and the ſame accuracy and extent of learning, that were diſplayed by this Writer in his *Eſſay on the Demoniacs of the New Teſtament*.

The letters are ſix in number; and the firſt of them is principally employed in expoſing Dr. Worthington's ungenerous treatment of the advocates for the antidemoniac ſyſtem. In the ſecond letter, Mr. Farmer enters upon the main queſtion, and examines the arguments which the Doctor hath alleged, from the writings of the Heathens, from the writings of the Jews, from the language of Chriſt and his apoſtles, and from the ſentiments of the primitive Chriſtians, in favour of his own notion of poſſeſſing demons. Theſe arguments are ſhewn to be groundleſs; the importance of determining the opinion of the ancients concerning poſſeſſing demons is maintained; and our Author vindicates himſelf from the abſurd reproach of ſeeming to have a great tenderneſs, and even a *great veneration* for theſe demons. Dr. Worthington is pleaſed to tell the world, that

* Vid. Review, Nov. 1777.

Mr. Farmer hath made ſhort work with the devil and his angels; and hath done more than all the exorciſts put together ever pretended to: that he hath laid the devil, and all other evil ſpirits; baniſhed them out of the world, and in a manner deſtroyed their very exiſtence. To this Mr. Farmer replies: 'There may be much wit, but indeed, Sir, there is no truth in this language. I have never denied; nor could I, without great abſurdity, take upon me to deny, the exiſtence of evil ſpirits originally of a rank ſuperior to mankind. And, as we are ignorant of the laws of the ſpiritual world, it would be great preſumption to take upon us to determine the ſphere of their operation. That they have no dominion over the natural world, which is governed by fixed and invariable laws, is a truth atteſted in the ampleſt manner by reaſon, by revelation, and by our own experience. But the queſtion is, whether poſſeſſions are referred to fallen angels, or to human ſpirits. To ſay they are referred to the latter, is by no means to baniſh the former out of the world. I do not remember, that Mede, or Sykes, or Lardner, were ever charged with, or even ſuſpected of, what you impute to me, and what you might, upon the ſame grounds, have imputed to them.'

In the third letter, Dr. Worthington's explication of demoniacal poſſeſſion is conſidered; from which it appears that he hath no conception of its real nature, nor hath pointed out thoſe peculiar ſymptoms, on which the ancients founded their belief of it. Hence Mr. Farmer takes occaſion to ſtate the true notion of poſſeſſing demons, and to ſhew upon what ground it was that demoniacs were anciently diſtinguiſhed from the diſeaſed, and even from lunatics. When poſſeſſions were diſtinguiſhed from diſeaſes; by the latter, the ancients meant ſuch diſeaſes as affect only the *body*, or imply ſome diſorder in the corporeal ſyſtem: while the former ſuppoſed an alienation of *mind*, ſuch as did not proceed from any diſorder in the corporeal ſyſtem, but from the immediate preſence and agency of a demon. As to the diſtinction made between poſſeſſions and lunatics, there is no difficulty in accounting for it. By demoniacs, ſuch as were emphatically ſo called, and without any farther deſcription, the ancients always meant madmen, or poſſeſſed madmen. By lunatics they meant epileptics. The latter denomination expreſſed the peculiar ſymptoms of their diſorder: the former was given them, becauſe the paroxyſms and periods of it were ſuppoſed to be regulated by the moon.

Mr. Farmer, in his fourth letter, comes to Dr. Worthington's principal argument in favour of the reality of demoniacal poſſeſſions, which is, that poſſeſſions and diſpoſſeſſions are atteſted as facts in the New Teſtament. As this is the argument which the Doctor hath moſt laboured, and on which many others lay the

the greateſt ſtreſs, our Author examines it with peculiar attention: and, in the courſe of his reaſoning upon the ſubject, he ſhews, firſt, that the poſſeſſion and diſpoſſeſſion of demons, as explained by Dr. Worthington, even ſuppoſing them to be real facts, are not, in their own nature, objects of ſenſe; and therefore cannot be ſupported by the teſtimony of ſenſe: ſecondly, that the reality of poſſeſſions and diſpoſſeſſions neither was, nor could fitly be, eſtabliſhed by the authority of Chriſt and his apoſtles, conſidered as inſpired and infallible perſons: and, thirdly, that the language of the New Teſtament, relative to poſſeſſions, did always imply certain outward and ſenſible ſymptoms and effects; was uſed principally to expreſs thoſe ſymptoms and effects; and commonly without any other intention. Having ſtated theſe things in a very diſtinct and able manner, and having offered ſome peculiar reaſons for believing that poſſeſſions in the New Teſtament denote only madneſs, without any reference to the cauſe from which it might proceed, Mr. Farmer goes on to ſhew farther, in the fourth place, that the Evangeliſts might deſcribe the diſorder and cure of demoniacs in the popular language, that is, by poſſeſſions and diſpoſſeſſions, without making themſelves anſwerable for the hypotheſis on which this language was originally founded. In ſupport of this opinion, it is alleged, firſt, that it is cuſtomary with all ſorts of perſons, to ſpeak on many ſubjects in the popular language, though admitted to have been originally grounded on a falſe philoſophy; and, ſecondly, that it is certain, in fact, that the ſacred writers do, in ſeveral inſtances, adopt the popular language, though grounded on opinions now known to be erroneous, without any deſign of eſtabliſhing the truth of thoſe opinions. Part of what our ingenious Writer hath here advanced, we ſhall lay before our Readers:

'It was generally ſuppoſed by the ancients, that the earth was placed in the centre of the univerſe; and that the ſun, the planets, and the fixt ſtars, did all move round the terraqueous globe in twenty-four hours. On the other hand, the true ſyſtem of the world ſuppoſes the diurnal and annual motions of the earth, while the ſun reſts in the centre of the planets that ſurround him. Nevertheleſs, in direct contradiction to this ſyſtem, the ſacred writers aſſert both the immobility of the earth, and the motion of the ſun. *God laid the foundations of the earth, that it ſhould not be moved for ever. The ſun riſeth; and goeth down, and haſteth to the place where he aroſe: he cometh forth out of his chamber, his going forth is from the end of heaven, and his circuit unto the ends of it.* Many other expreſſions in ſcripture relative to the ſun, contradict the doctrine of modern philoſophers.

'Accordingly when this doctrine was publiſhed, or rather republiſhed, to the world by Copernicus, and confirmed by others, it provoked the rage of bigotry as much as the antidemoniac ſyſtem

can do. Twice was the famous Galilei charged with hereſy, and committed to the priſon of the holy office, for maintaining that the earth was not, and that the ſun was, in the centre of the world; and for contradicting the ſcriptures by both theſe propoſitions. Pope Urban the Eighth, at whoſe inſtigation the Copernican tenets were condemned by the inquiſition, might argue in ſome ſuch manner as you have done in reference to poſſeſſions. "Galilei," might his holineſs ſay, "makes the ſacred writers both deny what is true, and affirm what is falſe; *which is the fouleſt indignity that could be offered them.* The Saviour of the world himſelf aſſerts it as a fact, *that God cauſeth his ſun to riſe.* This fact is confirmed by the teſtimony of ſenſe, as well as by the authority of an infallible teacher. But Galilei withſtands *this plain declaration of a fact*; and, in flat contradiction to Chriſt, ſays, *God does not cauſe the ſun to riſe.* Now, if Chriſt repreſents God as doing, what he *does only in ſhew, I do not know how he could be vindicated, if he were accuſed of being no more than a juggling impoſtor.* If he was miſtaken in this inſtance, how ſhall we know when we may give him credit? His credit, and that of all the prophets, muſt *be held ſacred and inviolable, for the ſake of the great truths they deliver; and which, if impaired in ſome reſpects, will be expoſed to the like treatment in others.*

'Now, Sir, return a juſt anſwer to this reaſoning of the Pope againſt Galilei, and you will thereby refute your own reaſoning againſt the author of the Eſſay. It might, with much reaſon, I apprehend, be replied to his holineſs, "that the prophets of God never received, nor profeſſed to have received, any ſupernatural inſtruction on any points of philoſophy; at leaſt, not on thoſe points, on which they expreſs themſelves in conformity to erroneous ſyſtems of it: and, conſequently, that our judgment on ſuch ſubjects is not to be determined by their modes of ſpeaking. Nor have theſe divine meſſengers *profeſſedly* taught any erroneous principles of philoſophy; not even as their own private opinion, though many incidental expreſſions are accommodated to that falſe philoſophy which prevailed in their time." Now, this, we have ſeen, is preciſely the caſe with reſpect to poſſeſſion. It is not included in the ſupernatural inſtruction of the firſt founders of Chriſtianity. Accordingly, they never teach it as a doctrine; nor do they aſſert it as their own private opinion, though they adopt the vulgar language concerning it.

'It might be replied farther to Pope Urban, "that the ſacred writers had juſt the ſame reaſon, as all other perſons had, for uſing technical terms, without making themſelves anſwerable for the falſe opinions that firſt gave riſe to them." Why do Proteſtants, who have no faith in Popiſh ſaints, as well as Papiſts who have, ſtill affirm concerning any one, that he has St. Anthony's fire; or that he has St. Vitus's dance? Why do even thoſe phyſicians who deny the influence of the moon over the diſtemper called lunacy, nevertheleſs, affirm concerning certain patients, that they are *lunatic?* Why do thoſe who laugh at the notion of the *incubus* or *night-mare* being an intelligent agent, as well as Dr. Worthington, who very gravely defends it, ſtill uſe the terms to expreſs a bodily indiſpoſition? Wherefore, to this very day, do aſtronomers, that have adopted the ſyſtem of Copernicus, ſpeak of the ſun as *riſing, ſetting,* and *moving?* Be-

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cauſe in all the inſtances here mentioned, the language correſponds, though not to the truth of things, yet to common conception and outward appearances. Theſe popular modes of ſpeech are underſtood to expreſs thoſe appearances only; and being uſed only in deſcribing them, no one is ſo abſurd as to miſconſtrue them into aſſertions or declarations of men's real opinions on the ſeveral ſubjects to which they refer. This again is as juſt an anſwer to Dr. Worthington as to Pope Urban. To *have a demon*, was a phraſe that was as much underſtood to expreſs an outward effect amongſt the ancients, as the phraſe, to *have St. Anthony's fire*, is ſo underſtood amongſt us. The former, therefore, might be uſed by thoſe who did not believe in the power of demons, with as much propriety as the latter is by thoſe who do not believe in the power of St. Anthony. You are not to learn any man's ſyſtem of aſtronomy or phyſic, from his deſcribing certain celeſtial appearances, or bodily diſtempers, in the language of the vulgar; but from the account he profeſſedly gives of that ſyſtem. Proceed, Sir, by the ſame rule in judging of the real ſentiments of the apoſtles on the ſubject of poſſeſſion; form your judgment by their profeſſed doctrine concerning demons, not by their deſcriptions of demoniacs; in which they might, very innocently, adopt the popular language, without deſigning to eſtabliſh the doctrine on which it was originally founded. This they have done on other ſubjects: they might, therefore, do it on this. They have done it on all ſubjects not included in their commiſſion.'

Our Author farther adds, that there is one very peculiar reaſon for believing that the founders of Chriſtianity did uſe the popular language on the ſubject of poſſeſſions, without intending to eſtabliſh the popular hypotheſis concerning it, becauſe it is allowed that they do, at other times, ſpeak both of demons and bodily diſorders, in mere conformity to the vulgar opinion concerning them, without deſigning to give their ſanction to it.

In the fifth letter, Mr. Farmer refutes Dr. Worthington's other proofs of the reality of poſſeſſions, drawn from the hiſtory of the New Teſtament demoniacs. And in the ſixth and laſt letter, the queſtion is examined as it ſtands on the footing of reaſon, experience, tradition, and ſuch parts of revelation, as had not hitherto come under conſideration. The concluſion of the whole is, that the antidemoniac ſyſtem does no prejudice to revealed religion, and that the vulgar hypotheſis has not a ſingle recommendation. Beſide expoſing the miracles deſcribed, by the diſpoſſeſſion of demons, to contempt, it ſubverts the fundamental principle of all true piety, the ſole dominion of Jehovah over the courſe of nature, contradicts the ſcripture doctrine concerning the demons or gods of the Heathens, deſtroys the evidence of revelation, or the force of thoſe miracles which were wrought to atteſt its divine original, and caſts the greateſt reflection on the character and conduct of Chriſt and his apoſtles.

After having heretofore given our opinion ſo freely on the queſtion concerning the demoniacs of the New Teſtament, few readers will be ſurpriſed at our ſaying, as we do ſay with the fulleſt conviction, that Mr. Farmer hath obtained a compleat victory over his antagoniſt. But this is not the only, nor, indeed, the principal merit of the preſent work. It contains much more additional matter than could have been expected upon a ſubject which the Author had before ſo amply conſidered; and it exhibits a perſpicuous and judicious epitome of what had already been advanced in the courſe of this intereſting enquiry.

As Dr. Worthington will probably appear again in the controverſy, we would wiſh him not to be offended at our honeſtly ſuggeſting to him a little wholeſome counſel.—Though we never entertained an high idea of the Doctor's judgment, we had a ſincere reſpect for him, on account of the piety, learning, and candour diſplayed in his earlier performances. It is, therefore, with concern, that we have ſeen him, in his late publications, manifeſt a bigoted and uncharitable diſpoſition. If he could be perſuaded to correct this diſpoſition, and to return to his former good temper, he would aſſuredly find that, in ſo doing, he would contribute much to his own perſonal ſatisfaction, and not a little to his reputation and eſteem in the learned and Chriſtian world.

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ART. II. *Letters on the Prevalence of Chriſtianity, before its civil Eſtabliſhment:* With Obſervations on a late *Hiſtory of the Decline of the Roman Empire.* By Eaſt Apthorpe, M. A. Vicar of Croydon. 8vo. 5 s. ſewed. Robſon. 1778.

MR. Gibbon's Roman Hiſtory, above referred to, is allowed, by all readers who have any pretenſions to taſte, to poſſeſs great merit; but that the ingenious Author ſhould have ſedulouſly thrown out ſuſpicions and inſinuations unfavourable to the Chriſtian revelation, and this under the ſpecious appearance of having a reſpect for it, has been matter of general complaint, among the friends and advocates of our religion. He could not, it is urged, but know, that the objections which, with an affected caution, he has brought forward, are not ſuch as have been ſuggeſted only to himſelf. Believers in and defenders of the goſpel, have long ſince perceived, conſidered, and replied to them, in the moſt ſatisfactory manner: and wherefore, then, it is aſked, ſhould ſo noble a work as Mr. Gibbon's Hiſtory have been diſgraced by an apparent want of candour, or of a due attachment to the beſt intereſts of mankind? Chriſtianity is univerſally acknowledged to be a ſyſtem of the moſt benign tendency; and therefore, it is preſumed, no attempt to weaken its credit, and leſſen its influence,

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can be thought to wear a very benevolent aſpect. One benefit, however, we may obſerve, has accrued to the Chriſtian world, from Mr. Gibbon's *attack:* it hath produced a number of learned and able *defences*; among which we muſt rank the Letters now before us.

In this performance, Mr. Apthorpe diſcovers much erudition, as well as good ſenſe and piety. It conſiſts of four letters, addreſſed to Dr. Backhouſe, Archdeacon of Canterbury. The *firſt* contains a brief view of the controverſy concerning the truth of the Chriſtian religion. The *ſecond* treats on the ſtudy and uſe of hiſtory. The *third* preſents us with characteriſtics of the paſt and preſent times. Toward the cloſe of this third letter ſome of Mr. Gibbon's objections are conſidered; and with the ſame view, the eſtabliſhment of Paganiſm is diſcuſſed in the *fourth*. Each letter is followed by a large collection of remarks and quotations to illuſtrate and confirm his ſubject; and to the ſecond letter is added, among other things, a *methodized catalogue of hiſtorians*, ſelected from the fourth volume of the works of Voſſius, the Bibliotheques of Fabricius, Du Freſnoy's method of ſtudying hiſtory, chronology, and geography, &c. The Author ſpeaks of it as a brief, defective, and contracted catalogue, but we are perſuaded that any perſon who wiſhed to enter deeply into this ſtudy would find it an uſeful directory, containing a greater number of volumes in this ſcience, than moſt, perhaps, of thoſe who are conſidered as learned men, in the preſent day, have laboured through.

Mr. Apthorpe ſeems to have been ſolicitous to crowd his book with learning, and authorities; perhaps beyond what was abſolutely requiſite; ſuch adjuncts are, however, inſtructive and uſeful, and are not foreign to the main deſign of the Author, who takes a large compaſs before he directly attacks ſome of Mr. Gibbon's reflections. The obſervations on hiſtory, its uſes, the qualifications of an hiſtorian, &c. in the ſecond letter, would afford ſome acceptable extracts, but we ſhall ſelect a few paſſages from the third, which characterizes different periods of the world, and which will, perhaps, prove more intereſting to the generality of our Readers.

'Of the three centuries, which have nearly elapſed ſince the revival of learning and the reformation of religion, I think, ſays our Author, we may diſcern three diſtinct characters, correſponding in ſome degree to the ſeveral powers of the human mind, invention, judgment, memory; which, though all are blended, and, in ſome degree, inſeparable in the operations of intellect, and in the ſtate of ſociety reſulting from thoſe operations, yet may juſtly be applied to characterize each of the preceding ages, from that quality which predominates in each.

Your ſagacity will anticipate the uſes of this ſpeculation, reſpecting the manners and principles of our own times.

'In the ſixteenth century the minds of men were agitated with a religious ferment, in part occaſioned by the revival of learning, but chiefly by the diſcuſſions relative to church government and reformation in the preceding age, which led the way to the great revolution begun by Luther. The age of the reformation may be conſidered as the age of invention. A ſpirit of enterprize and of heroiſm characterized the princes of that age. Leo X. and the Popes his ſucceſſors, Solyman the Magnificent, the Emperor Charles V Francis I. Henry VIII. and Queen Elizabeth, were the moſt eminent ſovereigns that had ever been contemporaries on the thrones of Europe. Every circumſtance at this period concurred to excite the ſpirit of invention, in religion, literature, and the arts. The three capital diſcoveries, of printing, the compaſs, and artillery, were now applied with emulation to enlarge the efforts of the mind.—Theories in religion, long loſt or ſuppreſſed, were brought to light by the learning, genius, and induſtry of the reformers. The ſcriptures, now firſt publiſhed and tranſlated, opened a new world of ſcience, and Chriſtendom was aſtoniſhed to find the religion of the New Teſtament *ſo directly oppoſite* to that of Papacy. The ſpirit of invention exerted its powers in the fine arts of poetry, painting, ſculpture, architecture, revived on the ancient models, by a juſt and bold imitation of nature, rather in her great and ſublime, than in her beautiful and delicate exertions. Imagination ſeizes the ſublime and the auguſt by its native efforts aided by novelty and admiration; while the correct and elegant reſult from the ſlow proceſs of imitation, art, and experiment. In Italy, while painting animated the canvas with unrivalled expreſſion, and lent its aid to tottering ſuperſtition; poetry revived from its long ſlumber of twelve ages. It found or formed a language ſuited to its fine conceptions, and gave models of excellence to the reſt of Europe. The dark ſide of this century ſhocks us with a portentous atheiſm, ariſing from the detection of Popiſh ſuperſtition, from the firſt efforts of philoſophy, and from the literary profligacy of thoſe humaniſts, who imbibed and propagated all the corruptions of Paganiſm, thro' an exceſſive fondneſs for the Greek and Roman claſſics. Popery exerted all its efforts to maintain its authority by its partial deciſions and relentleſs perſecutions. In the reformation itſelf, free enquiry, abſurdly connected with a ſpirit of dominion, produced innumerable ſchiſms, while *a ſpirit of fanatic ſedition* clouded the firſt dawn of liberty, and portended the enthuſiaſm and long civil wars, that agitated the next age.

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'The ſeventeenth century was the age of erudition and criticiſm, of eclectic and experimental philoſophy, of a rational and ſcriptural theology. The prevailing character was the cultivation of judgment and the powers of reaſon; but with exceſſes or defects in each department of ſcience. Literature and criticiſm, eſpecially the verbal part of each, were carried to exceſs; and ancient elegance was loſt and encumbered in the retinue of her critics and commentators.—The preceding age, on the diſſolution of the religious foundations, had diſcloſed the rich treaſures of literature, the copying of which was one of the beſt employments of the monaſtic orders in the middle ages.—Different nations had their ſpecific merit in this revival of true ſcience. The Italians excelled in criticiſm on the writings of their renowned anceſtors; the Dutch and Germans in antiquities and literary hiſtory; the French in eccleſiaſtical learning; the Engliſh in philoſophy and theology. In philoſophy all the ancient ſects were revived and cultivated: ſtoiciſm by Lipſius and Gataker; the Epicurean ſyſtem by Gaſſendus; Platoniſm, both in its original form, and in that which the ſchool of Plotinus had fraudulently ſet up in oppoſition to Chriſtianity, was cultivated perhaps to exceſs in England; and produced a refined and philoſophic enthuſiaſm. Yet in the laſt age, philoſophy knew its province, and held itſelf in due ſubjection to religion. The eclectic, which alone has truth for its object, was ſo ſucceſsfully introduced by Lord Bacon, as to have happily become the reigning philoſophy.'

Mr. Apthorpe proceeds to ſpeak in very high terms of the ſeventeenth century, as the age of true and profound erudition, when ſcience of all kinds was reduced to a rational and moral certainty, founded on experiment, evidence, and juſt criticiſm. Theology, he apprehends, attained to ſo high a degree of perfection, that perhaps, he ſays, all the dogmatic or polemical diſcuſſions of late might ſafely be decided by an appeal to the judgment of the great divines, eſpecially of the Engliſh church, in the laſt century; and farther he adds, I am firmly perſuaded that the beſt remedy for the errors of the preſent century is to revert to the principles of the laſt.

We ſincerely join with our Author in his eulogium on this period; it produced many learned, eminent, and excellent men in different denominations of Chriſtians, to whoſe labours the world has been much indebted, and from whoſe works we ſtill receive great benefit: but we ſuppoſe that to erect any of their deciſions as an abſolute ſtandard of faith, is unneceſſary, unſuitable to the ſpirit of the goſpel, and what few or any of them would have wiſhed. As upright and candid enquirers after and lovers of truth, they were probably, at times at leaſt, doubtful themſelves on ſome points which the ſcriptures have not clearly

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and fully declared and ſettled. May we not perceive this in perufing the works of the great Tillotſon, whoſe name is ſo juſtly here mentioned as one among others who did honour to the ſeventeenth century? Conſiderations of which kind may tend to convince us that it is improper and unreaſonable for any men to form a ſet of propoſitions on diſputable topics to which others ſhould be obliged to yield at leaſt an outward conſent.

But to return to the Writer, who dwells with pleaſure on the above-mentioned period, and aſks, 'Were we to fix on a particular æra, when all political and theological principles were aſcertained with ſufficient preciſion, when all eſſential errors were excluded from the theories of learning, religion, and government, ſhould we err, in taking for our model the ſettlement that followed the revolution? Shall we not attain to perfection in ſcience, policy, and religion, in proportion as we revert to the maxims of that epoch? which, diſtinguiſhed by a true philoſophy, and a ſtate of ſociety refined without luxury, eſtabliſhed a free government without faction, uncorrupted, unincumbered; a Proteſtant church, with a *full* toleration, free from the inſults of popery, hereſy, and deiſm.' But our Author laments that 'this pure and happy ſettlement did not long continue in this ideal perfection, and that in many reſpects, it is to be feared, we have been degenerating ever ſince.' And now we are brought to our own times, on which Mr. Apthorpe enters, with a diſpoſition, while he cenſures, to give the full allowance of praiſe. He begins with the ſtate of learning.

'It ſhould ſeem, ſays he, that as the laſt was the age of reaſon and judgment, the eighteenth century is the age of ſcience, of method, and of memory. Like rich heirs, we are contented with collecting and accumulating the fruits of our fathers induſtry, without being ſolicitous to augment or improve them. That invention is not our characteriſtic, might be ſhewn, were it not ſomewhat invidious, from an induction of particulars. Poetic invention expired with Milton, and with Dryden, and was ſucceeded by harmony and correctneſs. This is eaſily accounted for. When philoſophy and ſcience are in a ſtate of maturity, poetry declines. The former furniſh the materials of erudition, and exerciſe the judgment. The latter, the ſpontaneous produce of a rich imagination, withers with too much culture; and always degenerates, from that period, when its genuine enthuſiaſm is reſtrained by art and criticiſm.—Among the cauſes of the decline of poetic genius, we might aſſign that anxious diligence, with which our beſt poets ſhun that rich ſource of ſublime and delightful imagery, which flows from the ſacred fountain of religion.—In philology, the preſent age has given accuracy and ſplendour to the immortal productions of antiquity: yet, is it an ill-grounded apprehenſion that ancient literature

literature is rather the ornament of our libraries, than the accompliſhment of our minds? and that it has been ſupplanted by the modiſh productions, which are daily read and forgotten?

'The eclectic philoſophy, both natural and moral, hath happily taken place of the ſectarian, and is cultivated with aſſiduity. Yet the philoſophy of Bacon, Locke, and Newton, has not perhaps received any great acceſſions, beyond what may be deduced from the writings of thoſe moſt eminent of men. If in aught we are originals, it ſeems to be in the mechanic arts, and in ſome phyſical diſcoveries.

'In *dogmatic* theology, and in ethics, it may be doubted whether we have made conſiderable advances. Our chief glory is in the elaborate defence and confirmation of the goſpel againſt the inroads of deiſm. In the interpretation of ſcripture, philology and criticiſm have almoſt excluded the doctrinal and devout inveſtigation of the ſublime and ſpiritual ſenſe of the inſpired writers. If I am not much miſtaken, the Oriental and Jewiſh literature (eſpecially of Philo, Joſephus, and the early Fathers) is more applicable to the ſtyle and ſentiment of the Old and New Teſtament, than thoſe parelleliſms which have been ſo induſtriouſly collected from Greek and Roman authors.

'Thus,' adds this Writer, 'with a freedom which perhaps is ſomewhat cenſurable, I have ſtated our improvements and defects in ſcience. We or our ſucceſſors may happily avail ourſelves of paſt inventions; ſo as to combine the diſtinct merits of the ſixteenth and ſeventeenth centuries with thoſe which give luſtre to our own.' He goes on to ſtate ſome obſtacles to our improvement, and the cauſes of modern infidelity, 'which, ſays he, is the great bar to all advancement of human happineſs.' Among theſe he reckons the neglect of ſolid literature, and thus proceeds:

'We are deemed a learned nation, and the age itſelf is generally addicted to letters.—Literature is amazingly cultivated by *immenſe multitudes* of writers as well as readers. Yet in general the aim of the former ſeems to be to furniſh the latter with a fugitive amuſement. The chief recommendation of books conſiſts in their dreſſing up in a pleaſing form ſuch parts of a ſubject as admit of embelliſhment, and too often preſenting under thoſe flowers the poiſon of aſps.

'Many parts of ſcience, much in faſhion, have no connection with revealed religion. Pure mathematics and experimental phyſics, induce principles and modes of reaſoning, which ſeem favourable to the inveſtigation of abſtract truth, yet in narrow minds are repugnant to that *moral evidence* which we allege for the certainty of revelation. Even the argument from prophecy, though as ſtrictly demonſtrative as any geometrical proceſs, would not convince an unbeliever addicted to mathematical

matical reaſoning; though the greateſt of mathematicians felt and taught the demonſtration that reſults from it. A minute mathematician, if prejudiced againſt revelation, would rank the argument from prophecy in the claſs of probabilities, perhaps of enthuſiaſms, and embarraſs the proofs it affords with endleſs uncertainties: while plain reaſon perceives intuitively, that a great number of ancient and circumſtantial predictions are proved by their completion to come from God. Thoſe who undervalue moral evidence, fall into ſcepticiſm, the faſhionable malady, which infects all, who, pretending to be above vulgar minds, renounce that common ſenſe which is the baſis of truth.

'The ſtudy of nature, now ſo much in vogue, has this excellence, that it conſtrains us to look up to nature's God. But unhappily, this ſtudy, eſpecially in its minuter branches, botany, entomology, conchology, and other frivoliſms (in which the ſcience chiefly conſiſts in burdening the memory with a barbarous and complicated vocabulary) has little other tendency than to divert the mind from looking into itſelf, and to lead it to contemplate the omnipotent Author of nature as a phyſical not a moral agent in his empire of creation.

'The ancient philoſophy thoroughly explored, leads us directly to revealed religion.—The abuſe of the ancient philoſophy in the very few who ſearch into its depths, conſiſts in ſelecting from the maſs thoſe ſhining fragments, which place political and ſocial duties, and ſome rational principles of natural religion in the faireſt light: not reflecting on the impure mixture of ſcepticiſm and abſurdity with truth, of turpitude with beauty, and of atheiſm or pantheiſm lurking in the moſt admired works of antiquity. Ariſtotle, Plato, Plutarch, Antoninus, have more of this inconſiſtency than common ſenſe is now capable of: ſo that one may even affirm, that vice and impiety are no where taught with more effrontery than in the writings of the moſt applauded philoſophers.'

Among our Author's farther obſervations, we have the following, that it is of uſe, in order to convince ourſelves, and others, of the true nature, extent, and perfection of the Chriſtian faith and ethics, to form them into coherent ſyſtems; and he laments the neglect of ſyſtems in the preſent day: 'I know not, ſays he, any prejudice more fatal to the ſcience of theology than that contempt of ſyſtems, which is almoſt always an *unequivocal proof of ignorance.*' This is ſpeaking very ſtrongly; a *contempt* for ſyſtems may be very improper, and proceed from pride, but that it is always a proof, and as our Author terms it, an *unequivocal* proof of ignorance is not ſo certain; and perhaps when he conſiders what great miſchief a bigotted attachment to forms and ſyſtems has done in the world, he will per-

haps abate a little of his cenſure. Some plan and method it is natural and uſeful to form on moſt ſubjects, but in points concerning which we can only be guided by *revelation*, and where *that* has not explicitly ſettled the ſubject, it is not only unreaſonable but dangerous to preſcribe what ought to be believed.

Mr. Apthorpe proceeds to ſpeak of the character of the age, and conſiders *modiſh irreligion* and *infidelity* as one great and chief ſource of our corrupted manners; becauſe all reſtraints except thoſe of revealed religion are inſufficient to controul imperious paſſion, &c. He however comforts himſelf and his friend, and we would hope juſtly, with the perſuaſion that irreligion has done its worſt, and that a veneration for the ſcriptures begins to revive. And now, after many ſenſible and judicious obſervations on ſubjects bearing ſome connection with his immediate deſign, we are brought to that part of the volume in which he endeavours to detect the fallacy of ſome paſſages in Mr. Gibbon's Hiſtory, and to vindicate Chriſtianity from the cenſures of that elegant writer. He ſpeaks of Mr. G. with juſt reſpect, but obſerves that 'the prejudices of this accompliſhed author are ſo obvious from the moſt curſory peruſal of his work, as to lead both the friends and enemies of revealed religion to diſcern that the eccleſiaſtical part of the imperial hiſtory, was much more intereſting to the writer, than the confuſed policy, the military deſpotiſm, and rapid ſucceſſion of its ſanguinary tyrants.'

The limits allotted to this Article will not admit of our preſenting our Readers with a ſatisfactory view of what Mr. Apthorpe ſays in this important part of the work. We ſhall, therefore, only add, that in the fourth and laſt letter, which treats of *the Eſtabliſhment of Paganiſm*, he diſcuſſes the ſubject with that learning and ability which juſtly entitle his obſervations to the attentive regard of the Public. On the whole, he draws this general concluſion, that ſuch was the ſtrength of the Pagan eſtabliſhment, that humanly ſpeaking it muſt appear to the higheſt degree aſtoniſhing that the goſpel ſcheme ſhould have been able not only to withſtand but to *deſtroy* its power! a power which, he obſerves, 'was irreſiſtible, and its ſubverſion impracticable, otherwiſe than by a divine and miraculous energy.' And from hence, he apprehends, ariſes, 'a moral demonſtration of the Chriſtian religion.'

Here we take leave of our Author, referring the Readers of this Article, for further particulars, to his work at large; which, we are perſuaded, will afford them both improvement and pleaſure.

ART.

ART. III. *The Chriſtian Orator delineated.* In Three Parts. By Thomas Weales, D. D. Vicar of St. Sepulchre's. 8vo. 4s. ſewed. Cadell. 1778.

THOSE who have turned their thoughts to the ſubject of pulpit oratory, and are acquainted with the writings of our moſt celebrated preachers, will find little that is new in this work. It contains, however, many pertinent and juſt obſervations, and ſome ſtriking paſſages from *Clarke*, *Conybeare*, *Sherlock*, *Seed*, *Sterne*, &c. and, conſequently, it may be read with conſiderable advantage by thoſe who have the ſacred office in view.

In a ſhort introduction, the Doctor tells us what he means by a SERMON.—'By that ſpecies of compoſition, ſays he, which goes under the name of a SERMON, I underſtand, a diſcourſe that is but one contexture of doctrines, thoughts, words, figures, and images, contained in holy writ.'

If this definition conveys to any of our Readers a clearer and more diſtinct idea of a *Sermon* than they had before, they will have the advantage of us; for to us it appears ſuch a definition as leaves the thing defined much more unintelligible than it was before. The Doctor goes on to tell us, that the great ends which a preacher hath in view are, and can be, no other, than either to command the reaſon, engage the fancy, or touch the paſſions of his hearers.

'Now there are three qualities, or perfections, ſays he, indiſpenſibly requiſite for the attainment of ſuch valuable ends, viz. an unity of deſign, a juſt diſtribution of the ſubject into its ſeveral heads, and a ſimplicity of thought and expreſſion. In regard to the firſt, a perfect diſcourſe does virtually comprehend in it but one ſingle propoſition, or branch of doctrine, and that placed in the moſt ſtriking point of light. Certain roving declaimers, whoſe motley pieces are made up of the moſt independent matters that can be eaſily imagined, are wonderfully deficient in this article. Their diſcourſes, in which a variety of morals or doctrines are treated in a ſlight perfunctory manner, have the ordinary effect of large proſpects, where the eye ſees little or nothing diſtinctly, and as it ought to be ſeen. With reſpect to the ſecond requiſite, or a juſt diviſion of the ſubject into its ſeveral heads, it cannot be too ſimple and conciſe. The two radical defects of our ancient ſermons are their being crumbled into minute inſignificant diviſions, or enervated by uſeleſs and impertinent digreſſions. And many a modern one totally void of that lucid order, or ſuch a connexion of parts as ſerves to reflect a light upon, and ſtrengthen each other, is little elſe but a parcel of maxims or ſentences tacked together in I know not what fantaſtic form. Of this ſort are moſt of thoſe equivocal things commonly called eſſays, which afford no conviction to the underſtanding, no entertainment to the fancy, no feeling to the heart. Their authors are thus happily decyphered by the poet,

Theſe,

Theſe, labouring like paviours, mend our ways
With heavy, huge, repeated flat eſſays;
Ram their coarſe nonſenſe down, though ne'er ſo dull,
And hem at ev'ry thump upon your ſcull. YOUNG.

'By a ſimplicity of thought, I mean all thoſe ſentiments which ariſe naturally out of the ſubject, and are proportioned to the common ſenſe and ideas of mankind. Thoughts of this kind (which ſeem ſo obvious, and as it were the ſpontaneous growth of nature itſelf) are ſuch as may fall into the minds of every man, but generally do not; ſuch as all the world may have, and but few really have. Each ſentiment that is affected or unnatural, mean or abject, finical or preciſe, are alike faulty, by departing from a juſt ſimplicity. The eſſential and inherent perfection of ſuch a ſimplicity of thought appears from hence, that it is equally reliſhed by the learned and illiterate, perſons of every form of life, every degree of underſtanding. By a ſimplicity of expreſſion I would be underſtood a natural and eaſy ſtile, free from all peculiarities of diction or anomalies of conſtruction. All ſtately and gigantic, all quaint and flowery, all homely and beaten roads of expreſſion are repugnant to, and deviate from, this laſt quality or perfection. Some preachers ſhall by certain odd and peculiar modes of expreſſing themſelves, give every thing they deliver a foreign and unnatural air, which cannot but excite a wearineſs and diſguſt.'

Our Author introduces the firſt part of his work with telling us that, 'as man is compounded of three principal ingredients, viz. reaſon, imagination, and paſſions, eloquence divides itſelf into the rational, the florid, and the pathetic, according to the proportion in which it is addreſſed to one or the other; that the pulpit eloquence in England is plainly of the ſevere and rational ſpecies, a general ſpirit of reaſoning and enquiry having in a great degree extinguiſhed the natural enthuſiaſms of the human mind in religious ſubjects.'—'Ranging however all Chriſtian orators under three diſtinct claſſes, continues he, I ſhall endeavour to mark out the capital beauties and imperfections which belong to each of them.

'If you would behold the native light of truth obſcured by no cloudy or ambiguous phraſes, no falſe or diſtorted ſentiments, no corrupt paſſions or acquired prejudices, peruſe the ineſtimable ſermons of CLARKE and CONYBEARE. The chief merit of theſe two celebrated preachers lies in that ſcholaſtic preciſion and philoſophic cloſeneſs, with which each ſpecial article of faith or morals is treated. Few or no ſallies of fancy are committed, which ariſe from the mind's collecting all its powers to view only one ſide of a ſubject, while it leaves the other unobſerved. All florid epithets, all frigid circumlocutions, which only tend to weaken or debaſe an argument, are utterly rejected. Each finiſhed diſcourſe forms a whole, coherent and proportioned in itſelf, with due ſubordinacy of conſtituent parts. If it turns upon a branch of morality, or any particular virtue, they never fail to ſtate the limits, extent, and compaſs of it, with a wonderful juſtneſs and propriety. If it reſts upon

upon any article of faith, they ever comprize the doctrinal part in ſuch a ſpace, as to leave ſufficient room for a diſtinct and particular enforcement of the practical duties reſulting from it.'

Our Author produces, in the next place, a few paſſages from the ſermons of *Clarke* and *Coneybeare* as proofs of their logical preciſion, their accuracy of diſtinction, their familiar acquaintance with, and clear expoſition of ſcripture language, &c. and then ſhews, at full length, the ſuperior excellence of our Saviour and the apoſtle Paul, in that ſpecies of oratory which is addreſſed to the underſtanding.

The Doctor introduces the ſecond part of his work with obſerving that the buſineſs of a *Chriſtian orator* is not merely to explain the *word of God*, but to do it in ſuch a manner as to give his hearers a thorough ſenſe of, and proper reliſh for it;—that the naked truth, ſtripped of every ornament which the *imagination* is able to lend it, ſhall, with all its charms, be little heeded by the *many*.—'Its pure and delicate light, ſays he, does not enough ſtrike that which there is of *ſenſible* in man.'—As our Author has quoted *Bruyere*, *Giſbert*, and ſome other French writers, we are inclined to think that this ſentence is a literal tranſlation from the *French*; if we are miſtaken in this, we are at loſs to account for his expreſſing himſelf in ſo affected a manner.

He next obſerves, that objects ſo remote from ſenſe and matter as moral and divine truths are, require to be brought near the mind, and made familiar to it by ſtrength of *imagery*;—that the great and chief difficulty conſiſts in knowing how to make a due ſeparation between theſe graces and ornaments which, being natural and genuine, ſet off and adorn the truth, and thoſe which, being ſpurious and foreign, only tend to weaken and debaſe it;—that the beautiful ſimplicity which we ſo much admire in the compoſitions of the ancients, is perfectly conſiſtent with the former, but altogether repugnant to the latter.

'The Grecian orator, ſays he (whoſe eloquence alone raiſed him a ſort of throne, and fixed the hearts of a whole republic in him), ſeeks for no ornaments but what ariſe naturally from the ſubject in hand, makes uſe of no flowers but what offer themſelves of their own accord. Having no other paſſion but the love of *truth* itſelf, he diſdains to render her leſs beautiful or *effeminate* by tricking her up with painted meritricious graces. By an energy of thought and vehemence peculiar to himſelf, he was able to raiſe that ſpirit, and excite thoſe affections, which he was deſirous to raiſe and excite. The true intereſt of the *people* to whom he addreſſed himſelf being ever uppermoſt in his view and thoughts, he ſeems to forget or loſe ſight of himſelf. The *ſalvation* of his country being the ſole and ultimate end of all his finiſhed orations, the applauſe which reſulted from thence to himſelf appears to be much beneath his regard. How infinitely worthy, in all theſe reſpects, is the *Grecian* of being imitated

imitated by every *Chriſtian orator*. How far is it beneath the latter to be ſtudiouſly hunting after thoſe frivolous, puerile, affected ornaments which were rejected with contempt by the former! Of this ſort are the flaſhing metaphor, the brilliant ſimile, the luxuriant allegory, the florid epithet, the contrafted phraſe, and the remote alluſion. All theſe pitiful embelliſhments, which are ſo induſtriouſly ſought out and ſo highly admired by little *fanciful* writers, only ſerve to corrupt and debaſe the truth. They may be reſembled to the *plaiſtering* of *marble*, or the *painting* of *gold*, the glory of which is to be ſeen, and to ſhine by no other luſtre but their own. Such an effeminate ſtudy of beauty is (according to the moſt judicious and elegant of critics) no other than taking pains to be ugly or deformed.

The ſolidity and grandeur of the ſubjects which are handled, is that which forms the character of true and perfect eloquence. Such is the native and inherent greatneſs of thoſe *topics* which belong to the *Chriſtian orator*, that they will hardly admit of, and are very liable to be ſullied by, ornaments in general. The glorious attributes of God, the aſtoniſhing exertion or diſplay of his wiſdom, goodneſs, juſtice and power, in the work of our redemption, an endleſs and inconceivable ſtate of rewards and puniſhments in a world to come, the reſurrection of our bodies at the laſt day, the ſtupendous awfulneſs of a *future* judgment, *when the ſon of man ſhall come in his glory, and all the holy angels with him, and before him ſhall be gathered all nations*, are a ſort of truths which ſtand in need of no foreign embelliſhments. The purity, majeſty, and energy of them, are ſure to be diminiſhed by *florid epithets*, *brilliant metaphors*, or *uſeleſs circumlocutions*. All *graces* muſt be utterly excluded, except of that kind which may be ſaid decently to adorn without incumbering, and modeſtly to ſhine without glaring. In fine, the imagination does its proper office, when it is made uſe of as a handmaid to *truth*, neither over-dreſſing her, nor leaving her wholly naked.'

Dr. Weales then proceeds to lay before his readers a few paſſages from the ſermons of *Seed* and *Sterne*, whom he ſingles out from among that race of orators, whoſe fancy, he ſays, was full apt to *catch* and *blaze* out in *metaphor*, *ſimile*, and the like. In regard to *Seed*, he obſerves very juſtly, that thoſe glitterings, with which every diſcourſe is beſprinkled (we uſe his own words), may afford ſome little entertainment to the imagination, but will not at all contribute towards colouring the boiſterous and rebellious *paſſions*, or delivering a *bewildered reaſon* from error and prejudice;—that the hearers riſe as from a painted banquet, going away juſt as empty and void of ſpiritual food as they ſat down to it.

*Sterne*, we are told, has adulterated the word of God with a vicious mixture of foreign or unnatural ornaments—looſe ſparkles of wit, luxuriant deſcriptions, ſmart antitheſes, pointed ſentiments, epigrammatical turns or expreſſions, are frequently to be met with in his ſermons.—The great truths of the goſpel are enervated by the ſupernumerary decorations of ſtyle and

eloquence.—In a word, his oratory is decked in all the glowing colours of poetry, as it firſt appeared in *Greece.*

Dr. Weales ſhews that our Saviour and his apoſtles poſſeſſed, in an eminent degree, that faculty which enables the preacher to give elegance to ſimplicity, and dignity to the moſt common and obvious truths. In this ſecond part of his work the Reader will likewiſe find ſome pertinent remarks on our modern declaimers.

The third part is introduced in the following manner:—'THE CHRISTIAN ORATOR, who proceeds no farther than to convince his hearers by the moſt powerful arguments, or to pleaſe them by clothing thoſe arguments with all the natural graces and ornaments of which they are capable, hath left the moſt important and the moſt difficult part of his work undone. It is no ſuch rare talent to ſhew a man the *path* of *life*, and to make it as clear as poſſible that it is at once his duty and his intereſt to walk in it, but it calls for more than ordinary powers to work upon his will and affections to that degree, as actually to determine him to walk in it. For ſuch, alas! is the native pride of the human heart, that it will not preſently yield to the juſt empire of reaſon; and ſuch is its acquired obſtinacy, that when it can hold out no longer, it will even impel a man to act in full and direct oppoſition to it.

'How a preacher then is to become maſter of the *heart* and *affections*, ſo as to regulate every movement of them at pleaſure, is the great point in queſtion. To touch or play upon the paſſions (which may be conſidered as no other than the *ſtops* and *keys* of the ſoul) in a maſterly way, is confeſſedly an extraordinary gift, and falls to the ſhare of but very few. The only way by which an *Orator* can poſſeſs it in any degree, is to apply to his own feelings, and enquire upon what occaſions, and in what manner his own heart is wont to be affected. Now every emotion of *joy* or *ſorrow*, *hope* or *fear*, that himſelf hath experienced, took its riſe from either the lively apprehenſion of ſome impending, or the actual feeling of ſome immediate good or evil. From whence it clearly follows, that one perſon ſhall excel another in the article of raiſing thoſe emotions, in proportion to his ſkill and ability of painting ſuch good or evil in more or leſs glowing colours. The *paſſions* in a ſermon is the object not of *reaſon*, but *ſentiment*, and can be eſtimated only from its impreſſions on the minds of an audience. In fine, nothing can be more evident than that the direct way to the heart lies through the imagination.

'Amongſt the few *Engliſh* preachers who have excelled in raiſing the paſſions, I ſhall not ſcruple to give the firſt place to the juſtly celebrated Dr. *Sherlock*. A noble glow, a rich vein of eloquence, runs through his admirable diſcourſes. His oratory comes in to the aid of argument, and impreſſes thoſe truths which logic teaches in a warmer and more effectual manner. His plan or deſign is ever the moſt juſt, the moſt natural, the moſt complete imaginable. He lays down ſuch rules and principles as cannot fail to ſtrike with equal certainty and evidence upon all readers. Almoſt all his propoſitions

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are particular and determinate, and conſequently influencing. The ſentiments ariſing out of the ſubject, are in their own nature juſt, great, and emphatical. The diction, which is chaſte and ſimple in the *doctrinal* part, doth, with wonderful propriety, riſe and grow warm by ſome heightenings of imagination in the *practical*.'

Our Author now goes on to lay before his readers ſeveral paſſages from the ſermons of *Sherlock*, *South*, *Atterbury*, and *Tillotſon*, and to point out their beauties; after which, he ſhews that our Saviour and his apoſtles are entitled to a diſtinguiſhed place in the liſt of pathetic writers, inſerting, with this view, a variety of ſtriking paſſages from the *New Teſtament*, containing the ſtrongeſt addreſſes to the hopes and fears of mankind.

We ſhall conclude this article with the following paſſage, which well deſerves the ſerious attention of every one who is, or intends to be, engaged in the ſacred office:

'Let the ambaſſador of Chriſt,' ſays our Author, 'act, and talk, and think as becometh one inveſted with ſo auguſt and honourable a character. A good life is the moſt compendious and the moſt powerful of all reformers. It is a ſort of argument that lies level to the apprehenſions, and will find its way into the hearts, of all men. Primitive lives and primitive labours can and will alone recover the reſpect paid to our function in primitive days. As long as the preacher of the goſpel keeps his eye ſteadily fixed upon that great end which he hath laid himſelf under the moſt ſolemn vows never to loſe ſight of, I mean the ſalvation of thoſe committed to his charge, he may look upon himſelf, and ought to be looked upon by others, as a *fellow-worker* with *God*. But as ſoon as he takes his eye off from, or pays little or no attention to ſuch end, he ought to conſider himſelf, and will be conſidered by others, as the moſt perfidious of all traitors, the moſt contemptible of all hypocrites.'

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ART. IV. *A Treatiſe on Practical Seamanſhip*; with Hints and Remarks relating thereto: deſigned to contribute ſomething towards fixing Rules upon philoſophical and rational Principles; to make Ships, and the Management of them; and alſo Navigation in general, more perfect, and conſequently leſs dangerous and deſtructive to Health, Lives, and Property. By William Hutchinſon, Mariner, and Dock-maſter of Liverpool. 4to. 12 s. 6 d. Printed for the Author, and ſold by Richardſon and Urquhart, London, and at all the principal Sea ports in Great Britain and Ireland. 1777.

NAVIGATION, as an art, is the proper addreſs in managing that great and complicated machine, a ſhip, according to the principles of *ſeamanſhip*, as a ſcience: but while the theory is not to be acquired without ſome acquaintance with letters, this manual dexterity is the reſult of hard labour and dangerous experience; in the turbulent courſe of which, all literary knowledge is oftener totally neglected or forgot, than cultivated. The Writer of this uſeful work concludes his preface with the following account of himſelf:

'Moſt of the uſeful arts having been made public, to our great improvement and advantage, emboldens me to publiſh this laboured performance on this long neglected ſubject, which, I muſt own, will appear to great diſadvantage from the unexpected difficulties I have found, in being a new writer, venturing to lead the way on ſo important and extenſive a ſubject, in this learned criticiſing age; but for my imperfections, as a ſcholar, I hope the critics will make allowance for my having been early in life at ſea as cook of a collier; and having ſince then gone through all the moſt active enterpriſing employments I could meet with, as a ſeaman, who has done his beſt, and who, as an author, would be glad of any remarks candidly pointed out how to improve his defects, if there ſhould be a demand for a ſecond edition.'

In hopes that Mr. Hutchinſon's labours for the inſtruction of his ſeafaring brethren, will be rewarded with a demand for more editions, we candidly adviſe him to put his work immediately into the hand of ſome literary friend, to reviſe the language; which is confuſed and ungrammatical throughout. Plain language is beſt adapted to the conveyance of inſtruction; but purity of ſtyle is as eſſential to clearneſs of expreſſion, as clean linen is to neatneſs of dreſs; neither of them being expoſed to the charge of foppiſhneſs, either at ſea or land.

The inſtructions here given to ſeamen, apply to a variety of critical circumſtances; and are illuſtrated with caſes from the Author's experience, as well as with engravings. His account of the coal veſſels and their voyage between Newcaſtle and London, may ſerve as an acceptable ſpecimen of the work; allowing for the defects juſt mentioned.

'From all that I have ſeen, thoſe ſeamen in the Eaſt India trade are the moſt perfect in the open ſeas. And thoſe in the coal trade to London the moſt perfect in difficult narrow channels, and tide ways, where they ſail by the voyage, which makes it their intereſt to be as dexterous and expeditious as poſſible in working and managing their ſhips, which in general are 4 or 500 tons, and which makes this trade the beſt nurſery in the world for hardy, active, and expert ſeamen. And as moſt ſhips muſt be conducted through channels, or narrow waters, in their way to ſea, I will endeavour to remark what I think deſerves notice in making paſſages in this coal trade.

'In the navigation from Newcaſtle to London, two thirds of the way is amongſt dangerous ſhoals, and intricate channels, as may be ſeen by the chart of the coaſt, and the ſhips are as large as the ſhoal channels will admit them to get through with the flow of the tide, which requires to be known to a great exactneſs to proceed in proper time, and dexterous pilots to navigate through thoſe channels with ſafety and expedition, to make ſo many voyages in the year, that they may be gainers by their ſhips, which are numerous as well as large, and managed by the feweſt men and in a more complete manner than in any other trade that I know of in the world, conſidering the difficulty of the navigation, and how deep the ſhips

are

are loaded, and how lightly they are balaſted, yet they meet with very few loſſes in proportion to the number of ſhips which the owners generally run the riſque of, and thereby ſave the expence of inſurance, by which means they can afford to freight their ſhips cheaper than others, ſo that they are become the chief carriers in the timber, iron, hemp, and flax trades.

'Blowing weather and contrary winds, often collect a great many of theſe colliers together, ſo that they ſail in great fleets, ſtriving with the utmoſt dexterity, diligence, and care, againſt each other, to get firſt to market with their coals, or for their turn to load at Newcaſtle, where at the firſt of a weſterly wind, after a long eaſterly one, there are ſometimes two or three hundred ſhips turning to windward in, and ſailing out of that harbour in one tide; the ſight of ſo many ſhips, paſſing and croſſing each other in ſo little time and room, by their dexterous management, is ſaid to have made a travelling French gentleman of rank, to hold up his hands and exclaim, "that it was there France was conquered;" the entrance into the harbour being ſo very narrow, with dangerous rocks on one ſide, and a ſteep ſand bank on the other, with a hard ſhoal bar acroſs, where the waves of the ſea frequently run very high, and puts them under the neceſſity of being very briſk and dexterous.

'What is moſt worthy remarking here when they are going out with a fair wind with their great deep-loaded ſhips, and the waves running high upon the bar, that they would make the ſhip ſtrike upon it, if ſhe was to ſail out pitching againſt the head waves, to prevent which when they come to the bar, they in a very maſterly manner bring the ſhip to, and ſhe drives over, rolling broad ſide to waves, which management preſerves her from ſtriking.

'I have heard of a bold ſingle adventurer getting to ſea out of this harbour, when many ſhips lay windbound with the wind and waves right in, and right upon the ſhore without the harbour; he having a ſmall handy ſhip, and no doubt, materials and men that could be depended upon, made every thing ſnug and ready, as the occaſion required, and got as near the bar as ſhe could ride with ſafety, and had the ſails, that were deſigned to be carried, furled with rope-yarns that would eaſily break; he then took the advantage as may be ſuppoſed, of the firſt of the ebb of a high ſtrong ſpring tide when there was water enough and ſo drove over the bar, ſtern foremoſt, with the ſails all furled and the yards braced ſharp up, by the ſtrength of the tide out of the harbour, till they reached the ſea tide from the ſouthward along the coaſt, then put the helm hard a ſtarboard, and brought the ſhip by the wind on the larboard tack, and expeditiouſly ſet all the ſails they could carry; the tide checking the ſhip two points on the lee bow helped her to get to windward off the lee ſhore, ſo that they made their courſe good along the coaſt, and got their paſſage.

'When it happens that a great fleet of loaded ſhips ſails out in one tide, with the firſt of a weſterly wind, thoſe that draw the leaſt water take the advantage and get over the bar firſt to ſea, where they ſtrive and carry all the ſail poſſible to get and keep a head of each other, and the faſteſt ſailing and beſt managed ſhips commonly get the advantage whilſt they are in the open and clear part of

the ſea, till they come to work out of Yarmouth Roads, where for want of water the ſhips of the greateſt draft are often obliged to ſtay for the flowing of the tide, and each ſhip is glad to follow another that they know draws more water than themſelves when going through dangerous channels, this collects many of them near together again for their mutual ſafety, each heaves the lead and makes known aloud the ſoundings, which often proves the principal guide to the whole fleet, as by that they find and keep the beſt of the deep in the intricate channels they paſs through, and in which they often have a great deal of turning to windward againſt ſtrong weſterly winds. When they are obliged to ſtop the lee tide they do it with the beſt bower anchor and cable to the better end, which makes them ſo expert in heaving up their anchors, and getting under way, as well as working their ſhips to windward (as particularly deſcribed page 50), and eſpecially up the Swin channel, in ſuch weather when they would not venture to proceed with a fair wind; this ſeems a paradox to many people, therefore it may be of ſervice to explain their ſingular conduct on this occaſion.

When they turn to windward up the Swin in dark hazey weather, they know by their ſoundings when they are in a fair way, and what ſide of the channel they are on, and by ſtanding quite acroſs the main channel from ſide to ſide avoid the danger of being hooked in, on the wrong ſide of ſpits of ſand into ſwatches where the tide runs through, and where there is the ſame ſoundings at the entrance as in the right channel, which is the reaſon that with a fair wind and hazey weather, a compaſs courſe is not to be relied upon, therefore each ſhip, very artfully, endeavours to get a leader that they know draws more water than themſelves, and the leading ſhip knowing their danger running no farther than they think is ſafe, commonly lets go her anchor, the next following ſhip apprehending the ſame danger, has their anchors ready and lets it go juſt above the firſt ſhip, and the next ſteers cloſe paſt theſe two ſhips and comes to an anchor juſt above them, and ſo on with the next till the whole fleet forms a line one above the other, ſo that the ſhip that was firſt becomes laſt, when they commonly again heave up her anchor, and ſteer cloſe by the whole fleet if they are perceived to ride a-float, and the next ſhip follows them, and either comes to an anchor again above the uppermoſt ſhip as before, or proceeds forward, according as they find by the ſoundings, by which they know that they have paſt the dangers they were afraid of and gets into a ſafe track, where they can depend upon the compaſs courſe, then they ſet and carry all the ſail poſſible to get or keep a-head of each other.

'Their management in working theſe large ſhips to windward, up moſt parts of London river with their main-ſails ſet is likewiſe remarkable, and from their great practice knowing the depth of water according to the time of tide, and how much the ſhip will ſhoot a head in ſtays; they ſtand upon each tack to the greateſt nicety cloſe from ſide to ſide as far as poſſible things will admit of to keep in a fair way, and where eddies occaſion the true tide to run very narrow, or ſhips, &c. lie in the way ſo as not to give room to turn to windward, they very dexterouſly brail up mainſail and foreſail, and *drives* to windward with the tide under their topſails by ſuch

rules

rules as *has* been deſcribed, and in the Pool where there is ſo little room to paſs through ſuch crowds of ſhips, their management has afforded me the greateſt pleaſure, and when they get near their deſigned birth, to what a nicety they let go the anchor, *veers* out the cable to run freely as the occaſion may require, ſo as to bring the ſhip up exactly in time in ſurpriſing little room, clear of the other ſhips, and *lays* her eaſily and fairly along ſide of the tier of ſhips where they moor, ſo that as they ſay they can work and lay their ſhips to a boat's length as occaſion requires. And there is no doubt but that to ſhorten the voyage by which the men are paid, occaſions this extraordinary induſtry, and dexterous management, every man for his own intereſt here exerts himſelf, encouraging and ſtriving to get before and excel each other, in doing the neceſſary duty. When it happens that the ſhips come a ground, they readily firſt carry out a catch anchor and towline, and if that is *deficient*, they haul out a bower anchor by it, to heave the ſhip off. In heaving up their anchors briſkly with a windlaſs, they greatly excel other merchant ſhips, but the difference of men as well as things, can only be known by compariſon; I had a ſhip in the merchant's ſervice, that hove with nine handſpikes double man'd at the windlaſs, to heave up the ſmall bower anchor, which we found ſo difficult, and took up ſo much time, that to avoid the riſques we run in getting the ſhip under way in narrow waters, I was going to have this anchor changed for a leſs, till at London, I happened to employ a maté and ſeven men from a collier, to tranſport the ſhip to the Graving Dock at Deptford, when theſe ſeven men only, hove up this anchor by two briſk motions, for each ſquare of the windlaſs, in a quarter of the time that it uſed to be done by 18 men, and this difference was entirely owing to their dexterity, learn'd by great practice; they riſe with their handſpikes, and heave exactly all together with a regular briſk motion, which unites their powers into one. And they are equally briſk and clever in warping, or tranſporting a ſhip with ropes, and likewiſe in handing, reefing and ſteering, &c.'

The improvement in the light-houſes at Liverpool, appears to be of much importance, and deſerves to be generally known.

'It is well known from reaſon as well as experience, that open coal fire light, expoſed to all winds and weathers, cannot be made to burn and ſhow a conſtant ſteady blaze to be ſeen at a ſufficient diſtance with any certainty, for in ſtorms of wind, when lights are moſt wanted, thoſe open fires are made to burn furiouſly, and very ſoon away, ſo as to melt the very iron work about the grate, and in cold weather, when it ſnows, hails, or rains hard, the keepers of the lights do not care to expoſe themſelves to the bad weather, are apt to neglect till the fire is too low, then throws on a large quantity of coals at a time, which darkens the light for a time till the fire burns up again, and in ſome weathers it muſt be difficult to make them burn with any brightneſs. And when they are incloſed in a glaſed cloſe light-houſe, they are apt to ſmoke the windows greatly, nor affords ſo much conſtant blaze (that gives the moſt light) as oil lamps, or tallow candles of two pounds each, but theſe laſt require often ſnuffing to prevent their light from being dull, ſo that after

trial of theſe different ſorts of lights, we have fixed upon lamp lights, with proper reflectors behind them to anſwer beſt here at Liverpool.'

The lamps here alluded to, are particularly deſcribed, with figures; but for theſe the work muſt be conſulted. They ſtill ſeem ſuſceptible of further improvement; and it may be worth a trial, whether three concave reflectors placed together, ſo as to form a ſemicircle at their points of contact, with *one* good lamp in their common centre or focus, would not throw a ſufficient light over a complete half of the compaſs?

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ART. V. *A Treatiſe on Building in Water.* In Two Parts. Part I. Particularly relative to the Repair and Rebuilding of Eſſex Bridge, Dublin, and Bridge-building in general, with Plans properly ſuited to the Rebuilding of Ormond Bridge. Part II. Concerning an Attempt to contrive and introduce quick and cheap Methods for erecting ſubſtantial Stone Buildings and other Works, in freſh and Salt Water, quaking Bogs or Moraſſes, for various Purpoſes; fully laid down and clearly demonſtrated by Twelve practical Propoſitions, but not in any Caſe exceeding Ten Fathom deep: Together with a Plan for a ſpacious and commodious Harbour for the Downs in England, projecting to Twenty Feet deep at low Water. Principally addreſſed and peculiarly adapted to young and unexperienced Readers. Illuſtrated with Sixty-three Copper-plates. By George Semple. 4to. 15 s. Boards. Dublin printed for the Author, and ſold by Taylor in London.

IN this work the Writer deſcribes his method of guarding againſt the waſhing away, by the rapidity of the current, the ſoil from between the arches of Eſſex Bridge; which he effected by a continued foundation of maſonry acroſs the river from one ſhore to the other. His contrivances for this purpoſe, which appear to be honeſtly related, though not explained in the cleareſt manner, require an inſpection of the plates, in order to apprehend them; but the account of the mortar uſed on ſuch occaſions totally invalidates the pompous claim ſet up by M. Loriot, Maſter of Mechanics to the King of France, of the re-diſcovery of the ancient cement or artificial ſtone of the Greeks and Romans *. Mr. Semple, nevertheleſs, acknowledges his obligation to a French writer (Colonel Belidor) for the method of founding his piers in what are termed batterdeaux, or cofferdams; theſe are incloſures formed by rows of piles, filled between to form a dam, within which the ſoil can be dug away until a ſtratum is found ſufficiently ſecure to truſt the maſonry on. The caiſſon, on the contrary, only reſting the pier on the natural bed of the river, the frailty of this me-

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* See Review, vol. li. p. 184.

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thod was experienced by the failing of one of the piers of Weſtminſter Bridge, before it was finiſhed.

The following ſection on the preparing of timber, will not only ſerve as a ſpecimen of the performance, but is of ſuch extenſive application as to furniſh information for land as well as water ſervice:

'We have (in Ireland) very little timber now of the produce of this kingdom of any kind, but large quantities of both oak and fir imported; on which two ſorts, I ſhall make a few remarks.

'Oak is generally allowed to endure all ſeaſons and weathers, better than any other ſort of timber, and ſome people are of opinion, that it is the beſt of all others in water. I know the pier or piles, which we began to run out in this harbour about the year 1728, have long ſince ſufficiently proved, that it was not by any means adequate to that purpoſe, though I do believe, that there is not any country that produces better oak timber than ours, notwithſtanding thoſe piles rotted and decayed in a very ſhort time; but whether that was owing to the nature of that particular timber, or to any thing peculiar to our harbour, I know not, but it is reported there is a ſort of worms that either breed in or are nouriſhed in thoſe piles, that totally deſtroy them.

'There are, indeed, ſeveral methods that have been made uſe of to preſerve timber. Sir Hugh Platt informs us, that the Venetians make uſe of one, which ſeems very rational, viz. to burn and ſcorch their timber in a flaming fire, continually turning it round with an engine, till it has got a hard black cruſty coal upon it.—Others inform us, that the Dutch preſerve their gates, portcullis's, draw-bridges, ſluices, &c. by coating them over with a mixture of pitch and tar, whereon they ſtrew ſmall pieces of cockle and other ſhells, beaten almoſt to powder and mixed with ſea ſand, which incruſts and arms it wonderfully againſt all aſſaults of wind or weather; but for my own part, I conclude, that the Venetian method is preferable, becauſe, I believe, it is the ſap that is either in oak or fir, that is the principal cauſe of their decaying ſo ſoon. Beſides, that ſap probably breeds and nouriſhes the worms that are natural to it, but there are not any worms peculiar to the water that I have ever heard of.

'Worms generally breed in the ſap of all kinds of building timbers, and have a powerful effect on them, either without or within doors; and all old and dry ſoft woods breed them in great abundance, juſt as mites are bred in cheeſe; and ſome of theſe worms are a quarter of an inch in length, and near a tenth of an inch in thickneſs; and in very ſooty old cabbins where ſoft woods are generally made uſe of, they are to be found in great abundance. For theſe reaſons, you ought to be exceeding careful how you make uſe of any ſort of ſappy timber, but particularly in all works that ſtand the weather, for the ſap is of a corroſive nature, and for that reaſon ought not to be made uſe of, eſpecially before it is a little ſeaſoned in any work that requires to be durable.

'I know there are carpenters who pretend it is neceſſary to paint their work directly, and I admit that in ſome caſes it may; but it ought

ought to be done with judgment, and not merely to varniſh over and hide the imperfections of their work. As the preſervation of timber is a ſubject ſuitable to our preſent purpoſe, I adviſe you never to paint either green or ſappy timber of any kind.

'When I was building the manſion-houſe of Ramsfort, one day after dinner, Mr. Ram obſerved to his company, that he had ſome time ago, cut up ſome of his own fir timber into ſcantling, out of which he had a great number of field-gates made, and that ſeveral of them that had been hung up near his houſe, he had painted immediately, but thoſe that were at a diſtance through ſeveral parts of his extenſive demeſne, were not painted; that thoſe which were painted were all quite rotten, but thoſe that were not painted continued firm. The company ſeemed ſurprized at this information, and Mr. Ram enquiring of me the cauſe of this apparent phænomenon, I readily anſwered, that the painting of the ſappy wood, encruſted and confined the ſap, and prevented its being exhauſted by the ſun and weather, and being continued within it, preyed upon, putrified, and deſtroyed the hearty ſound wood. As to the wood that had not been painted, the ſun and weather conſumed and exhauſted its ſap, and thereby rendered it of a proper conſiſtence, and made it well ſeaſoned. It is for this reaſon I adviſe againſt painting, or otherwiſe encruſting ſappy green wood, unleſs you have ſome very powerful reaſons for it.

'I once happened in company with a very ingenious gentleman, one Mr Smith, who was ſo kind as to communicate a ſecret to me, which ſtruck me greatly, and I inſtantly put it in practice, and am now convinced it is an excellent method to make red fir timber near as durable as oak, i. e. after your work is tried up or even put together, lay it on the ground with ſtones or bricks under it to about a foot high, and burn wood (which is the beſt firing for that purpoſe) under it, till you thoroughly heat and even ſcorch it all over, then, whilſt the wood is hot, rub it over plentifully with linſeed-oil and tar in equal parts, and well boiled together, and let it be kept boiling whilſt you are uſing it; and this will immediately ſtrike and ſink (if the wood be tolerably ſeaſoned) one inch or more into the wood, cloſe all the pores, and make it become exceeding hard and durable, either under or over water: and if there ſhould be any ſappy parts in it, they will receive ſuch benefit by the fire and heat of this natural and penetrating liquid, that they will alſo thereby become exceeding durable. Good red fir prepared after this manner, will, for many uſes, laſt as long, if not longer, even than oak timber, eſpecially in water; and if good fir timber is conſtantly kept in water, it will keep freſh and ſound much longer than oak.

'I have often ſeen ſlating and plaſtering laths, clove out of bog oak and bog fir; in cleaving the fir laths, I frequently obſerved the turpentine as freſh and firm in it as if it were perfect roſin; and I have heard of the ſplinters of this wood being uſed not only for torches, but by poor people ſometimes as candles. In the butt of a clean trunk of a bog fir-tree, it will ſplit thin and tough like whalebone. It is a generally received notion that the timber trees which are found in ſuch abundance in ſome of our bogs, have lain there

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ever ſince the great deluge, but be that as it may, the bog oak timber is always found to be fruſhey, dozed, and ſhort grained, and not near ſo ſound as the fir timber, though both taken up at the ſame time out of the ſame bog. Hence I think we may ſafely conclude, that red fir timber is exceeding durable, and conſequently unexceptionable as to our preſent purpoſe, provided it be kept entirely under water; therefore, let us determine to make our coffers of good ſound red fir timber, and keep them under water as much as we conveniently can.'

In treating of light-houſes, Mr. Semple alſo recommends lamps inſtead of coal fires; only he directs the placing them behind glaſs ſemi-globes, whereas at Liverpool we find they ſtand before glaſs or metal reflectors *.

* See *Hutchinſon's Practical Seamanſhip* in the preceding Article.

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ART. VI. *Know your own Mind*; A Comedy, performed at the Theatre Royal, in Covent-Garden. Written by Arthur Murphy, Eſq; †. 8vo. 1 s. 6 d. Becket. 1778.

ALTHOUGH this Comedy is founded on the *Irreſolu* of Deſtouches, it is by no means to be accounted a tranſlation, or to be ranked among the ſervile imitations of the French drama. An original vein of Engliſh humour animates the dialogue; and characters of our own growth are happily introduced, and faithfully delineated, particularly thoſe of Miſs Neville and Daſhwould. The laſt indeed is ſaid to have been drawn after the life, and to exhibit the features of the deceaſed Ariſtophanes of the Haymarket. How far this idea is juſt, his numerous acquaintance may partly determine from the following ſpecimen of the dialogue:

*Enter* Lady BELL, DASHWOULD, *and* MALVIL.

'*Lady* BELL. Mr. Daſhwould, do you think I'll bear this? What liberty will you take next? You think, becauſe I laugh, that I am not offended.—Aunt, I received a letter, and he has attempted to ſnatch it from me.

DASH. Why it brings a little cargo of ridicule from the country, and my friend Malvil ſees no joke in it.

MAL. When my friend's name is brought in queſtion, Sir—

*Lady* BELL. It is diverting notwithſtanding—Aunt, what do you think? My couſin Cynthia, you know, was to be married to Sir George Squanderſtock; her mother oppoſed it, and broke off the match, and now it's come out, that ſhe was all the time the clandeſtine rival of her own daughter.

MILLAMOUR. Not inapplicable to the preſent buſineſs. *(aſide)*

*Mrs.* BROM. Go, you giddy girl, no ſuch thing!

MIL. *(aſide)* She charms by her very faults.'

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† The Author's name is omitted in the title, but we obſerved it in the news-paper *advertiſements*.

Sir

*Sir* HAR. *(goes up to* BYGROVE) And Dashwould has been saying——

BYG. Po! repeat none of his sayings to me.

*Lady* BELL. Did you say any thing, Mr. Dashwould? What was it?

DASH. Oh! nothing. Sir George Squanderstock is my very good friend.

MAL. And for that reason you might spare him. No man is without his faults.

DASH. Ay, allow him faults, out of tenderness.

BYG. Sir George is a valuable man, Sir, and represents his county to great advantage.

DASH. He does so; takes a world of pains; nothing can escape him; Manilla ransom not paid; there must be a motion about that matter: he knots his handkerchief to remember it.—Scarcity of corn! another knot—triennial parliaments—*(knots)* Juries judges of law as well as fact *(knots)* national debt *(knots)* bail in criminal cases *(knots)* and so on he goes, till his handkerchief is twisted into questions of state; the liberties and fortunes of all posterity dangling like a bede roll; he puts it in his pocket, drives to the gaming table, and the next morning his handkerchief goes to the wash, and his country and the minority are both left in the suds.

*Lady* BELL. What a description! } *both laugh.*
*Sir* HAR. Hey! lively Lady Bell! }

MIL. Ho! ho! I thank you, Dashwould.

*Mrs.* BROM. *(aside to* Millamour) How can you encourage him? Let us leave 'em to themselves.

MAL. You see, Mr. Bygrove——

BYG. Ay! thus he gets a story to graft his malice upon, and then he sets the table in a roar at the next tavern.

*Sir* HAR. Never be out of humour with Dashwould, Mr. Bygrove; he keeps me alive; he has been exhibiting pictures of this sort all the morning, as we rambled about the town.

DASH. Oh! no; no pictures; I have shewn him real life.

*Sir* HAR. Very true, Dashwould: and now mind him: he will touch them off to the life for you.

*Mrs.* BROM. Millamour so close with Lady Bell! the forward impertunity of that girl. *(aside, and goes to* Millamour.)

DASH. There is positively no such thing as going about this town, without seeing enough to split your sides with laughing. We called upon my friend Sir Volatile Vainlove: he, you know, shines in all polite assemblies, and is, if you believe himself, of the first character for intrigue. We found him drinking Valerian tea for his breakfast, and putting on false calves.

*Sir* HAR. And the confusion he was in, when we entered the room!

DASH. In the next street, we found Jack Spinbrain, a celebrated poet, with a kept mistress at his elbow, writing lampoons for the news-paper; one moment murdering the reputation of his neighbours, and the next a suicide of his own.—We saw a young heir, not yet of age, granting annuity bonds, and five Jews and three

Chriſtians, duped by their avarice to lend money upon them. A lawyer——

*Sir* HAR. Hear, hear; it is all true. I was with him.

DASH. A lawyer taking notes upon Shakeſpeare: a deaf Nabob raviſhed with muſic, and a blind one buying pictures. Men without talents, riſing to preferment, and real genius going to a jail.—An officer in a marching regiment with a black eye, and a French hair dreſſer wounded in the ſword arm.

*Sir* HAR. Oh! ho! ho! by this light I can vouch for every word.

BYG. Go on, Sir Harry, ape your friend in all his follies; be the nimble marmozet; grin at his tricks, and try to play them over again yourſelf.

*Sir* HAR. Well now, that is too ſevere: Daſh would, defend me from his wit. You know I hoard up all your good things.

DASH. You never pay me in my own coin, Sir Harry: try now; who knows but you will ſay ſomething?

MAL. Friend or foe it is all alike,

*Lady* BELL. *(coming forward)* And where is the mighty harm? I like pulling to pieces of all things.

MIL. *(following* Lady BELL.) To be ſure it is the life of converſation. Does your Ladyſhip know Sir George Squanderſtock's ſiſter?

*Lady* BELL. I have ſeen her.

MIL. She is a politician in petticoats; a fierce republican; ſhe talks of the dagger of Brutus, while ſhe ſettles a pin in her tucker; and ſays more about ſhip-money, than pin-money.

BYG. And now you muſt turn buffoon?

DASH. I know the lady; ſhe ſcolds at the loyaliſts, goſſips againſt the act of ſettlement, and has the fidgets for Magna Charta.

MIL. She encourages a wrinkle againſt bribery; flirts her fan at the miniſtry, and bites her lips at taxes, and a ſtanding army.

MAL. Mr. BYGROVE, will you bear all this?

*Enter* Miſs NEVILLE, *and whiſpers* Mrs. BROMLEY.

*Mrs.* BROM. Very well, Neville, I'll come preſently.

[*Exit* Miſs NEVILLE.

MAL. (*looking at* Miſs NEVILLE.) I ſhall ſtay no longer. Mr. Bygrove, will you walk? [*Exit.*

BYG. No, Sir, I ſhall not leave the enemy in this room behind me: a bad tranſlator of an ancient poet, is not ſo ſure to deface his original, as his licentious ſtrain to diſparage every character.

DASH. Sir Harry, he will neither give, nor take a joke.

*Sir* HAR. No, I told you ſo.

BYG. Let me tell you once for all, Sir——

DASH. I wiſh you would.

BYG. Why interrupt? Do you know what I was going to ſay?

DASH. No, do you?

MIL. I'll leave 'em all to themſelves. [*Steals out.*

*Mrs.* BROM. *(aſide)* Millamour gone! [*Exit.*

BYG. Let me tell you, Sir, with all your flaſhes of wit, you will find that you have been playing with an edge-tool at laſt. And what does this mighty wit amount to? The wit in vogue, expoſes one

one man; makes another expoſe himſelf; gets into the ſecrets of an intimate acquaintance, and publiſhes a ſtory to the world; belies a friend; puts an anecdote, a letter, an epigram into the news-paper; and that is the whole amount of modern wit.

DASH. A ſtrain of moroſe invective is more diverting, to be ſure.

BYG. *(looking about for* Mrs. Bromley.) Well, Sir, we'll adjourn the debate. You may go on; miſrepreſent every thing; if there is nothing ridiculous, invent a ſtory: and when you have done it; it is but a cheap and frivolous talent. Has a lady a good natural bloom? Her paint muſt be an expenſive article. Does ſhe look grave? She will ſin the deeper. Is ſhe gay and affable? Her true character will come out at the Commons. That is the whole of your art, and I leave you to the practice of it. *(going.)*

DASH. Satyrical Bygrove! now the widow has him in tow.

BYG. *(turning back.)* Could not you ſtay till my back was fairly turned? [*Exit.*

DASH. What a look there was!

*Lady* BELL. At what a rate you run on! you keep the field againſt them all.

DASH Sir Harry, ſtep up, and watch him with the widow.

*Sir* HAR. I will; don't ſtay too long.

DASH. I'll follow you: and hark, make your party good with Miſs Neville.

*Sir* HAR. You ſee, Lady Bell, a ſting at every body. [*Exit.*

DASH. The Baronet does not want parts; that is to ſay, he has very good materials to play the fool with. I ſhall get him to marry Miſs Neville.

*Lady* BELL. Bring that about, and you will for once do a ſerious action, for which every body will honour you.

DASH. In the mean time, do you watch your aunt Bromley: ſhe is your rival.

*Lady* BELL. Rival? That would be charming!

DASH. It is even ſo. Now Millamour's underſtanding is good, but his paſſions quick: if you play your cards right——

*Lady* BELL. Are you going to teach me how to manage a man?

DASH. Coquettry will never ſucceed with him. A quickſand does not ſhift ſo often as his temper. You muſt take him at his word, and never give him time to change, and veer about.

*Lady* BELL. Totally out of nature.

DASH. Oh! very well. I give up the point. [*Exit.*

The ſentimental ſlander of Malvil is judiciouſly oppoſed to the unguarded pleaſantry of Daſhwould. The Prologue contains ſome pathetic lines on the late Meſſrs. Barry and Woodward, and the Epilogue is penned, *con amore*, by Mr. Garrick.

ART. VII. *A Practical Treatise on the Diseases of the Teeth; intended as a Supplement to the Natural History of those Parts.* By John Hunter, Surgeon Extraordinary to the King, and F. R. S. 4to. Five Shillings sewed, or bound up with the first Part, one Guinea. Johnson. 1778.

IN the preceding part of this publication, for our account of which the reader may consult our 46th volume, page 603, the Author confined himself to the anatomy and physiology of the teeth: in the present he treats wholly of their diseases, or irregularities, and of the consequences of them; discussing the subject in ten chapters, in the first of which he treats of their decay from rottenness, or denudation, of the swelling of their fangs, of gum boils, excrescences from the gum, and abscesses in the jaws. In the second chapter, the diseases of the alveolar processes are discussed; and in the third, those of the gums. Nervous pains in the jaw form the subject of the fourth chapter; and in the four following the Author treats of the extraneous matter upon the teeth; of their irregularity; of irregularities between them and the jaw; and of projections of the under jaw. In the ninth chapter he treats pretty largely of the operations of drawing and transplanting teeth: and in the tenth and last, describes the symptoms attending dentition, and the proper methods of relief and cure.

In treating of the decay of a tooth, supposing the disease to be not so far advanced as to render the tooth useless; he advises that it should be extracted, and then immediately boiled, with a view not only to make it perfectly clean, but likewise to destroy any *life** that may be init. It is then to be replaced in the socket, where it can now suffer only from chemical or mechanical causes; as it is now dead, and incapable of being affected by any disease. This practice however is here said to be only sometimes followed with success; when it answers the same end as burning the nerve, but with much greater certainty.

Nervous pains in the jaws constitute an excruciating and obstinate disease, which, in the Author's opinion, seems in reality to have no connection with the teeth, though they are generally suspected to be the cause, or the seat of it. In a case of this kind the Author has known all the teeth of the affected side drawn in succession without any advantage: on the contrary, the pain has sometimes become more diffused, and has at last attacked the corresponding side of the tongue. The disease is frequently periodical; but the bark often fails. The Author has seen cases of some years standing, where hemlock has succeeded: but sometimes all attempts prove unsuccessful.

* See Monthly Review, June 1772, p. 604.

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He adds however that ſea-bathing has been of ſingular ſervice in ſome particular caſes.

The *tranſplanting* of teeth is conſidered by the Author as 'the niceſt of all operations relating to the teeth, and as requiring more chirurgical and phyſiological knowledge than any that comes under the care of the dentiſt. Though we cannot enter into the *minutiæ* of this difficult art, it may be of uſe to our readers in general to be acquainted with the following circumſtances relating to the replacing of ſound teeth, when they have been knocked out by accident; or, ſtill more vexatiouſly, drawn by miſtake.

The Author informs us that if a tooth be replaced at any time before its *life* is deſtroyed, it will re-unite with the cavity of the ſocket, and become as faſt as ever; and that even the grinders may be thus treated with ſucceſs, as their fangs will go as readily into their reſpective ſockets as one fang would. Though no time ſhould be loſt in the performing of this operation, the trial is ſaid to be adviſeable even twenty-four hours after the accident, or as long as the ſocket will receive the tooth, which may be the caſe ſome days after the accident.

The Author relates one inſtance where a gentleman had the ſecond *Bicuſpis* looſened, and the firſt knocked out. He picked the latter up from the ground, and put it into his pocket. Some hours afterwards the Author waſhed it as clean as poſſible in warm water, where he kept it ſome time, in order to ſoften it. 'I then,' ſays he, 'replaced it, firſt having introduced a probe into the ſocket, to break down the coagulated blood which filled it. I then tied theſe two teeth to the firſt grinder, and the *cuſpidatus*, with ſilk, which was kept on ſome days, and then removed. After a month they were as faſt as any teeth in the head; and if it were not for the remembrance of the circumſtances above related, the gentleman would not be ſenſible that his teeth had met with any accident. Four years have now paſſed ſince it happened.'

Mr. Hunter always ſuppoſes, in this treatiſe, that whenever the tranſplantation of a tooth has been attended with ſucceſs, there has been a *living* union formed between the foreign tooth and the ſocket. The tranſplanted tooth is ſaid to preſerve a degree of tranſparency peculiar to a living tooth, and very different from the opaque chalky white of a dead tooth. He thinks too that the tranſplanted tooth is capable of becoming diſeaſed; and even affirms that pain is ſometimes felt in it. Be this as it may, the following curious experiment (which however only once ſucceeded with the Author) ſhews that when a living tooth has been tranſplanted into ſome part of a living animal, an actual communication of veſſels is formed between

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the tooth and the animal; or to uſe the Author's expreſſion, that the tooth retains its *life*.

'I took,' ſays the Author, 'a ſound tooth from a perſon's head; then made a pretty deep wound with a lancet into the thick part of a cock's comb; and preſſed the fang of the tooth into this wound, and faſtened it with threads paſſed thro' other parts of the comb. The cock was killed ſome months after; and I injected the head with a very minute injection: the comb was then taken off, and put into a weak acid, and the tooth being ſoftened by this means, I ſlit the comb and tooth into two halves, in the long direction of the tooth. I found the veſſels of the tooth well injected, and alſo obſerved that the external ſurface of the tooth adhered every where to the comb by veſſels, ſimilar to the union of a tooth with the gum and ſockets.'—[Similar, though leſs ſingular, inſtances of an union formed between diſſimilar parts of animal bodies, may be ſeen in our Review of the firſt part of this treatiſe above referred to, p. 604.]

In caſes of difficult dentition the Author recommends the cutting the gums down to the tooth, as the only effectual method of cure; and relates ſome inſtances of very ſingular ſymptoms—ſuch as contractions of the fingers and toes, flux of matter from the *urethra*, &c.—inſtantly removed either by that operation, or by the ſpontaneous cutting of a tooth.

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ART. VIII. *A ſafe and eaſy Remedy propoſed for the Stone and Gravel, the Scurvy, &c. illuſtrated by Caſes; together with an extemporaneous Method of impregnating Water, and other Liquids, with fixed Air, &c.* By Nathaniel Hulme, M. D. &c. 4to. 2 s. Robinſon. 1778.

IN giving an account of a former publication of the Author's [in our Review for July laſt, page 83.] we abridged a very ſingular caſe there related; in which an immenſe number of calculous fragments, and a large quantity of a whitiſh mucous chalky ſubſtance, were diſcharged from the bladder of a patient, who had regularly for ſome time taken, by the Author's direction, an aqueous ſolution of 15 grains of fixed alcaline ſalt, and immediately afterwards ſwallowed a draught of water containing as much vitriolic acid as was known, *a priori*, to be ſufficient to neutralize the alcali, and to expel from it all its fixed air.

In the firſt ſection of the preſent performance, the Author recapitulates the particulars of this caſe, and then proceeds to relate ſome other inſtances of the efficacy of this mode of adminiſtering *fixed air*, in nephritic complaints, as obſerved by himſelf and others. In the ſecond ſection he briefly treats of the efficacy of this medicine in the ſcurvy; and particularly relates the caſe of a perſon evidently labouring under the ſymptoms of the true *ſea ſcurvy*, who was ſenſibly relieved after following

lowing this courſe five or ſix days, and cured of the complaint in a fortnight.

The advantages which have been derived, and which may be expected from the exhibition of fixed air, in this convenient and not very unpalatable mode of diſpenſing it, in caſes of the *gout*, *hectic fevers with conſumption*, *putrid fevers*, *dyſentery*, and *worms*, form the ſubjects of the third, fourth, and fifth ſections. Recommending the peruſal of what the Author advances on theſe heads, to the medical reader, who may thence derive hints that may be of uſe in practice, we ſhall attend more particularly to the Author's laſt ſection; in which he deſcribes an extemporaneous and ſimple method of impregnating water and other liquors with fixed air, without the uſe of any particular apparatus, and by the mere mixture of two liquors.

Theſe liquors are the ſolution of fixed alcali, and the water acidulated with vitriolic acid, deſcribed at the beginning of this article; but which, inſtead of being taken ſeparately, are to be gradually and cautiouſly mixed with each other, ſo as to prevent the effervеſcence, or the diſſipation of the fixed air, as much as poſſible. The water, ſays the Author, taſtes very briſk and acidulous, and ſparkles when poured out of one glaſs into another. —'The more ſlowly and carefully the mixture of the alcaline and acid liquors is made, in this experiment, the more ſtrongly will the water be charged with fixed air: for this reaſon it is beſt to let the ſecond liquor run gradually down the ſide of the veſſel which is to contain them.'—They will thus 'act *ſilently* on each other;—and the fixed air of the alcali will be gently extricated from its baſis, and immediately diffuſe and incorporate itſelf into every adjacent particle of the water, till the whole fluid be fully ſaturated.'—The Author's uſual mixture conſiſts of 15 or 30 grains of ſalt of tartar diſſolved in three ounces of water, to which are added three ounces of water properly acidulated by means of the vitriolic acid.

The Author produces an experiment from which he infers that this mixture contains, or has *imbibed*, a greater quantity of fixed air than is contained in an equal quantity of the water impregnated with that fluid by means of the common *glaſs apparatus*. He forms this concluſion on his having found, in ſeveral comparative trials, that a greater quantity of fixed air is expelled, by means of heat, from a vial filled with the mixed alcaline and acid liquors, than from another vial of the ſame ſize filled with the water impregnated by means of the common apparatus. But this is not a fair way of eſtimating the quantity of fixed air which water really *imbibes* in theſe two proceſſes.

In water impregnated in the common manner, the fixed air is actually *combined* with the water; whereas in the Author's extemporaneous

temporaneous mixture, a very ſmall portion of the fixed air can have had time to enter that fluid: accordingly, in his experiment, the fixed air is chiefly expelled immediately from the alcaline ſalt; and may be ſaid rather to paſs *through* the water than to be actually expelled *from* it. In the experiments above mentioned the Author employed half a drachm of ſalt of tartar diſſolved in two ounces of water; and he found that the fixed air expelled from the liquor occupied a ſpace equal to more than *three ounce* meaſures. Had he uſed double or quadruple that quantity of alcaline ſalt, he might poſſibly have collected *ſix* or *twelve* ounce meaſures of fixed air from theſe two ounces of water: but this large quantity of fixed air, though *expelled from* the water, cannot with propriety be ſaid to have been before *imbibed* by, or *combined with*, this ſmall quantity of that fluid. A proper combination, in any conſiderable degree, can only take place, we apprehend, when the proceſs is conducted in the manner long ago propoſed and executed by *M. Venel**; who was the firſt, we believe, who actually compounded an artificial *acidulous* or *ſpirituous* water, like that of Seltzer or Pyrmont; though he was ignorant of the real nature of the ingredient to which it owed theſe qualities; and which he erroneouſly ſuppoſed to be common air.

On this head we ſhall obſerve that, when the alcaline ſalt and acidulated water have been juſtly proportioned, and properly mixed, and inſtantly drank, we have found this extemporaneous compound to exceed both the artificial and natural Pyrmont water in pungency and gratefulneſs: and we entertain no doubt but that it may be employed with good effect on many occaſions, both as a medicine and as a grateful beverage, eſpecially in diſtant countries, and particularly in the navy; where not only water, but vinous and other potable liquors which have become vapid, may, as the Author obſerves, be corrected or meliorated by this proceſs. We are inclined however to think that, *in many caſes*, the uſual mode of impregnating water with fixed air may be more beneficial to the patient: as the fixed air, thus intimately united with the water,

* See *Memoire de Sçavans Etrangers*, tom. ii. The reader will likewiſe meet with an account of M. *Venel's* experiments in Mr. Henry's tranſlation of M. *Lavoiſier's Eſſays Phyſical and Chemical*, p. 33. In M. *Venel's* proceſs, which we have frequently repeated, the fixed air diſlodged from the alcaline ſalt, in a vial nearly full and cloſely corked, being confined, ſuffers a degree of compreſſion that greatly promotes its combination with the water:—and yet we have ſome reaſon to doubt whether, even in this way, more fixed air can be *actually combined* with water, than in the common proceſs with the glaſs apparatus.

ſeems to us to have a much better chance, in conſequence of ſuch intimate combination, of being conveyed into the circulating fluids, or the bladder, than when exhibited in an *effervescing fluid*; with whoſe particles it has ſo *ſlight* a connection, that a very conſiderable part of it evidently eſcapes into the cavity of the mouth and *fauces*, in the very act of drinking it. In fact it is to that circumſtance that this mixture, as well as the *natural* Pyrmont water, and bottled fermented liquors, owe their pungency or briſk and acidulous taſte.

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ART. IX. *Principles of Beauty relative to the Human Head.* By Alexander Cozens. Fol. Imp. Paper. 1 l. 5 s. Dodſley. 1778.

THIS new and philoſophical performance was publiſhed by ſubſcription, and is, with permiſſion, inſcribed to his Majeſty. The number, as well as the reputation of many of the names which are ſeen in the liſt of encouragers to this work, ſeem to indicate that the Author is placed in a reſpectable rank, by the lovers of the polite arts.

It is acknowledged that Mr. Cozens poſſeſſes an uncommon ſhare of original genius: his landſcapes are all his own: his rocks, ruins, trees, lakes, and cataracts, are the offſpring of his own fancy. Objects perpetually occur to furniſh him with the moſt ſublime images: an evening ſky, or a decayed poſt, ſuggeſt to a ſuſceptible mind the moſt delightful repreſentations: The ideas of this artiſt expand at every hint; and a genius like his has little occaſion to travel through the trackleſs wilds of Abyſſinia, to copy nature in her moſt rude and unſociable ſtate.

This ingenious Viſionary has, in the work before us, ſtrayed into a new path: he has left the uncultivated ſcenes of the wilderneſs, to ſtudy the beauties of nature, in the gentleſt emotions of the mind, as delineated in the human face. The idea of beauty, in general, is wild and indefinite, and muſt continue in the ſame undetermined ſtate, as long as men decide upon the *ex parte* evidence of their own particular feelings. A laſcivious leer, or an impudent ſtare, will, with ſome, excite a violent ſenſibility in their behalf, while others will be charmed into an invincible partiality in favour of a languiſhing look; and in the depravity of taſte, even adventitious beauty will find admirers! for notwithſtanding beauty is an intereſting cauſe, it is to the paſſions, and not to the judgment, that we perpetually appeal.

Mr. Cozens has no intention, as he can have no hope, to invite the whims and caprices of mankind to any ſtandard he may erect; he only means to deſcribe ſcientifically thoſe diſcoveries which he has made, as an amuſement to the lover of the arts; and to ground young practitioners in the principles

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of ſimple and compound beauty, by explaining ſyſtematically the abſtruſe parts which conſtitute the following characters:

| | |
|---|---|
| The MAJESTIC | The LANGUID or DELICATE |
| The SENSIBLE, or WISE | The PENETRATING |
| The STEADY | The ENGAGING |
| The SPIRITED | The GOOD-NATURED |
| The HAUGHTY | The TIMID |
| The MELANCHOLY | The CHEARFUL |
| The TENDER | The ARTFUL |
| The MODEST | The INNOCENT. |

'Theſe, I preſume, ſays he, are all the claſſes which come under the definition and limitation of charactered beauty, independent of paſſion; for I muſt repeat, that the paſſions are by no means under my contemplation at preſent.'

Notwithſtanding Mr. Cozens labours to keep clear of the paſſions, we cannot help thinking but the *Spirited*, the *Haughty*, and perhaps the *Artful*, muſt be heightened with a little tincture of paſſion to give a neceſſary force to the expreſſion.

Our Author, on conſidering the ſubject, ſubmits the following ingenious obſervations to the Public:

'Simple beauty of the human face, is one and the ſame, at all times, and in all places; and is void of any predominant mental character. It proceeds from certain properties in the object, peculiarly adapted to raiſe that idea, the inveſtigation of which I do not undertake. Thus, were all womankind of the ſimple beauty, they would reſemble each other.——

'Simple beauty may be compared to pure, elemental water, and character is to beauty, as flavour, ſcent, and colour are to water; which, by the addition of theſe ſeveral infuſions, will be termed ſweet, or ſour, or ſcented, or red, yellow, &c.. viz. ſpecies, or ſorts of water. For the addition of character to beauty gives the latter a diſtinguiſhing quality, producing all the different kinds of charactered beauties, each equally pleaſing as to the effect upon the different taſtes of mankind, but inferior to the firſt or ſimple beauty, in regard to purity of beauty. Thus, as I ſuppoſe that there is ſuch a thing as elemental water, ſo I preſume that there is elemental beauty, independent of taſte or prepoſſeſſion, but capable of being blended with other qualities. As water may be mixt with wine, milk, &c. in the ſame glaſs; ſo beauty with the expreſſion of Majeſty, or beauty with ſenſe, &c. may be combined in the ſame face: the infuſion gives flavour or expreſſion to the inſipid element; and it may be obſerved, that ſome characters will unite more intimately with beauty than others, as it is eaſy to conceive that the ſteady, the artful, &c. accord leſs with beauty than the modeſt, the good natured, &c. Hence it ſhould ſeem that ſimple

beauty is pure, becauſe it has no character, and characterèd beauty is in ſome degree impure, if it may be ſo expreſſed, becauſe its beauty is not ſimple and unmixed!'

Mr. Cozens might have proceeded, mixing his ingredients, until by an encreaſed impurity, the object became intoxicating; this is the regular way of making approaches, and laying ſiege to the paſſions: and it accounts for the irreſiſtible impetuoſity ſo obſervable in mankind under the influence of violent and impure deſires. The modeſt deportment of ſimple beauty aims at no more than to engage the honeſt and incorrupted affection of the mind.

In contemplating the human face, Mr. Cozens has obſerved a faint degree of the mental characters combined in each diſtinct beauty, which he endeavours to explain, by an arrangement of the different characters, with their component parts—For example,

'In the Timid—may be ſeen, the ſenſible, tender, modeſt, *penetrating*.'

We have choſen *the Timid* becauſe we cannot agree with our Author, that, the *penetrating*, can form any part of that affection. The timid ſhrinks from every object: the penetrating obtrudes itſelf, to pry into and be intimate with every thing that is preſented to the ſenſes.—They ſeem to be diametrically oppoſite to each other.

Mr. Cozens concludes with this modeſt and ſenſible addreſs to the Public:

'I am conſcious much more may be ſaid upon the ſubject of the beauty of the human face, but I have preſumed only to give an hint of a new practical ſcheme to the Public, referring the ultimate deciſion of the principles to the feelings and experience of mankind; and I ſhall reſt extremely pleaſed, if this undertaking ſhall promote a diſcuſſion of the ſubject among the curious. I beg leave to add, that, upon the whole, I have endeavoured to produce the following effects in all the examples, that is, beauty, expreſſion, and dignity, and all of them in the ſtate of tranquillity; for I conceive that the whole ſet may be performed or compoſed in ſuch a manner as to be accompanied with more or leſs of the above properties, and yet ſufficiently varied in the individuals by the proper diſtinction of character.'

The better to explain his theory of beauty, Mr. Cozens has illuſtrated this work with nineteen copper-plates, engraved by Bartolozzi, which ſhew the gradation of character, from the outline of a feature, to the outline of the face; and to each face is applied an head dreſs, in the ſtyle of the antique. Theſe head dreſſes are truly becoming, and we ſincerely wiſh, for the honour of the ſex, that our country-women would ſtudy them,

and

and remove the preſent enormous encumbrances from their heads, to make way for a dreſs which, in more elegant times, adorned the heads of the Grecian ladies.

To accomodate foreigners, the Author has given a French tranſlation of his ingenious treatiſe, printed in diſtinct pages.

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ART. X. *A Diſſertation on the controverted Paſſages in St. Peter and St. Jude concerning the Angels that ſinned, and who kept not their firſt Eſtate.* By Samuel Henley, Curate of Northall in Middleſex. 8vo. 2 s. Johnſon. 1778.

THE paſſages of ſcripture, on which this ingenious publication is founded, are the following:

2 Ep. St. Peter ii. 4, 6. *For if God ſpared not the angels that ſinned, but caſt them down to hell, and delivered them into chains of darkneſs, to be reſerved unto judgment;—And turning the cities of Sodom and Gomorrah into aſhes condemned them with an overthrow, making them an example unto thoſe that after ſhould live ungodly;—*

Ep. St. Jude, ver. 6, 7. *And the angels, which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them; in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.*

Biſhop Sherlock, with other learned men, have ſuppoſed that the accounts given in the above verſes, and other parts of theſe chapters, are extracted from ſome ancient writer of the Jewiſh nation, which may be a reaſon of the great difference of ſtyle between the ſecond and the other chapters of this ſecond epiſtle of St. Peter. Vitringa ſeems to have thought that as what is here ſaid of the angels is connected with facts that are expreſsly mentioned in the Old Teſtament, this relation alſo has the ſame records in view, but he does not cite any texts to which he could ſuppoſe it might refer: "Nor do I know, ſays Dr. Lardner, that thoſe texts ever came in his way afterwards: I wiſh they had. For I am alſo inclined to believe that in all theſe places the apoſtles referred to paſſages of the Old Teſtament." Mr. Henley is of the ſame opinion, and attempts, in this pamphlet, to ſupply what the former of theſe learned critics omitted, and the latter wiſhed for. 'We have, he obſerves, in the Moſaic hiſtory an account given of the firſt apoſtacy and rebellion on earth; which was carried on by the ſons of Chus, under their imperious leader Nimrod; and to this rebellion, and to this people, I imagine that the apoſtles allude. The hiſtory is of great conſequence in the annals of the world, and conſiſts of many intereſting circumſtances, each of which is ſignificant; and will be found to have been compleated in the perſons of

whom I treat. They aſſumed to themſelves divine titles, and were eſteemed by their poſterity as a ſuperior order of beings. They did not preſerve their eſtate; nor regard the rule and government under which they were placed, but revolted, and forſook their habitation. On this account they were repreſented as condemned to *Tartarus*; and there reſerved *in chains and darkneſs*.

'Such, ſays this Writer, is the hiſtory of the firſt apoſtate and his aſſociates; every circumſtance of which we ſhall find authenticated in the accounts of Gentile writers. It is obſervable, he adds, that St. Peter takes notice of three great apoſtacies in the church of God: that which happened in the antediluvian world, when *all fleſh had corrupted its way on the earth*: that of the perſons ſtiled angels, which ſucceeded, and, laſtly, that of Antichriſt, which he ſaw was approaching. The falling away of thoſe called angels being introduced firſt, has made many think that this event was firſt in order, and prior to the creation, and that the perſons mentioned were celeſtial beings. But it will be found that they were really men, and the ſame that I have pointed out.'

This is a brief view of Mr. Henley's ſcheme, which we have given in his own words. He makes great uſe of the celebrated analyſis of ancient mythology, part of an extract from whence, as he has ſelected it from the original, we ſhall here inſert.

" The place where mankind firſt reſided, was undoubtedly the region of the Minyæ, at the bottom of Mount Baris or Ararat.—During their reſidence in theſe parts, we may preſume, that there was a ſeaſon of great happineſs. They for a long time lived under the mild rule of the great Patriarch, before laws were enacted, or penalties known. When they multiplied, and were become very numerous, it pleaſed God to allot to the various families different regions, to which they were to retire; and they accordingly in the days of Peleg did remove, and betake themſelves to their different departments. But the ſons of Chus would not obey. They went off under the conduct of the arch-rebel Nimrod; and ſeem to have been for a long time in a roving ſtate: but at laſt they arrived at the plains of Shinar. Theſe they found occupied by Aſſur and his ſons: for he had been placed there by divine appointment. But they ejected him; and ſeized on his dominions; which they fortified with cities; and laid the foundation of a great monarchy. Their leader is often mentioned by the Gentile writers, who call him Belus: and he is univerſally ſpoken of, as the builder of the Tower, called the Tower of Babel. He was aſſiſted in the building of it by his aſſociates; and it is expreſsly ſaid that they erected it to prevent their being ſcattered abroad.—According to the Gentile accounts a large body of them were driven weſt-

ward, as far as Mauritania, to the extremities of the earth, and the ſuppoſed confines of Tartarus. Here they ſettled under the names of Titanians and Atlantians. Oppoſite to them another body of them was ſaid to have taken up their reſidence at Tarteſſus, under the conduct of Gyges; who was alſo a Titanian from Chaldea. Of theſe later hiſtories many traces may be found in the ſacred writers."

To add ſtrength to the above account, and illuſtrate at the ſame time the words of the apoſtles, our Author produces a paſſage from a treatiſe of Philo, who, he ſays, relates *that the deſcendants of Cuſh broke through the ſubordination in which they had been placed, and deſerted their own eſtate, that they took up arms and waged open and determined war, againſt thoſe who were in amity with them*; *and that Nimrod, to whoſe name the appellation of* The REVOLTER *from hence became ſynonimous, was the inſtigator of this inſurrection* *.

'Thus we find,' it is added, 'from the concurrent atteſtation of different writers, that theſe original apoſtates went off in a body, deſerting that habitation where they had been firſt placed; which the apoſtle deſcribes under the terms—μη τηρησαντας την ἑαυτων αρχην—and conſequently declining that to which they were aſſigned—αλλα απολιποντας το ἰδιον οικητηριον. Had they acted as they were bound by every tie of duty and allegiance, they would have waited for the general migration, which they ſeem to have anticipated; and they would, according to the divine appointment, have departed to thoſe regions, which were occupied by the Mizraïm, Lubim, and other of the ſons of Ham. But they refuſed to ſubmit to the divine decree, and neglected, το ἰδιον οικητηριον, the place to which they had been deſtined.'

Our Author produces a number of quotations to prove that the title *Angels* does by no means diſagree with the hiſtory of Nimrod and his aſſociates: but theſe, together with other authorities and remarks that are introduced to illuſtrate and ſupport his ſubject, it is not in our power to lay before our Readers. We ſhall, however, take a little notice of what is obſerved concerning the diſperſion of this people. 'In the Moſaic account nothing more is ſaid, than that it pleaſed God to confound their lip: but other writers, both ſacred and profane, mention, that there was an uncommon diſplay of God's wrath; and that their flight was attended with fearful judgments. The apoſtle ſeems to allude to this in the word ταρταρωσας: wherein is implied that force and violence, by which they were hurled down to the regions of darkneſs. In this manner were they diſſipated to the north, and to the ſouth: to the eaſt and to the weſt;

* *Philo de Gigantibus, apud Opera*, vol. I. p. 272.

and

and the ſevering of this formidable body was alluded to by the Gentile writers under the emblem of Bacchus being diſmembered, and having his limbs ſcattered abroad: of which a memorial was kept up in the ſacred rites of the Greeks, and other nations. The like alſo was commemorated by the Egyptians in the rites of Oſiris; who was ſuppoſed to have been cut to pieces, and to have had his limbs ſcattered abroad by Typhon. We have the hiſtory of this people pointed out in the accounts given us of the Titans, who warred againſt Jove; and of the giants, who raiſed mountains upon mountains in order to aſſail heaven. Alſo of the gods who fled for ſhelter to Egypt and other places. —They are deſcribed as being at laſt overpowered with ſtorms and whirlwinds; and blaſted with lightning: and at the cloſe it is ſaid, that they were driven to Tartarus, and there kept in chains of darkneſs.'

But we ſhall only farther obſerve, that the attempt of this Writer is very laudable; he appears to have employed great care and aſſiduity in his enquiries concerning theſe paſſages of ſcripture; he manifeſts an acquaintance with ſubjects of learning, andgives an explication which carries with it an air of probability; though, it muſt be owned, poſſibilities and probabilities ſometimes afford but little ſatisfaction in the interpretation of the ſcriptures.

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ART. XI. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXVII. For the Year 1777. Part 2. 4to. 10 s. 6 d. Davis. 1778.

PNEUMATOLOGICAL *and* BAROMETRICAL *Obſervations.*

Article 32. *An Account of ſome Experiments made with an Air Pump on Mr.* Smeaton's *Principle; together with ſome Experiments with a common Pump.* By Mr. Edward Nairne, F. R. S.

IN this paper a very conſiderable degree of light is thrown on the air-pump, and on the nature of exhauſtion, by an extenſive ſeries of accurate and well imagined experiments; to which the Author was led by obſerving, and particularly attending to, the very remarkable differences, with reſpect to the degree of exhauſtion as indicated by the common *barometer gage*, and the *pear gage* invented by Mr. Smeaton, for the purpoſe of meaſuring the very great degrees of rarefaction which he aſcribed to the air pump as improved by him.

For the particular deſcription of this laſt mentioned gage, we muſt refer our readers to the 47th volume of the Philoſophical Tranſactions, page 420. It will, however, be proper here to obſerve that it conſiſts of a glaſs tube, of a ſmall bore, ſealed at its upper end, and terminating towards its lower extremity, which is open, in a hollow bulb or ſphere. During the time of exhauſtion, this inſtrument is kept ſuſpended over a baſon of mercury

mercury within the receiver. When the exhauſtion is completed, its lower end is dipped in the mercury; and on letting air into the receiver, the mercury riſes into the bulb and the tube, till the air remaining within it becomes of the ſame denſity, nearly, with the atmoſphere or external air. The ratio between the ſpace occupied by this remaining air, and the ſpace in the reſt of the tube and the bulb which is occupied by the quickſilver, is conſidered as furniſhing a meaſure of the degree to which the air *has been* rarefied within the receiver.

If no other elaſtic fluid than atmoſpherical or *permanent* air were contained within an exhauſted receiver, we can ſee no reaſon why this and the common barometer gage ſhould not pretty nearly agree in their teſtimonies with reſpect to the degree of rarefaction. Mr. Nairne however repeatedly found the moſt enormous differences in their indications. When the mercury in the barometer gage, for inſtance, was brought down only to about one tenth of an inch of the ſurface of the mercury in the ciſtern, and accordingly indicated that the air had been rarefied only about 300 times; Mr. Smeaton's, or the pear gage above mentioned, on letting the air enter into the receiver, had the whole of its cavity, except a *ſix thouſandth* part, filled by the quickſilver; and accordingly indicated a degree of exhauſtion equal to ſix thouſand times.—In other experiments, as will ſoon be ſhewn, the differences in the indications of theſe two gages were ſtill more enormous.

On repeating ſome of theſe experiments in the preſence of the honourable Henry Cavendiſh, Mr. Smeaton, and ſeveral other gentlemen of the Royal Society, in April 1776, when the two gages thus violently contradicted each other; Mr. Cavendiſh endeavoured to account for theſe differences, by referring to ſome obſervations made by his father, Lord Charles Cavendiſh. From theſe it appeared that *water*, or *moiſture*, contained within a receiver, is converted into an *elaſtic fluid*, whenever the air in the receiver is rarefied to a certain degree, or ceaſes to preſs it with a certain degree of force*; and that this elaſtic vapour is condenſed, or reduced to water again, whenever the preſſure of the air is reſtored.

Thus, in the inſtance above given, where the pear gage indicated a degree of exhauſtion equal to 6000, it is ſuppoſed,

* This vapour is ſaid to be generated from water, when the temperature is 72 degrees of Fahrenheit's ſcale, as ſoon as the preſſure is no greater than that of three quarters of an inch of quickſilver, or about *one fortieth* of the uſual preſſure of the atmoſphere: but in the cooler temperature of 41 degrees, the preſſure muſt be reduced to that of a quarter of an inch of quickſilver, or about a one hundred and twentieth of the uſual preſſure, before the water will turn into vapour.

according

according to this theory, that only a 6000th part of real or permanent air had been left in the receiver, or that the *true* air contained in it had been actually rarefied 6000 times; the aforeſaid *elaſtic* vapour (proceeding from the leather on which the receiver was placed) having been ſucceſſively mixed with the true air remaining in the receiver, and having, by its elaſticity, promoted its extraction from thence. Accordingly, when the air is admitted into the receiver, the void ſpace at the top of the pear gage is ſuppoſed to give the true meaſure of the *real* air that remained in the receiver previous to the admiſſion of the external air into it: the elaſtic vapour not affecting the obſervation made with this inſtrument; as it is now deſtroyed or reduced to the ſtate of water.

But the caſe is very different with reſpect to the barometer gage; as its indications are very materially affected by this vapour. Before the air was admitted into the receiver, the mercury in this gage was obſerved to ſtand ſo high as 1-10th of an inch above that in the ciſtern, and it accordingly indicated a rarefaction only of 300. Here the mercury is ſuppoſed to be ſuſtained at this height principally by the elaſtic force of the vapour above mentioned; which prevents the quickſilver from deſcending ſo low as it would have done, had no other fluid except real air preſſed on the mercury in the ciſtern. This gage, accordingly, only aſcertains the remaining quantity of *air* and *vapour* mixed, or, in other words, the quantity of *elaſtic fluid* —be its nature what it may—contained within the receiver.

The greater part of the numerous experiments contained in this article were made with a view to inquire into the truth of this hypotheſis; or, in other words, to ſettle the functions and *characters* of theſe two diſcordant inſtruments. We ſhall give the ſubſtance of ſuch of them as may be related in the fewеſt words, or which appear to us the moſt ſimple and concluſive.

If the difference in the teſtimony given by the two gages were cauſed by an elaſtic vapour generated from *moiſture*, the Author concluded that the two inſtruments would agree, if moiſture were carefully excluded from every part of the apparatus. Having therefore made every member belonging to the pump as clean and dry as poſſible, inſtead of placing the receiver on *leather dreſſed in allum and ſoaked in oil and tallow*, as uſual, he put it on the bare pump plate, and made it air-tight by means of a cement applied round its edge. The pump, in this as well as all the following experiments, was worked ten minutes. At the end of that time, the barometer gage indicated a degree of exhauſtion nearly equal to 600; and, on letting the air into the receiver, the pear gage agreed with it in indicating a rarefaction of 600 likewiſe.

A very

A very different reſult attended the Author's next experiment—apparently in conſequence only of his having introduced into the receiver, through an aperture in the top of it, a piece of the *oiled leather* abovementioned. On working the pump ten minutes as before, the barometer gage marked a degree of exhauſtion equal only to 300; but the pear gage indicated a degree of rarefaction not leſs than 4000.

On removing the oiled leather, and again working the pump, the two gages agreed perfectly, as before.

That he might, as it were, analyſe the leather, or diſcover to what principle contained in it this aſtoniſhing variety was owing; the Author ſeparately and ſucceſſively included in the receiver two ounces of tallow; the ſame quantity of oil; and of allum; and a piece of leather in the ſtate in which it is received from the leather-ſellers. With the three firſt of theſe ſubſtances included in the receiver the exhauſtion did not exceed 600, as indicated by either of the gages: but when the leather alone was put into it, the difference in the teſtimony of the two gages was very remarkable. The elaſtic vapour ſuppoſed to proceed from it ſupplied the place of the exhauſted air ſo very faſt, that the barometer gage, after ten minutes working of the pump, could not be brought to indicate a degree of exhauſtion greater than 159; whereas the pear gage indicated a degree of rarefaction that was eſtimated at *one hundred thouſand*.

To determine whether this enormous variation in the teſtimonies of the two gages proceeded from *moiſture* in the leather, the Author repeated the experiment with a piece of freſh leather that weighed 100 grains. The pear gage, as before, indicated a rarefaction of 100,000. The ſame piece of leather being tried again, after it had been dried at the fire till it would loſe no more of its weight, the pear gage exhibited a rarefaction of only 280. The leather was next held over the ſteam of hot water till it had recovered its former weight and *moiſture*; and again the degree of exhauſtion by the pear gage appeared to be 100,000. In all theſe three trials, the degree of exhauſtion by the barometer gage never exceeded 268.

Among the various ſubſtances afterwards included in the receiver, the four following likewiſe produced a degree of rarefaction eſtimated at 100,000, as indicated by the pear gage; viz. a piece of the inſide of a China orange; ſome of the inſide of an onion; a piece of tainted beef, and a piece of freſh beef: each of theſe weighed 100 grains, and loſt about two grains during the experiment. In none of theſe trials did the barometer gage indicate a greater degree of rarefaction than 160.

When

When *oil of vitriol* was put under the receiver, a very ſingular effect, and indeed contrary to thoſe above mentioned, was produced: the pear gage then conſtantly indicating a much ſmaller degree of rarefaction than the barometer gage. Part of this effect might poſſibly be owing to the vitriolic acid's attracting and condenſing the aqueous vapour ſuſpended in the air contained in the receiver. The acid acquired a ſmall additional weight during each trial; part of which, however, it might collect from the open air, during the time ſpent in weighing it.

From another ſet of the Author's experiments, it appears, that when the receiver is placed, as is very uſual, on leather ſoaked in water, or in ſpirit of wine and water, the pump is prevented from exhauſting to any conſiderable degree; that is, *according to the teſtimony of the* barometer gage.—In a preliminary trial, when the receiver was placed on the *dry* pump-plate, with only a little oil poured round the outſide edge of it, the barometer gage and pear gage agreed in indicating a rarefaction of 600 as before: but when the receiver was ſet on *wet* leather, the rarefaction, in ſix different trials, never exceeded 51. In theſe experiments it is obſervable that the degree of exhauſtion, as indicated by the pear gage, varied, ſomewhat unaccountably, from 500 to 16,000.

The bad effects reſulting from the uſing of water in the barrel, or from employing it in ſoftening the leathers of the piſtons, are rendered evident by two of the Author's experiments; where the higheſt degree of rarefaction that could be procured, under theſe circumſtances, was 37 according to the barometer gage, and 38 according to the pear gage.

The effects of a vapour on the barometer gage, is in none of theſe expetiments more conſpicuous than in the 61ſt and laſt. In conſequence of putting a vial of *æther* under the receiver, for the purpoſe of producing artificial cold; though the pump was worked half an hour, the apparent degree of exhauſtion, according to the barometer gage, was only 16:—and yet this very pump exhauſted above 400 times, according to the ſame gage, before the æther was put under the receiver.

We ſhall juſt mention, by the bye, that, in the experiment preceding this, the Author produced a cold by means of *æther*, in the exhauſted receiver, which was 48 degrees below 0 in Fahrenheit's thermometer; that is 103 degrees below 55°. the temperature of the air in the room where the experiment was made.

Theſe are ſome of the more material parts of Mr. Nairne's very ingenious experimental inveſtigation of this curious ſubject. We would recommend, however, the peruſal of the whole

article, as well as the further proſecution of the inquiry itſelf, to our philoſophical readers; eſpecially as, though the general reſults may be depended upon, a few anomalies or irregularities occurred in ſome of the Author's trials, the cauſes of which may be detected by further experiments *.

Article 22. *Barometrical Obſervations on the Depth of the Mines in the Hartz.* By John Andrew De Luc, F. R. S.

M. De Luc's ingenious and extenſive reſearches and operations relative to the menſuration of heights, by means of the barometer, are well known to the philoſophical world †; and, excluſive of the preſent article, form the foundation of the two very intereſting papers which ſucceed it. In this memoir M. De Luc gives an account of the obſervations which he made in the very deep mines of the Hartz, in order to diſcover whether the *formulæ* or rules given by him for the meaſuring of heights above ground, by the obſerved rarefactions of the air, as indicated by the barometer, would anſwer in the meaſuring of depths under ground: or, in other words, whether the con-

* That even mercury, the heavieſt of all known fluids, is elevated into vapour in the Torricellian vacuum, has been long obſerved by the Reviewer of the preſent article. In one barometer particularly, which terminates above in a large ball, he has during more than ſeven years paſt ſeen that part of the ſurface of the ball which was next to a window near which the inſtrument was ſuſpended, ſtudded with numerous mercurial globules, elevated from the ſurface of the quickſilver in the tube, which was at leaſt five inches below it. Some of theſe, when they have acquired a pretty large ſize, roll down, and are ſucceeded by others. After repeatedly waſhing them down, by inclining the tube, freſh globules, though at firſt viſible only with a magnifier, may be perceived in the ſpace of a day or two, which afterwards increaſe both in number and ſize. Theſe globules never appear except on that ſide of the bulb next the window. On turning the tube half round, they gradually become ſmaller, and at length diſappear; while a freſh ſucceſſion of globules begin to appear on the oppoſite ſide, or that which is now next the window.—Colonel Roy, in one of the following articles, takes notice of his having obſerved mercury converted into vapour, *in vacuo*, and condenſed in the upper part of the tube, in ſome of his experiments, when it was heated to 100°. F. and upwards. Our obſervation ſhews that this evaporation takes place in the common temperature of the atmoſphere; and in the winter as well as ſummer. Indeed, there are few barometers in which ſome mercurial globules may not be perceived, in a void part of the tube, on a near inſpection.—That an *elaſtic* vapour riſes from heated water, *in vacuo*, and preſſes on the ſurface of the mercury, in the baſon of the common barometer-gage, was obſerved by the Abbé Nollet. See *Mem. de l'Acad. des Sciences, Année* 1748, *pag.* 122. *Edit. in* 12*mo.*

† See our *Review*, vol. xlviii. Append. p. 576. Vol. xlix. Append. p. 579, and vol. L. p. 567.

denſations

denſations of the air, in deep pits, which contain exhalations of various kinds, follow the ſame laws with the rareſactions obſerved by him on the mountains in the neighbourhood of Geneva; where the obſervations were made on which his *formulæ* were founded. He gives in this article a detail of his ſubterraneous barometrical obſervations, which were found to agree very nearly with the geometrical meaſures that had before been taken by the miners.

As ſome doubts might be entertained with reſpect to the accuracy of theſe laſt meaſures, which had been taken by the ſubterranean geometer, with ſcarce any other apparatus than a twiſted braſs wire five fathoms long, a ſemi-circle, and a compaſs; the Author remarks that theſe obſervations are of too much importance to the miners to be taken in a negligent or inaccurate manner. Daily experience, M. De Luc obſerves, evinces the truth and exactneſs of theſe ſubterranean operations. Fully confiding in the truth of his obſervations, a miner—'in the abſolute obſcurity of the entrails of the earth, undertakes a labour that is to coſt him years, in daily boring through a rock. Another miner ſets out to meet him, from ſome other mine, or from without. At the end of a determined meaſure, the *gnomes* begin to hear each other, and at length they meet. I have obſerved ſome of theſe points of rencounter in the galleries; it is ſometimes difficult to perceive the ſmall winding which has been neceſſary for their meeting end to end.'

Article 29. *Obſervations made in* Savoy, *in order to aſcertain the Height of Mountains by Means of the Barometer; being an Examination of* M. De Luc's *Rules, delivered in his* Recherches, &c. By Sir George Shuckburgh, Bart. F. R. S.

This philoſophical traveller, in the courſe of a tour into Italy, in the years 1775 and 1776, made ſome ſtay at Geneva, and being provided with a large and excellent collection of philoſophical inſtruments, he had the laudable curioſity, and the perſeverance, to verify or repeat M. De Luc's barometrical experiments on the ſpot where they were originally made.—From ſeveral of his obſervations it follows, that ſome correction of the barometrical rules given by M. De Luc is neceſſary: we mean particularly with reſpect to the true ratio between the ſpecific gravities of air and quickſilver; or in the expreſſing the value of an inch of quickſilver in the Torricellian tube, in correſponding inches of the atmoſphere, the temperature being given.

From the mean of the Author's obſervations, on the *Mole*, and on *Mont Saleve*, one of M. De Luc's ſtations, it may be inferred that M. De Luc's rules give the difference of elevation too little by about $2\frac{1}{5}$ feet in every 1000 feet; and conſequently that the atmoſphere is rather lighter than he preſumed it to be. The Author ſeems inclined to aſcribe this error of ſo

diligent

diligent and accurate an obſerver to his not having placed his barometers ſufficiently near each other in an horizontal direction; whereas his were never ſeparated more than two or three miles.

The ſecond part of this article conſiſts of precepts, as well as tables, for calculating any acceſſible heights or depths. Theſe are ſo conſtructed as to be eaſily underſtood by perſons who are not converſant with logarithms, or mathematical computations. A table likewiſe is added of a great number of heights taken by the barometer, at various places in France, Savoy, and Italy.

The concluſion of the Author's deſcription of his aſcending the *Mole*—a ſteep inſulated mountain eighteen miles eaſt of Geneva—is ſufficient to make the reader giddy.—'We had now,' ſays he, 'reached the ſummit; and there my curioſity finiſhed in aſtoniſhment. I perceived myſelf elevated 6000 feet in the atmoſphere, and ſtanding as it were *on a knife edge*, for ſuch is the figure of the ridge or top of this mountain; length without breadth, or the leaſt appearance of a plain, as I had expected to find. Before me an immediate precipice, *à pic*, of above 1000 feet, and behind me the very ſteep aſcent I had juſt now mounted. I was imprudently the firſt of the company: the ſurprize was perfect horror, and *two ſteps further had ſent me headlong from the rock.*

Article 34. *Experiments and Obſervations made in* Britain, *in order to obtain a Rule for meaſuring Heights with the Barometer.* By Colonel William Roy, F. R. S.

Theſe obſervations and experiments are intended ſtill further to improve M. De Luc's barometrical method of menſuration; but they are too numerous and complicated to admit of any very ſatisfactory extract or abridgment. We ſhall briefly mention, however, a few of the reſults.

In the firſt ſection, the Author inquires into the rate of expanſion of quickſilver by various degrees of heat, as aſcertained by means of an apparatus contrived for that purpoſe; in which the mercury contained in a barometer tube had various temperatures communicated to it, from the freezing point to that of boiling water. From theſe trials it appears, that the mercury ſtanding at 30 inches, in the temperature of 32 F. ſuffers, not an equal or uniform, but a progreſſive expanſion, on being gradually affected by increaſing degrees of heat: the expanſions in the lower parts of the ſcale being greater than thoſe produced in the higher temperatures. It appears too, that when the above mentioned mercurial column has acquired the heat of boiling water, it is lengthened $\frac{5117}{10000}$ parts of an inch.

In the ſecond ſection, the Author endeavours to aſcertain the expanſion of air by heat, through the means of the *manometer*. From this ſet of experiments he infers that it is paſt a

doubt that the expanſions of air do *not* keep pace with the dilatations of quickſilver; and, in particular, that from about the 57th degree of Fahrenheit, the condenſations of air downwards, and its expanſions upwards, follow a diminiſhing progreſſion, compared with the condenſations and dilatations of quickſilver.

In the third ſection are contained a great number of barometrical obſervations made in different parts of Britain, on heights determined likewiſe geometrically with great care, and compared with ſome others of the ſame kind made in diſtant countries.

ASTRONOMY *and* MATHEMATICS.

Article 30. *An Account of the* Bramin's *Obſervatory at* Banares. By Sir Robert Barker, Knt. F. R. S.

Sir Robert Barker having, in the year 1772, viſited Banares, one of the principal ſeminaries of the Bramins, was there ſhewn ſeveral aſtronomical inſtruments, or rather immenſe ſtructures built of ſtone; ſome of them quadrants of twenty feet radius, in the greateſt preſervation, and as accurately graduated as if they had been executed by a modern artiſt. Another of theſe inſtruments is an equinoctial ſun-dial, the whole extent of which is above 37 feet, and the length of the *gnomon* above 38 feet. The different parts of theſe ſingular monuments of the Eaſtern aſtronomy are here well repreſented in three large plates.

Article 35. *Account of a new Micrometer and Megameter.* By the Abbé Boſcovich, &c.

Article 36. *Account of a new Inſtrument for meaſuring ſmall Angles, called the Priſmatic Micrometer.* By the Rev. Neville Maſkelyne, D. D. F. R. S. &c.

The Abbé Boſcovich having heard that the Abbé Rochon had exhibited a kind of micrometer, which, by means of a priſm of rock cryſtal, the angles of which could be varied, gave two images of the ſame object; and which changed their diſtances by the circular motion of one of the two parts that compoſed it; he ſuggeſted ſome improvements of this inſtrument, his account of which forms the ſubject of the firſt of theſe articles.—In the ſecond, the Aſtronomer Royal deſcribes at length both the conſtruction and *rationale* of a priſmatic micrometer invented by him, and not greatly differing from the preceding. To this deſcription he adds the atteſtations of Mr. Dollond and Mr. Aubert, to prove that he communicated this invention to the former, and had it executed by him; and that he alſo ſhewed the inſtrument itſelf, ſo executed, to the latter, above a twelvemonth before the communication of the Abbé Boſcovich's paper.

The remaining papers of this claſs are—Article 23, intitled '*The General Mathematical Laws which regulate and extend Proportion univerſally; or a Method of comparing Magnitudes of any Kind together, in all the poſſible Degrees of Increaſe and Decreaſe.*

By James Glenie, A. M., &c.;' and Article 26. in which Dr. John Stedman endeavours to aſcertain 'the Degrees and Quantities of Winds requiſite to move the heavier Kinds of Wind Machines.'

PAPERS *relating to* MEDICINE.

Article 24. *The Caſe of Ann Davenport.* By Mr. Fielding Beſt Fynney, Surgeon, &c.

This article contains the hiſtory of the extraction of a foreign ſubſtance from an abſceſs in the groin occaſioned by it. This ſubſtance was a peg of crabtree wood, uſed in the ſilk manufactory, and which the patient muſt have ſwallowed ſixteen years before, when ſhe was only five years old; from which period to that of the extraction, ſhe had been conſtantly tormented by violent fits reſembling thoſe of the colic. The ſubſtance had been finally lodged in the *appendix vermiformis* of the *cæcum*. Its extraction was followed by the diſcharge of ſome iron filings, which ſhe had formerly taken in a large quantity, on account of an obſtinate obſtruction of the *catamenia*.

Article 27. *Deſcription of the* Jeſuit's Bark *Tree of* Jamaica, *and the* Caribbees. By William Wright, M. D. Member of the Philoſophical Society of America, &c.

The ſpecies of *Jeſuits bark* here deſcribed grows in two pariſhes in the iſland of Jamaica. It is there called the *Sea-Side Beech*, and riſes only to twenty feet.—'The flowers are of a duſkiſh yellow colour, and the pods black: when ripe they ſplit in two, and are, with their flat brown ſeeds, in every reſpect ſimilar to thoſe of the *Cinchona Officinalis*, as depicted in a plate ſent out by Mr. Banks.'—The Author has had many opportunities of trying the effects of this bark, eſpecially in the frequently fatal remittents peculiar to the clime where it grows; and declares that it ſpeedily conquered the diſeaſe.—A drawing, and botanical deſcription, of the tree are given, under the title of *Cinchona Jamaicenſis, ſeu Caribbeana*.

Article 28. *Deſcription and Uſe of the Cabbage-Bark Tree of Jamaica.* By William Wright, of Jamaica, M. D. &c.

The firſt notice which the medical faculty appear to have received of the virtues of this vegetable, as an *anthelmintic*, was given in the Edinburgh *Phyſical and Literary Eſſays*, vol. ii. p. 264. In the preſent article Dr. Wright particularly deſcribes it, and the beſt modes of adminiſtering it. He conſiders it as a moſt valuable remedy, and expreſſes his hopes that it will be added to our *Materia Medica*.

In Article 31, is given a ſhort account of Dr. Maty's laſt illneſs, and of the morbid appearances in the dead body, which was examined on the day after deceaſe, by Dr. Hunter and Mr. Watſon.

MISCELLANEOUS ARTICLES.

Article 25. *An Account of the Kingdom of* THIBET. *In a Letter from* John Stewart, Eſq; F. R. S. *to* Sir John Pringle, Bart. P. R. S.

The whole of this Memoir is highly intereſting, on account of the curious and authentic intelligence which it contains relating to the country of *Thibet*, and that ſingular politico-religious inſtitution, or rather kind of *heathen theocracy* there eſtabliſhed, in the perſon of the *Grand Lama* of Tartary. This information has been acquired in conſequence of certain late military operations of our countrymen in the Eaſt Indies; where the forces of the Company aſſiſted one of the Indian powers in the interior parts of Indoſtan, while the oppoſite party had called down, from their mountains, the *Boutaners* (or certain Tartars feudatory to the *Grand Lama*) to their aſſiſtance. At the attack of a particular town, our troops and theſe *Boutaners* firſt met; and nothing, ſays Mr. Stewart, 'could exceed their mutual ſurprize in the rencounter. The *Boutaners*, who had never met in the plains any other than the timid *Hindoos* flying naked before them, ſaw, for the firſt time, a body of men, uniformly clothed and accoutred, moving in regular order, and led on by men of complexion, dreſs, and features, ſuch as they had never beheld before.—On the other hand, our people found themſelves on a ſudden engaged with a race of men unlike all their former opponents in India, uncouth in their appearance, and fierce in their aſſault, wrapped up in furs, and armed with bows and arrows and other weapons peculiar to them.'

Our troops having been, as uſual, victorious, the fame of their exploits reached the court of [illegible], and awakened the attention of the *Tayſhoo Lama*, or regent, who was then at the head of the ſtate; as the *Delai Lama*, or *Grand Lama* was a minor. The *Lama* ſent a perſon of rank to Bengal, to ſolicit a peace for his vaſſal; which Mr. Haſtings, the governor, did not heſitate immediately to grant on his mediation. The governor, in return, ſent Mr. Bogle on an embaſſy to the *Lama*; who with difficulty penetrated to the center of Thibet, and reſided ſeveral months at his court. The Author expects that Mr. Bogle will one day give the world a relation of this intereſting journey. The particulars contained in this article are ſuch only as he was enabled to recollect from the peruſal of Mr. Bogle's letters and papers.

The *Lama*, ſays Mr. Stewart, whoſe empire is founded on the ſureſt grounds, perſonal affection, and religious reverence, governs every thing internally with unbounded authority. 'Every body knows the *Delai Lama* is the great object of adoration

ration for the various tribes of heathen Tartars, who roam through the vaſt tract of continent which ſtretches from the banks of the Volga to Correa on the ſea of Japan, the moſt extenſive religious dominion, perhaps, on the face of the globe. He is not only the ſovereign pontiff, the vicegerent of the Deity on earth; but, as ſuperſtition is ever the ſtrongeſt where it is moſt removed from its object, the more remote Tartars abſolutely regard him as *the* DEITY *himſelf*. They believe him immortal, and endowed with all knowledge and virtue. Every year they come up from different parts, to worſhip and make rich offerings at his ſhrine.'—

With reſpect to the unſavoury preſents which, according to former travellers, the Tartar chiefs are ſaid to receive from the *Lama*, and to treaſure up with great reverence, in gold boxes, to be added occaſionally to their ragouts; Mr. Bogle denies the fact, but ſays that—'he often diſtributes little balls of conſecrated flour, like the *Pain Benit* of the Roman Catholics, which the ſuperſtition and blind credulity of his Tartar votaries may afterwards convert into what they pleaſe. The orthodox opinion is, that when the *Grand Lama* ſeems to die, either of old age or infirmity, his ſoul in fact only quits an actual crazy habitation to look for another, younger or better; and it is diſcovered again in the body of ſome child, by certain tokens known only to the Lamas or prieſts, in which order he always appears. The preſent *Delai Lama* is an infant, and was diſcovered only a few years ago by the *Tayſhoo Lama*, who in authority and ſanctity of character is next to him, and conſequently, during the other's minority, acts as chief.'

A very ſingular kind of polygamy, and very repugnant to European, and even Aſiatic ideas, in general, exiſts in Thibet. It is here uſual for all the brothers in a family to poſſeſs one wife in common, with whom they live in mutual harmony and comfort. Nevertheleſs little diſſentions ſometimes ariſe in this as well as in our European matrimonial eſtabliſhments. One could ſcarce however have ſuſpected that among the domeſtic uneaſineſſes attending this *plurality of huſbands*, the following ſhould be found in the catalogue. The caſe is that of 'a *modeſt* and *virtuous* lady, the *wife* of *half a dozen* of the *Tayſhoo Lama*'s nephews, who complained to the uncle that the two youngeſt of her huſbands', [—Fye upon them!—] 'did not furniſh that ſhare of love and benevolence to the common ſtock, which duty and religion required of them. In ſhort,' adds Mr. Stewart, 'however ſtrange this cuſtom may appear to us, it is an undoubted fact that it prevails in *Thibet* in the manner I have deſcribed.'

The reſidence of the *Delai Lama* is at *Pateli*, a vaſt palace on a mountain. The *Tayſhoo Lama*, or preſent regent, has ſeveral

palaces or caſtles, in one of which Mr. Bogle lived with him five months.—He repreſents the *Lama* ‘ as one of the moſt amiable as well as intelligent men he ever knew; maintaining his rank with the utmoſt mildneſs of authority, and living in the greateſt purity of manners, without ſtarchneſs or affectation. Every thing within the gates breathed peace, order, and dignified elegance. The caſtle is of ſtone or brick, with many courts, lofty halls, terraces, and porticos; and the apartments are in general roomy, and highly finiſhed in the Chineſe ſtyle, with gilding, painting, and varniſh.’

The *Lama* was exceedingly inquiſitive about Europe, its government, arts and ſciences, politics, laws, &c. The Ruſſian empire was the only ſtate in it that was known to him. He entertained a high idea of the riches and ſtrength of that empire; and had heard of its wars and ſucceſs againſt the empire of *Rome*; for ſo they here call the *Turkiſh* ſtate. The Czar—(we are not told which Czar: the Author probably means Peter the Great) had at various times ſent letters and preſents to *Thibet*. Mr. Bogle ſaw many European articles in the *Lama*'s poſſeſſion, which were chiefly of Engliſh manufacture; particularly a Graham's repeating watch, which had been *dead*, as they ſaid, for ſome time.

The chief trade from the capital of this country to *Pekin* is carried on by caravans, that employ full two years in the journey thither and back again. The diſtance is ſaid to be not leſs than 2000 Engliſh miles; and yet ſo excellent is the Chineſe police, that an expreſs paſſes from one of theſe cities to the other in three weeks.

Among the principal articles of commerce in the kingdom of *Thibet*, the Author mentions that delicate manufacture, the *Shaul*, or rather the material from which it is fabricated. Various diſcordant conjectures have been formed with reſpect to the nature of this material; as that it was the hair of a particular kind of goat, or the fine under hair on a camel's breaſt, &c. We here find that it is the produce of a *Thibet* ſheep, the fleece of which, in fineneſs, length, and beauty, exceeds all others in the world. The *Caſſemirians*, it ſeems, from whom all the ſhauls are procured, engroſs the whole of this wool, by means of factors whom they have eſtabliſhed in every part of *Thibet*, for that purpoſe.

We are ſorry we have not room to tranſcribe, as a literary curioſity, the whole of the tranſlation here given of a letter written by the Lama and ſent to the Governor. The following paſſages will give the Reader very favourable ideas of the philanthropy as well as ſtyle and manner of a character ſo little known in this Weſtern world.

“ Having

" Having been informed, by travellers from your quarter, of your exalted fame and reputation, my heart, like the bloſſom of ſpring, abounds with ſatisfaction, gladneſs, and joy. Praiſe God that the ſtar of your fortune is in its aſcenſion. Praiſe him, that happineſs and eaſe are the ſurrounding attendants of myſelf and family. *Neither to moleſt or perſecute is my aim:* it is even the characteriſtic of our ſect *to deprive ourſelves of the neceſſary refreſhment of ſleep, ſhould an injury be done to a ſingle individual*; but in *juſtice* and *humanity*, I am informed, *you far ſurpaſs us* *.———

" By your favour I am the Rajah and Lama of this country, and rule over a number of ſubjects.—I have been repeatedly informed, that you have been engaged in hoſtilities againſt the *Dah Terria*, to which it is ſaid the *Dah*'s own criminal conduct, in committing ravages and other outrages on your frontiers, gave riſe.—From a regard to our religion and cuſtoms, I requeſt you will ceaſe all hoſtilities againſt him; and in doing this you will confer the greateſt favour and friendſhip upon me. I have reprimanded the *Dah* for his paſt conduct; and I have admoniſhed him to deſiſt from his evil practices in future, and to be ſubmiſſive to you in all things.———

" As to my part, I am but a *Faquier* †; and it is the cuſtom of my ſect, with the roſary in our hands, *to pray for the welfare of mankind*, and for the peace and happineſs of the inhabitants of this country; and I do now, with my head uncovered, intreat that you may ceaſe all hoſtilities againſt the *Dah* in future. —In this country, worſhip of the Almighty is the profeſſion of all. We poor creatures are in nothing equal to you; having, however, a few things in hand, I ſend them to you by way of remembrance, and hope for your acceptance of them."

The remaining papers of this volume are—Article 20, in which an account is given of a volcanic hill near Inverneſs; by Thomas Weſt, Eſq; and Article 21, in which Mr. Tiberius Cavallo relates ſome experiments made with Mr. Volta's *Electrophorus*, and the effects of electric diſcharges ſent over the ſurfaces of painted cards. He deſcribes likewiſe an improvement of Mr. Canton's Electrometer. In Article 33, William Baſtard, Eſq; deſcribes a method of raiſing pine apples in water. The plant contained in a pot of earth is placed in a pan, which is always kept full of water, and which ſtands on a ſhelf near the higheſt, and conſequently the moſt heated, part of the back wall of the hot houſe, ſo that the pine plants ſtand as near as poſ-

* We have already informed the Reader that the good *Lama* knows very little of *the world*, and conſequently of his new European acquaintance.

† This word here means a religious perſon in general.

ſible to the glaſs without abſolutely touching it. The fruit reared in this manner is ſaid to be always much larger, as well as better flavoured, than when it is ripened in a bark bed.—In the 37th and laſt Article is given the report of a committee appointed by the Royal Society, to conſider of the beſt method of adjuſting the fixed, that is, the freezing and the boiling points of thermometers; and of the precautions neceſſary to be uſed in making experiments with theſe inſtruments.

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ART. XII. *A Diſſertation on the Value of Life Annuities, deduced from general Principles, clearly demonſtrated, and particularly applied to the Schemes of the Laudable and Amicable Societies of Annuitants for the Benefit of Age*; with Tables adapted to their ſeveral Rates and Modes of Admiſſion; ſhewing, at Sight, the real Value that ought to be given by Perſons of any Age for the Annuities promiſed by thoſe Societies: And alſo the Annuity that each Member ought to be entitled to, according to his reſpective Payments. To which are added, all the Tables neceſſary for Calculations of this Kind. By W Backhouſe. 8vo. 2 s. Richardſon and Urquhart. 1778.

THE Author of this performance ſets forth in his preface that it has ever been an opinion among the generality of mankind, that no concluſions, drawn from ſo precarious a principle as the duration of life, can merit regard, and that even to attempt things of this nature has been looked on as pretending to fathom the depths of infinite wiſdom; but, as he juſtly enough obſerves, it is not the buſineſs of theſe computations to aſſign, or fix bounds, to any particular life, which alone can be liable to theſe objections, but only to aſſign the *probability* of its duration; and this is gathered from the mean of a great number of obſervations made on the yearly bills of mortality, kept at places which are nearly under the ſame circumſtances, in reſpect to every thing which may affect the health of its inhabitants, with that to which the computations are to be applied.

He begins his work with ſome definitions and problems relating to the doctrine of chances, on which all calculations concerning annuities on lives primarily depend; and which the Author has, through inadvertence we ſuppoſe, forgot to tell us are taken chiefly from Simpſon and other writers on that ſubject. He then proceeds to examine the equity of certain terms on which perſons are admitted into the Laudable and Amicable Societies of Annuitants, eſtabliſhed in London ſome time ſince. In the courſe of this inquiry he gives tables, exhibiting the values of the ſeveral annuities propoſed to be given by theſe Societies, both in preſent money, yearly payments of a given ſum each and alſo partly in yearly payments, and partly in ready money, according to the ſeveral plans of theſe Societies;

money being ſuppoſed at four, and alſo at three per cent. and he concludes that, on a ſuppoſition of an exact number of members being admitted of every age from 5 to 55, and according to the preſent terms of admiſſion, the Laudable Society may undertake to pay no greater annuity to each claimant than about 23 l. money being at 4 per cent. or 18 l. if money be ſuppoſed worth only 3 per cent. And that the Amicable Society may afford to pay to each claimant, according to one of their modes of admiſſion, an annuity of about 12 l. if money be ſuppoſed worth 4 per cent. or of about 10 l. if the intereſt of money be at 3 per cent. and by the other mode of admiſſion the reſpective annuities to be paid by this Society will be about 11 and 9 pounds per ann.

Hence Mr. B. infers that the terms on which the Amicable Society now admit their members are very diſadvantageous to the members ſo admitted; and that ſome of them pay near three times the value of the annuity which they have to expect: *alſo that this muſt ariſe, from many of their members being admitted on much lower terms than are now ſpecified on their abſtract.* He next ſhews at what age, and after which mode of admiſſion, held forth by thoſe Societies, members are admitted on the moſt advantageous, and alſo on the moſt diſadvantageous terms to themſelves, conſidered as individuals; and he ſubjoins a collection of tables, from different authors, neceſſary in calculations of annuities on lives.

We cannot conclude this Article without taking notice that the moſt ſcrupulous attention ſeems neceſſary to be paid to the choice of the tables from whence computations of this nature are drawn; and that they are deduced, either from the bills of mortality which have been kept at the very place where the people live to whom the calculations are to be applied, or that the circumſtances, with reſpect to health and longevity, be nearly the ſame at both places. For there is ſo great a difference between the reſults drawn from the bills kept at different places, that we think very little dependance can be placed in computations which are founded on the bills of mortality kept at one place, when they are applied to people living at another, as will be abundantly evident to any one who will take the trouble of comparing the London bills with thoſe of Northampton, Norwich, Mancheſter, and other great towns, in different parts of the kingdom; and yet more ſo, if the London bills, or even thoſe of Northampton, Norwich, &c. be compared with the bills of mortality kept in country pariſhes.

*** See Dr. Price's curious remarks on this ſubject, vol. lxv. p. 424 of the Philoſ. Tranſact. for 1775.

ART.

ART. XIII. *Sketches of the Lives and Writings of the Ladies of France.* Addreſſed to Mrs. Elizabeth Carter. By Ann Thickneſſe. Vol. I. 2s. 6d. ſewed. Brown. 1778.

THE language of theſe Sketches is not every where correct; but they abound with traits of hiſtory and entertaining anecdotes, intended to illuſtrate the characters of the principal authors; who appear in general full as conſpicuous for their gallantry as their literary talents. The ſtory of the *Butcher and Two Cordeliers*, intended as a ſpecimen of the genius of *Margaret Valois Queen of Navarre*, may at the ſame time ſhew the wit of the age, and give ſome entertainment to our Readers.

'We muſt not quit the Queen of Navarre, without giving another little ſpecimen of the fertility of that lady's genius, eſpecially as there is ſomething pleaſant in the conceit. Two *cordeliers*, arriving late one evening at a little village, were obliged to lodge at a butcher's, and the chamber where they lay was only ſeparated by a few boards from that where the butcher and his wife ſlept. Curioſity led the *cordeliers* to hearken what the man and woman were converſing about. The huſband began talking of his domeſtic concerns, and ſaid, "I muſt get up, my dear, to-morrow betimes, and give a look at our *cordeliers*; one of them is, I think, in pretty good order, but we will kill both, and ſalt them down, which will turn well to our account."—Although the butcher ſpoke only of his pigs, which he jocoſely called *cordeliers*, the poor friars were ſo horribly frightened, that they were ready to expire with fear, and reſolved to ſave themſelves by jumping out of the window. The thinneſt of the two fell lightly on the ground, and ran as far as the town without waiting for his companion: the other followed his example; but being very fat, fell ſo heavily, that he broke his leg, and with much difficulty crawled to a little ſhed which he found not far off, and which proved to be preciſely the place where the pigs (his brother *cordeliers*) uſually lay. Early the next morning the butcher got ready his knife, and went ſtraight to the ſtye:—"Come, come, my cordeliers (ſaid he), come out, come out, for to-day I am reſolved to eat ſome of your puddings." The *cordelier* cried out for mercy; and the butcher, who concluded that *St. François* had metamorphoſed one of his pigs into a friar, on purpoſe to puniſh him for having ſported with the name of a religious order of men, was overcome with fear; but the matter being ſoon explained, the good fathers, in gratitude for their hoſpitable reception, and fortunate releaſe from their fears, very peaceably parted with their hoſt, and very kindly comforted them with their benediction.'

As

As theſe memoirs and anecdotes chiefly abound with amorous ſtories and incidents, a few indelicacies have found their way into the work,—which will be deemed the more worthy of remark, as the book is dedicated to the excellent ELIZABETH CARTER. Several trifling articles, relating to perſons of whom little is ſaid, and who merit ſtill leſs, are inſerted; and certain Galliciſms appear, which will puzzle the mere Engliſh reader. Who, for inſtance, unacquainted with the ſtrange liberties which the French make with ſome of the moſt venerable names of antiquity, will know who are meant by *Muſæ*, *Line*, and *Alicée?* They may, indeed be gueſſed at, by being found in company with Orpheus, Homer, Sappho, &c.

# MONTHLY CATALOGUE,
## For JUNE, 1778.
### MEDICAL.

Art. 14. *A Treatiſe on the Medicinal Virtues of the Mineral Waters of the German Spa, &c. &c.* To which is prefixed, by Way of Introduction, a chemical Analyſis of the Water of each particular Source, from Experiments made upon the Spot. By J. Williams, M. D.* 8vo. 3 s. Becket.

FROM ſome unaccountable accident this treatiſe was overlooked by us at the time of publication, in 1773; an omiſſion for which we cannot better apologize, as well to the Public as to the ingenious Author, than by now, late as it is, attempting to rectify it.

Dr. Williams follows the ſame general plan in this work, as in his treatiſe on the waters of Aix-la-Chapelle and Borſet, which we recommended to our Readers in the Review for December 1772. He begins with a ſhort account of the hiſtory and ſituation of the ſeveral medicinal ſprings in the vicinity of the Spa. He then proceeds to a chemical examination of the properties of each, conducted, as appears to us, in a very judicious and ſcientific manner. From this part we ſhall ſelect the ſeveral reſults, as likely to afford uſeful information to our Readers. Of the *Pouhun*, the principal and moſt famous of theſe celebrated ſprings, he ſays, that every pint of the water, in its natural ſtate, contains, along with the common element, firſt, a ſubtile acid ſpirit, which flies off with the elaſtic air, leaving the water more or leſs vapid; and eſcapes the ſooner, as the atmoſphere is more light and full of vapour. Secondly, ſomething more than one grain of iron, diſſolved in the water by means of this ſubtile ſpirit. Thirdly, ſomewhat more than two grains of other ſolid contents, of which nearly one half is a mineral alkali, and the reſt earth, conſiſting of about three parts abſorbent earth, and one ſelenites. The water of the *Geronſterre* ſpring is impregnated with the ſame kind of ingredients as that of the Pouhun, but in different proportions; and alſo with the principles of ſulphur, that is, vitriolic acid and phlogiſton; not with ſulphur in ſubſtance as ſome have ima-

* Author of the Hiſtory of the Northern Kingdoms, &c.

gined.

gined. Dr. Williams's idea concerning this kind of impregnation was given in his former treatiſe, in which he maintained that the ſuppoſed ſulphureous waters of Aix-la Chapelle contained only thoſe principles of which ſulphur is formed, and not ſulphur already produced. The *Sauveniere* water has the ſame ingredients as the Pouhun, but in different proportions; and has a much inferior degree of medicinal virtue. The *Tonnelet* is likewiſe impregnated with the ſame general ingredients, but poſſeſſes a larger portion of the ſpirituous volatile parts than any other waters in the place. The *Groiſbeck* water contains a greater quantity of acid, and much leſs terrene parts than the Pouhun, but is alſo compoſed upon the ſame principles. The *Wartroz* nearly reſembles the Sauveniere, and though generally regarded as a purgative water, has no ingredients which give it a claim to that property.

Having thus experimentally determined the qualities of the ſeveral Spa waters, our Author proceeds to a conſideration of the medical uſes and abuſes of each reſpectively, which he eſtabliſhes by a number of well-deſcribed ſatisfactory caſes. He is particularly ſevere in his cenſures of the manner of exhibiting the waters uſually practiſed by the phyſicians who attend the place; which is, to drench their patients with large quantities, all drank in the ſpace of two or three hours in the morning, thereby overloading the ſtomach, and violently heating the conſtitution, ſo as frequently to bring on very alarming conſequences. A famous profeſſor of Lauſanne comes in for a large ſhare of this cenſure, and indeed, as appears from the caſes related, not without ample cauſe. This part of the work will not admit of abridgment or extracts, but ſeems highly deſerving the attention of all concerned in the exhibition of the Spa waters. Toward the concluſion of the work there is ſome philoſophical reaſoning concerning the ſpirituous impregnation of the waters, which is leſs clear and ſatisfactory than might be wiſhed; owing to a want of ſufficient acquaintance with the properties of fixed air. This the Doctor ſeems to conſider as no more than common or elementary air reduced to a particular ſtate, in which it enters into the compoſition of bodies; whereas it is certain from late experiments, that the ſubſtance diſtinguiſhed (improperly indeed) by that appellation, poſſeſſes properties eſſentially different from common air; being in fact an *acid* of a particular nature, and capable of forming the medium by which a metallic body is united to a mineral water, without the aid of any other acid or ſpirituous ſubſtance.

Art. 15. *Phyſical Diſſertations*; in which the various Cauſes, Qualities, and Symptoms incident to the Scurvy and Gout are comprehenſively treated on, &c. &c. By Francis Spilſbury. 8vo. 2 s. 6 d. Wilkie. 1778.

Our former acquaintance, Mr Spilſbury, has here, by the help of his Medical Dictionary, or ſome other comprehenſive work, diſhed out a farrago of literature, as various and heterogeneous in its contents as his *Antiſcorbutic Drops*. The manner and matter of it ſo much reſemble thoſe of his former productions, that we find nothing to remark in it, except a ſtroke of effrontery a *little* ſuperior to any we have before obſerved in him; which is, a dedication of his quack-bill to the College of Phyſicians.

Art.

Art. 16. *Methods of Cure in ſome particular Caſes of Inſanity*; the Epilepſy, Hypochondriacal Affection, Hyſteric Paſſion, and Nervous Diſorders. Prefixed with ſome Account of each of theſe Complaints. By W. Perfect, Surgeon. 8vo. 2s. 6d. Rocheſter printed for Dodſley, &c. 1778.

We find nothing in theſe 'methods of cure' ſingular and important enough to ſelect for our medical Readers. Indeed, the publication ſeems intended rather to inform patients of the ſkill and ſucceſs of the Writer, than to afford inſtruction to the practitioner. That Mr. Perfect's plan of treatment may be in general rational and proper, we do not at all queſtion; but ſomewhat more than the ſlight narration of a few partially ſelected caſes, is neceſſary to the real improvement of medical practice; though it may ſufficiently anſwer *other purpoſes*.

Art. 17. *A Treatiſe on the Nature and Quality of thoſe Diſeaſes of the Liver and biliary Ducts, which ariſe from a Want of Attention and Regularity in the Manner of living, &c. &c.* By R. Bath, Surgeon. 8vo. 2s. Newbery. 1777.

We do not remember to have read a more tireſome quack bill. We had rather take the Author's *Hepatic Eſſence* and *Prophylactic Powder* both together, than another doſe of his writings.

Art. 18. *A Treatiſe on Hyſterical and Nervous Diſorders.* By Daniel Smith, M. D. 8vo. 1s. 6d. Carnan and Newbery.

Some folks have abſolutely no conſcience at all! Here does Dr. Daniel Smith, inſtead of diſtributing his bills, printed on ſoft paper, at the corners of ſtreets, *gratis*, according to ancient and laudable cuſtom; charge eighteen pence for them, in form of a *Treatiſe*, of which 60 pages out of 77 are a quotation from Sydenham. *O tempora, O mores!*

Art. 19. *An Account of the epidemical ſore Throat, with the Method of Treatment*; illuſtrated by Caſes and Obſervations. By G. Levilon, M. D. Phyſician to the General Medical Aſylum. 8vo. 1s. 6d. White. 1778.

That the hiſtory of particular epidemics is an important and uſeful part of medical writing, will be univerſally acknowledged; but there is nothing in phyſic, perhaps, that requires greater ſagacity, and a more comprehenſive and accurate view of the ſubject, to be diſcuſſed in a maſterly manner. The Writer before us candidly acknowledges his deficiency in point of the means of information derived from extenſive practice; and we are ſorry to be obliged alſo to aſſure him that his abilities as a writer appear equally inadequate to the taſk he has attempted. It is, indeed, a crude and trifling performance, and contains many inaccuracies of compoſition which cannot be excuſed in a member of a liberal and learned profeſſion.

## POETICAL.

Art. 20. *America Loſt.* A Poem of Condolence. Addreſſed to Britannia. 4to. 1s. 6d. Lewis, near Burlington-Houſe.

Some patriotic footman, or cobler ſcientific, "arm'd for virtue," here ſteps forth;

"———————— to point the pen,
"Brand the bold front of ſhameleſs guilty men—"

No,

No, not a cobler. He muſt be a footman, by his jealouſy of the foreign ſervants:

'Are we ſo partial to theſe foreign knaves?
Muſt Britons (even here) be Frenchmen's ſlaves?
Or *is* our great men quite *averſe* to ſhame?
If not, themſelves muſt their own conduct blame;
For (beſides cauſing ſo much diſcontent)
We pay our country this rough compliment:
That foreign ſervants *does* all ours excel,
Or why *is* not the Engliſh lik'd as well?'

This is a fellow of infinite honeſty, no doubt; and his poem ought to ſell, that he may be encouraged to go on, till he has totally demoliſhed all the French

'Valets, mademoiſelles, and hair-dreſſers.'

For, as he ſagely infers,

'French paint, French foppery, and French perfume,
United *ſeems* to *threat'n* England's *doom*.'

This honeſt man's hearty and zealous expreſſion of loyalty, in theſe days of diſcontent, ought not to paſs unnoticed, or unapplauded:

'Our King (the 'nointed guardian of th' nation)
Shews true magnanimity, on this occaſion.'

In ſhort, we ſeldom ſee ſuch *admirable* verſes—except about *Chriſtmas time*.

Art. 21. *An Adieu to the Turf*; a poetical Epiſtle from the Earl of A———n to his Grace the A———p of Y—k. 4to. 2s. Smith. 1778.

Some court wit, a *knowing one* too, has given, in *arch* numbers, the laſt words and dying ſpeech of a Newmarket peer.—Very ſevere on the Earl of Abingdon,—for *turning patriot*.

Art. 22. *Tyranny the worſt Taxation*; a poetical Epiſtle to the Right Hon. Lord N———, oſtenſible Prime Miniſter. By the Author of Royal Perſeverance. 4to. 1s. 6d. Bew.

It is curious to read one of theſe *four* productions immediately after a birth-day ode; which happens to be our preſent caſe: to a mouthful of honey, ſucceeds a mouthful of vinegar.—For *Royal Perſeverance*, ſee our laſt, p. 395.

Art. 23. *The Journey of Dr. Robert Bengeut, and his Lady, to Bath*. Performed in the Year 177—. 8vo. 2s. 6d. Dodſley. 1778.

A poor attempt at humour, in wretched doggrel. Some particular perſon, a dealer in pictures, ſeems to have been the object of the ſatire.

Art. 24. *An Invocation to the Genius of Britain*. 4to. 1s. Dodſley. 1778.

Not ſufficiently powerful, we apprehend, to awake the *drowſed* * BRITANNIA,—for

"——— the timely dew of ſleep
Now falling, with ſoft ſlumb'rous weight inclines
Her eye-lids." ———

* MILTON.

Art.

Art. 25. *An Elegy on the much-lamented Death of George Lord Pigot.* 4to. 1 s. 6 d. Bew. 1778.

Dedicated to the brother of the late Lord Pigot; and fitter for the *friendly* than the *critical* eye.

Art. 26. *Love Elegies.* 4to. 2 s. 6 d. Kearſly.

As there are many good lines, and ſome genius and fancy in theſe poems, we will not be offended with their faults. We ſhall recommend it, nevertheleſs, to the Author to be offended with them, as much as he pleaſes.

Art. 27. *Faſhion*; a Poem: Addreſſed to the Ladies of Great-Britain. In Two Books. 4to. 2 s. Williams.

This poem, too, contains ſeveral good verſes, and we ſhall, therefore, connive at ſome which do not come under that deſcription. *Ubi plura nitent, &c.* is a proper rule in candid criticiſm. The ſatire, however, we conceive, will be loſt, as it is chiefly pointed at the levities, the follies, and the feathers of the fair.

Art. 28. *The Woman of Faſhion*; a Poem: In a Letter from Lady Maria Modiſh to Lady Belinda Artleſs. 4to. 1 s. 6 d. Bew. 1778.

Another ſatire on the follies and feathers of the fair, who, the Poet obſerves, wear the feathers of the oſtrich, and, like her,

'——— leave all their eggs for the ſun to bring out.'

It is in the ſtyle of the Bath Guide poetry, and by no means without humour.

Art. 29. *Verſes on the preſent State of Ireland.* By a Lady. 4to. 1 s. 6 d. Elmſly.

We can ſay little for the poetry, but much for the humanity of this good Lady, who pleads ſtrongly for the diſtreſſes of the Iriſh poor.

Art. 30. *An Elegy*; written in Canterbury Cathedral, by John Duncombe, M. A. One of the Six Preachers. 4to. 1 s. 6 d. Dodſley.

There is a ſimplicity adapted to elegiac poetry which ought always to be kept in ſight; at the ſame time it ſhould never fall into inelegancy of expreſſion. That fault is ſeen ſtrongly in this poem; where we meet with many ſuch lines as theſe:

'Prelates who *propp'd*, or *undermin'd* the crown.

* * * * *

——— unharmonious *ears*.

Thither what crowds from every clime repair,
The *ſick in body*, the diſtreſs'd in mind,
Peers, Prelates, Kings and all their *weight* of care,
By *weightier* gold aſſiſted, leave behind.'

The low expreſſion, *ſick in body*, and the not leſs low conceit of *weight* of care and *weightier* gold, are almoſt beneath criticiſm.

'Diſcord ſoon ſounds th' alarm—with *clubs and ſtones*,
Fanatic zeal each mitred ſaint aſſails.

The poem is chiefly hiſtorical, and contains ſome ſtanzas which do the Author no diſcredit.

Art.

Art. 31. *Appendix*; containing ſome Obſervations upon the Language of the Poems attributed to Rowley; tending to prove that they were written not by any ancient Author, but entirely by Thomas Chatterton. 8vo. 6 d. Payne.

How equal this Writer is to the taſk he has taken upon him will appear from a ſingle paſſage. Rowley ſays,

'And for a Bodekyn a Swarthe obſeyne.'

The critic ſays, 'Bodekin [a word different from Rowley's] is uſed by Chaucer more than once to ſignify a bodkin, or dagger. I know not that it had any other ſignification in his time. Swarthe, uſed as a noun, has no ſenſe that I am acquainted with.'

The ſenſe is, 'and of a body become a ghoſt.' *Bodykin* for *body*, and *ſwarthe* for a *ghoſt* have ſtill a provincial exiſtence; and as the word *ſwarthe* in that ſenſe, is peculiar only to the North of England, a region which Chatterton never ſaw, it confirms us ſtill more in our final deciſion, that many of the poems aſcribed to Rowley are *certainly* original.

To ſwear *by God's body* was anciently a common oath, and the qualified expreſſion of Odds Bodykins is ſtill in being.

Art. 32. *A poetical, ſupplicating, modeſt, and affecting Epiſtle to thoſe literary Coloſſuſes the Reviewers.* 4to. 1 s. Baldwin.

As we know not of any Reviewers, except our own corps, we apprehend this droll epiſtle muſt be addreſſed to us. We forgive the Author his ſatire for the ſake of his humour, and beg he would contribute to relieve the neceſſities he deſcribes: for it muſt be owned that we have appetites, though born on this ſide the Tweed.

Art. 33. *Poetical Eſſays on religious Subjects.* By a Clergyman. 4to. 2 s. Hogg. 1778.

Very orthodox, pious, and *good*;—we uſe the laſt epithet in its *devout* ſenſe, without any reference to the poetry. The Author has added ſome little pieces, which are not termed religious: of theſe take the following ſpecimen:

THE KING.

Three royal GEORGES let my muſe recite;
The *firſt*, by all, the GREAT was deem'd,
The *ſecond* was the GOOD eſteem'd,
But in the *third*, the GREAT and GOOD UNITE.

The Author is equally loyal and liberal to 'the Queen, and 'the Royal Family.'

Art. 34. *The Spirit of Frazer to General Burgoyne.* An Ode. To which is added, *The Death of Hilda*; an American Tale. Inſcribed to Mrs. Macaulay. 4to. 1 s. Bath printed, and ſold by Goldſmith in London. 1778.

Of all the ſpirits we ever converſed with, this is the moſt ſpiritleſs. It perſuades General Burgoyne (who, it ſeems, took its advice) to yield the day to Gates:

'Reaſon's voice commands thee, yield:
Ev'n Frenzy's ſelf would ſcarce oppoſe!
Tempt not the horrors of the field,
Nor brave ſurrounding foes!'—

This

This the genius—this the language of the gallant Frazer!—No, 'tis a baſe counterfeit—the ghoſt of a By—g,—or it is ſome daſtard ſoul, the body of which had been ſhot in the back.—S'death! if the real ſpirit of General Frazer, now, perhaps, hovering, melancholy, over the fatal plain of Saratoga, could but hear of this poem, it would certainly waft itſelf back to Britain, and pull the Author by the noſe.

## DRAMATIC.

Art. 35. *Second Thought is beſt.* An Opera of Two Acts, performed at the Theatre Royal in Drury-Lane. Addreſſed to R. B. Sheridan, Eſq. By J. Hough, of the Inner Temple; in which is introduced, the Song rejected by the Lord Chamberlain. 8vo. 1 s. Murray. 1778.

A *little piece*, of very little merit. The ſong rejected by the Lord Chamberlain excites ſome curioſity:

I.

The nation is in ruin Sir;
The nation is in ruin Sir;
I rave! I ſwear! Aghaſt I ſtare;
To ſee ſuch miſchief brewing, Sir.

II.

The conſtitution is at ſtake,
The conſtitution is at ſtake;
The ſtorm is near; I quake for fear!
The pillars at their centre ſhake.

III.

For Britain's ſafety, night and day,
For Britain's ſafety, night and day,
I grieve, I pine, (ſuch ſorrow 's mine)
And ſometimes faſt, and ſometimes pray.

IV.

Then let us loud our voices raiſe,
Then let us loud our voices raiſe,
And do our beſt, and leave the reſt;
To wiſer heads, and better days.

This is the only thing remarkable in the piece; and, perhaps our Readers may wiſh that, like the Lord Chamberlain, the Reviewers had rejected it too.

## LAW.

Art. 36. *The Reports of Sir Edward Coke, Knt.* in Engliſh. In Thirteen Parts, complete; with References to all the ancient and modern Books of the Law. Exactly tranſlated, and compared with the firſt and laſt Edition in French, and printed Page for Page, with the ſame. To which are now added, the *Reſpective Pleadings* in Engliſh. The whole newly reviſed and carefully corrected, and tranſlated, with many additional Notes and References. By George Wilſon, Serjeant at Law. 8vo. 7 Vols. 3 l. 13 s. 6 d. bound. Rivington, &c. 1777.

We barely announce this new edition, for the ſatisfaction of ſuch of our readers who 'follow the law;' to whom the nature and importance of the work is ſufficiently known.

## ARCHITECTURE.

Art. 37. *The Deſcription of the Hot Bath, at Bath, rebuilt at the Expence of the Chamber of that City*; together with *Plans, Elevation*, and *Section* of the ſame: The Deſigns of John Wood, Architect. Folio. 5 s. Dodſley. 1777.

UTILITY and ELEGANCE ſeem to have united, in order to give perfection to this great improvement in our principal reſort of HEALTH and PLEASURE.

## POLITICAL.

Art. 38. *A Sketch of the Hiſtory of Two Acts of the Iriſh Parliament of the 2d and 8th of Queen Anne, to prevent the further Growth of Popery*. 8vo. 1 s. 6 d. Murray. 1778.

A defence of the Roman Catholics of Ireland.—The Author complains, feelingly, of the burdens impoſed on our fellow-ſubjects, of the above-mentioned perſuaſion, in that kingdom; and there may be cauſe of complaint: but EXPERIENCE ſhews that PROTESTANT STATES cannot (conſiſtently with juſtice and the rights of conſcience) be too much on their guard, againſt thoſe who are zealouſly attached to a ſyſtem which has ever proved a powerful engine for the ſupport of arbitrary power, and, conſequently, in the higheſt degree, pernicious to freedom, civil and religious. If, however, the reſtrictions under which the *prudence* of our forefathers may have thought it neceſſary to lay the Iriſh Catholics, are, *now*, found to be too ſevere, and inequitable, by all means let that ſeverity be ſoftened: but let us, however, proceed with CAUTION, in a matter which may prove, (with reſpect to either party) of the utmoſt conſequence to the welfare of theſe kingdoms.

Art. 39. *Scotch Modeſty diſplayed*; in a Series of Converſations which lately paſſed between an Engliſhman and a Scotchman. Addreſſed to the worthy Patriots of England. 8vo. 1 s. 6 d. Bew. 1778.

The title is an innocent deception.—This pamphlet is, really, a laboured and well-written defence of the Scots, againſt the popular objections of the Engliſh. The Author undertakes to demonſtrate, 'that the Scots do not poſſeſs that immenſity of power and places that the mock-patriots pretend;' and, even, that our northern brethren have not *their ſhare* of them. He endeavours to ſhew, likewiſe, 'that ſo far from infuſing into the King notions of arbitrary power,' the Scots 'deteſt, and always have hate oppoſed, ſuch doctrine.' He likewiſe, in a very ſatisfactory manner, vindicates the country of Scotland, with reſpect to the laſt rebellion; and we ſhould, with little, if any reſerve, have commended his performance, throughout, had it not been for his continual ſneers at all people in oppoſition to the preſent miniſtry, and treating them as though they were univerſally hypocrites and profligates.

Art. 40. *A ſerious Letter to the Public, on the late Tranſaction between Lord North and the Duke of Gordon*. By Junius. 8vo. 1 s. Hooper.

An earneſt vindication of Lord N. The tranſaction alluded to has been ſufficiently ſtated in the news-papers. But who is *this* Junius? Not the celebrated writer who figured, with ſo much applauſe,

phrase, under that signature. We cannot, here, discern the least resemblance of style or language.

## NAVIGATION.

Art. 41. *An Epitome of Theoretical and Practical Navigation*, containing a complete System of that Art greatly improved, &c. By Robert Waddington, Teacher of Mathematics, late Mathematical Master of the Royal Academy at Portsmouth. 4to. 12 s. Nourse. 1777.

Tho' the Author, justly enough, observes that publications on the subject of navigation are already sufficiently numerous; he offers this additional treatise to the Public because, in the first place, it contains 'a clear, easy, and practicable method of keeping a journal at sea:'—a matter which, he alleges, has not yet been fully explained. In the next place, he professes, in this treatise, to teach the young navigator every particular essential to his art; without his being under the necessity of having recourse to any other Author on the subject. He corrects likewise many errors respecting the tides, on our coasts particularly, which deserve the attention of the mariner. Instead of a table of logarithms he has given a traverse table on a new plan; the working by which he deems sufficient for the purposes of navigation in general: though as the young navigator may have occasion for a book of logarithms to work the various cases of trigonometry, and for the working of amplitudes, azimuths, &c. he proposes hereafter to publish a small treatise on the subject of trigonometry, which will contain the necessary tables of logarithms, and their uses, in the various branches of the mathematics.

## AGRICULTURE, &c.

Art. 42. *An Enquiry into the Nature of the Corn Laws, with a View to the new Corn Bill proposed for Scotland.* By James Anderson *. 8vo. 1 s. 6 d. Edinburgh printed; sold by Dilly and Cadell in London. 1777.

The immediate objects of this judicious and well informed Writer, in the present pamphlet, are to shew the inexpediency of fixing, at one invariable point, either the market price at which the importation of corn shall be allowed, or the rate of the bounty on exportation; and to propose that the rate of the bounty should be made at all times to depend upon the market price of grain. On these topics, and others nearly related, he reasons with great strength and clearness; and his observations will doubtless be of material use in determining the questions which gave occasion to them.

## NOVELS and MEMOIRS.

Art. 43. *Sketches from Nature; or, the History of Henry and Emma, and of Fanny and Lucy Stanley.* 12mo. 3 Vols. 9 s. Noble.

If we were to call in question this Writer's abilities for drawing Sketches from Nature, we are apprehensive that a numerous train of female advocates would appear, with tears in their eyes, to plead

* Of Monkshill, in Aberdeenshire, author of '*Essays relating to Agriculture and Commerce*,' and of '*Observations on the Means of exciting a Spirit of National Industry*;'—mentioned in our late Reviews.

his cauſe. Rather than riſk ſo unequal a conteſt, we therefore pronounce theſe tales *natural* and *pathetic.*

Art. 44. *The Old Engliſh Baron.* A Gothic Story. By Clara Reeve. 12mo. 3s. ſewed. Dilly. 1778.

We mention this publication only to inform our Readers that it is the ſame which was noticed in the Review for January laſt, p. 85, under the title of the *Champion of Virtue.* The work is reviſed and corrected, and more elegantly printed; and the title is changed, as the Author tells us in her preface, becauſe the character of an old Engliſh Baron is thought to be the principal one in the ſtory.

## AMERICAN CONTROVERSY.

Art. 45. *The Subſtance of General Burgoyne's Speeches,* &c. on Mr. Vyner's Motion, on the 26th of May; and upon Mr. Hartley's Motion, on the 28th of May, 1778. With an Appendix, containing General Waſhington's Letter to General Burgoyne, &c. 8vo. 1s. Almon. 1778.

The newſpapers have given ſome part of theſe two ſpeeches, but here appears, in ſubſtance, an authentic edition of the whole. The contents, however of the ſpeech on Mr. Vyner's motion for taking into conſideration the ſtate, &c. of the army which ſurrendered at Saratoga, do not afford ſuch *important* articles of information as the public had been led to expect. We have, nevertheleſs, in this pamphlet, ſome things worthy of obſervation.—Firſt, the General heartily aſſerts, in contradiction to certain *reports*, the cordial friendſhip and harmony ſubſiſting between him and Sir Guy Carleton; he vindicates, in a ſatisfactory manner, the principles and views under which the Indians were engaged in our ſervice; he ſpeaks, in the handſomeſt terms, of the candour and generoſity manifeſted toward himſelf and his followers, by the commanders of the victorious provincials, particularly by General Scuyler, whoſe valuable property, at Saratoga, had been deſtroyed by our troops, and whoſe noble treatment of General Burgoyne, ſubſequent to the great loſs which Mr. Scuyler had ſuſtained, in conſequence of Mr. Burgoyne's orders, is, perhaps, beyond all precedent; he produces, likewiſe, a very liberal and polite letter from General Waſhington, which, as our military orator juſtly remarks, 'does honour to the human heart;' he throws ſome light, though, indeed, *not much*, on the detention of our captivated army in America, and this without any impeachment of the honour and good faith of the Congreſs; he pleads earneſtly, for a ſtrict examination of his conduct, in order to clear his reputation; and at the ſame time *(with reſpect to government*, as well as to *himſelf)*, he candidly and fairly explodes that popular but erroneous poſition, 'that where there is miſcarriage there muſt be blame;' and conſequently, 'that the acquital of one man infers the condemnation of another.'—This, ſurely, is a very unjuſt mode of reaſoning; yet we have heard it much inſiſted on, with regard to the unfortunate iſſue of the General's late expedition. 'There muſt,' it has been inſiſted, 'have been either a criminal defect in the plan, on the one hand, or a want of ſkill and conduct on the other.'—But wherefore this ſuppoſition? Have we never heard of the miſcarriage of even the beſt concerted ſchemes? Or is it in the power of human foreſight

foreſight to guard againſt every poſſible contingency?—Finally, the General takes occaſion to obviate the idea of his having been, himſelf, the planner of thoſe orders under which he *ultimately* acted. The *original* plan of the expedition he does not diſclaim; but he ſpeaks of its having been '*changed and garbled*,' in a manner 'by which the *miniſter* made it *his own*.'—The following paſſage may be laid before our readers, as a ſpecimen of General Burgoyne's eloquence:

'As for myſelf, if I am guilty, I fear I am deeply guilty: an army loſt! the ſanguine expectation of the kingdom diſappointed! a foreign war cauſed, or the commencement of it accelerated! an *effuſion* of as brave blood as ever run in Britiſh veins *ſhed*, and the ſevereſt family diſtreſſes combined with public calamity.—If this maſs of miſeries be indeed the conſequence of my miſconduct, vain will be the extenuation I can plead of my perſonal ſufferings, fatigue and hardſhip, laborious days and ſleepleſs nights, ill health and trying ſituations; poor and inſufficient will be ſuch atonement in the judgment of my country, or perhaps in the eyes of God—yet with this dreadful alternative in view, I provoke a trial—Give me inquiry—I put the intereſts that hang moſt emphatically by the heart-ſtrings of man—my fortune—my honour—my head—I had almoſt ſaid my ſalvation, upon the teſt.'

Art. 46. *A Letter to Lord George Germaine*; giving an Account of the Origin of the Diſpute between Great Britain and the Colonies; with ſome Remarks on the Manner in which the War has been conducted. To which are added, certain *Terms*, humbly propoſed as a ground-work of a *Reconciliation*. By a Gentleman, for many years a Reſident in America. 8vo. 1 s. 6 d, Whieldon. 1778.

We have no doubt that this tract is actually the production of a perſon who has reſided in America. It contains many obſervations which will materially inform the untravelled reader. The Author defends the meaſures of government,—General Burgoyne's unfortunate expedition, and all; and he is ſanguine for *conqueſt*, ſhould our conciliatory propoſals be rejected;—unleſs his own ſcheme for a reconciliation ſhould be adopted. With reſpect to his *terms*, however, we are of opinion that nothing but our ſuperiority in the field can procure them acceptance among a people who are fighting for that INDEPENDENCY, to which our letter-writer adviſes his noble correſpondent 'never to *accede*.'—As to any aſſiſtance which the Americans may derive from their alliance with France, he treats it, (in common with moſt of the advocates for adminiſtration) as a contemptible bug bear.—'*Who's afraid?*'

## MISCELLANEOUS.

Art. 47. *The Patriot Miniſter.* An Hiſtorical Panegyric on M. DE L'HOSPITAL, Chancellor of France. Tranſlated from the French. 8vo. 2s. 6d. Durham. 1778.

Of this work a very full account was given in our laſt Appendix. We have read a few pages of the preſent tranſlation, and have obſerved no material defect.

Art. 48. *Biographia Claſſica.* The Lives and Characters of the Greek and Roman Claſſics. A new Edition, corrected and enlarged; with ſome additional Lives; and a Liſt of the beſt Editions of each Author. By Edward Harwood, D. D. 12mo. 2 Vols. 6s. ſewed. Becket.

The obvious utility of this work, and the ſhare of reputation it has obtained, are very good reaſons for its republication. The Editor has the merit of having corrected and materially improved the language; and of adding uſeful liſts of the beſt editions of the ſeveral authors. Beſides this, he has given *four* new lives, *viz.* of *Theognis*, *Nicander*, *Dionyſius*, and *Nonnus*, compriſed in *four* pages, and profeſſes to have 'added *in every life* ſeveral particulars, and corrected many miſtakes in names, places, and facts.' Juſtice to the public, however, requires us to declare, that we have taken ſome pains to ſearch for theſe corrections: and that in ſix lives (thoſe of *Tibullus*, *Lucan*, *Statius*, *Dionyſius Halicarnenſis*, *Nepos*, and *Juſtin*), we are not able to diſcover any particulars which the Editor has added.

Art. 49. *A Catalogue of the Manuſcripts in the Cottonian Library.* To which are added many Emendations and Additions. With an Appendix containing an Account of the Damage ſuſtained by the Fire in 1731; and alſo a Catalogue of the Charters preſerved in the ſame Library. 8vo. 4s. ſewed. Hooper. 1777.

The catalogue of this valuable library publiſhed by Dr. Smith in 1696 is known to be very defective; the learned and ingenious have therefore long wiſhed for a remedy of the inconveniences they have met with when they conſulted this library. To gratify thoſe wiſhes is the object of the preſent publication, which we doubt not will be found, according to the Author's account, ſo far ſuperior to Dr. Smith's as to leave no room for ſimilar complaints. Each ſubject is ſo diſpoſed that the reader may, without difficulty, have recourſe to the object of his enquiry. We cannot but lament the damage which the library ſuſtained by the fire that happened Oct. 23, 1731; though on the whole it ſeems much leſs than might have been juſtly apprehended. It is a laudable care to endeavour to make theſe collections as uſeful as poſſible, and therefore this publication muſt be ſeaſonable and valuable. The Author gives what we doubt not is juſt praiſe to the forty-two truſtees who have the immediate direction of the Britiſh Muſeum, 'whoſe excellent and judicious regulations, and very laudrble management, he ſays have rendered this invaluable treaſure of learning of much greater utility to the public than it has been at any former period.'

Art. 50. *Engliſh Humanity no Paradox.* Or an Attempt to prove, that the Engliſh are not a Nation of Savages. 8vo. 1s. 6d. Lowndes. 1778.

This Writer declaims, with much ſpirit, and ſome humour, on the character of the Engliſh nation; endeavouring to refute the charge of barbarity brought againſt the Engliſh by Voltaire, Rouſſeau, and other foreign writers, and to ſhew that the national ſpirit of Engliſhmen is generous and humane. Through the whole he diſcovers himſelf to be a zealous friend to liberty, and he writes in a manner

manner which will be highly pleaſing to the true lovers of their country.

Art. 51. *The Reformation of Law, Phyſic, and Divinity.* With Arguments to prove, that their Spirit ſhould be the Baſis of our ſocial contracts; and that to eſtabliſh univerſal Peace and Happineſs, among all Parties, in Great Britain, Ireland, and America, they muſt be linked in a Chain of one common Intereſt, and the Penal Laws made againſt Papiſts, diſſenting Nonjurors, &c. muſt be repealed. By Daniel Mageniſe, M. D. Second Edition. 8vo. Bew, &c.

This rhapſody was publiſhed about two years ago, and was ſufficiently noticed at that time *. It now appears again, with the addition of a rambling kind of introduction, and a title-page ſomewhat altered from the former, under the profeſſion of being a ſecond edition. Little need be added to the account already given of Dr. Mageniſe's political lucubrations, but that in this introduction he aſcribes the American rebellion to the penal ſtatutes againſt Roman catholics, and the oppreſſed ſtate of thoſe in Ireland particularly. "What, ſays he, have the people now living to do with the gunpowder plot?" Very true, but if the principles are *ſtill* alive which produced that plot, the maſſacre of Paris, and many other machinations, of a ſimilar kind, it is but natural for proteſtants to be jealous of all who profeſs them, though ſuch jealouſy may grievouſly affect thoſe who do not exert them to any evil purpoſe: and however the faſhion of politics may alter, principles that allow a latitude of doing evil in certain caſes, for certain ends that are eſteemed *good*,—though they may lie dormant, muſt, like gunpowder, be watched to keep them from being inflamed. The catholics in Ireland may, in ſome caſes, have cauſe to complain, but they have had better advocates than the writer now before us: yet as there is a pleaſure in writing which none but writers know, his countrymen are obliged to him for the choice of his ſubject.

Art. 52. *An Addreſs to John Sawbridge, Richard Oliver, Frederic Bull, and George Hayley, Eſquires,* Repreſentatives in Parliament for the City of London. With Propoſals for the better Regulation of Bankers and Brokers, and for ſecuring the Property of the fair Trader, from Swindlers and Sharpers; by reſtraining within proper Bounds, public Auctions. Alſo a ſcheme for eſtabliſhing a Loan Bank, ſimilar to the Lombard at Amſterdam, &c. By Walſingham Collins, of London, Merchant. 8vo. 1s. 6d. Kearſly. 1778.

The firſt object of this judicious addreſs, is to have a fair line drawn between ſeparate occupations, that each party might enjoy the profits and emoluments of his particular profeſſion without interference. The writer clearly ſhews the great miſchiefs that ariſe from merchants turning bankers, and bankers engaging in merchandice; from brokers acting for themſelves as merchants, and others acting as brokers without regular authority, particularly clerks of the Bank in buying and ſelling ſtock. He expoſes the frauds carried on by

* See Rev. vol. lv. p. 234.

public auctions, ſupplied by that claſs of rogues called *ſwindlers*; and the facility with which ſheriffs officers ſtrip the unhappy of goods ſeized in execution, by inſtantly ſelling and removing them: for all which evils he points out ſufficient remedies to thoſe gentlemen who are intruſted with the political intereſts of this great commercial city. The ſcheme of a loan bank after the model of that at Amſterdam, would certainly be of uſe to anſwer temporary emergencies in trade, and reſcue honeſt men from the claws of harpies, who pray upon diſtreſs chiefly produced by their own arts: and he recommends the employing uſeleſs ſums in the chamber of London, in ſuch an eſtabliſhment. To this he adds an hint for a transfer bullion office, to keep our bullion from being ſent to Holland, the nation being drained of its ſpecie, and the Dutch from being arbiters of the courſe of exchange.

Art. 53. *The New Italian, Engliſh, and French Pocket-Dictionary.* Carefully compiled from the Dictionaries of La Cruſca, Dr. S. Johnſon, the French Academy, and from other Dictionaries of the beſt Authorities; in which the Parts of Speech are properly diſtinguiſhed, and each word accented according to its true and natural Pronunciation. To which is prefixed a new compendious Italian Grammar. By F. Bottarelli. 3 vols. 18s. Nourſe. 1777.

The deſign of this publication is to provide a portable and cheap dictionary of the Engliſh, French, and Italian languages. For this purpoſe the whole is printed on a ſmall type, and, as far as poſſible, ſingle words in one language are interpreted by ſynonimous terms in the other. Idiomatic phraſes are occaſionally introduced, and many technical terms are admitted. In the firſt volume the Italian takes the lead, in the ſecond the Engliſh, in the third the French. This dictionary appears to be drawn up with correctneſs, and will be very uſeful to thoſe to whom a cheap and portable dictionary is an object of convenience.

Art. 54. *An Anſwer to a Book, intituled* "An Inquiry into the Facts and Obſervations thereon, humbly ſubmitted to the candid Examiner into the Principles of a Bill intended to be offered to Parliament, for the Preſervation of the Great Level of the Fens, and the Navigation through the ſame, by a Tax on Lands and a Toll on the Navigation *." Wherein the Claim of the Adventurers on the Navigations, for Aſſiſtance in draining and preſerving the Fens, is impartially inquired into; and the Conduct of the Drainers and the oppreſſive Deſigns of the preſent Bill are exhibited in their true Light. 8vo. 1s. 6d. Cadell. 1778.

This *Anſwer* ought to be peruſed by every one who has read the *Inquiry*, and is intereſted in the ſubject. The Author ſeems to be well acquainted with the real merits of the caſe; and he argues the point with great appearance of reaſon and juſtice. He allows the importance of preſerving the Fen-lands, by keeping them in a proper ſtate of drainage; but he apprehends that the means offered by the *Corporation of the Bedford Level*, for that purpoſe, are very *inequitable*; and that, ſhould they obtain the ſanction of the legiſlature, great

* See Rev. vol. lvi. p. 392.

and

and undeſerved hardſhips will, conſequently, fall upon the inhabitants, and particularly the poor of the ſeveral counties which ſurround theſe fens.

Art. 55. *Authentic Memoirs of the Right Honourable the late Earl of Chatham.* 8vo. 2 s. Wenman. 1778.

An haſty but unbounded panegyric on a man who has, at different times, and by different people, been more admired, hated, feared, and deſpiſed, than any ſtateſman that ever figured in the Britiſh cabinet. And now that he is dead, our Author tells us that 'with him expired the glory and proſperity of England.' But how can this be? For if the glory and proſperity of England depended on *his* councils, and *his* meaſures, the ſaid glory and proſperity muſt have expired ſome years ago!

Art. 56. *The complete Works of M. de Monteſquieu.* Tranſlated from the French. 8vo. 4 vols. 1 l. 4 s. bound. Evans, &c. 1777.

An entire collection, in Engliſh, of the works of this illuſtrious modern, whoſe name is *praiſe*, having never appeared before, the preſent publication will doubtleſs prove acceptable to the lovers of good ſenſe and ſound philoſophy, united with elegance and taſte.

Art. 57. *True and Lawful Matrimony*, or eſtabliſhed Ceremonies, not eſſential to that honourable State. Wherein the Legality of the Marriage of their Royal Highneſſes the Duke and Dutcheſs of Glouceſter is fairly evinced, and clearly demonſtrated. With a few explanatory Notes ſubjoined. 8vo. 1 s. Hogg. 1778.

This performance exhibits a ſingular phænomenon—an orthodox ſaint apologizing in the language of ſcripture, for the relaxation of the matrimonial bond. Of the ſtupid and vulgar manner in which it is written, we can give our readers no idea, without quoting the following paſſage:

'Thoſe who conſider and view the ſtate of matrimony in the light it deſerves, will readily excuſe me, if I ſhall to the preceding remarks add, that in the judgment of ſome conſiderate ſerious people, the vowels A, E, I, O, U, with the letter P prefixed to each of them in the words Parts, Perſon, Piety, Portion, Purity, denote the qualifications prerequiſite in thoſe who enter into the married ſtate in order to be happy therein.'

Art. 58. *Conſiderations on the Nature, Quality, and Diſtinctions of Coal and Culm*; with Inquiries philoſophical and political, into the preſent State of the Laws, and the Queſtions now in Agitation relative to the Taxes on theſe Commodities; contained in a Letter from Dr. James Hutton, Phyſician in Edinburgh, to a Friend. 8vo. 1 s. Edinburgh. Elliot. Sold by Richardſon, &c. London. 1777.

In this pamphlet, the writer attempts to aſcertain the difference between coal and culm, not chemically, but from the different effect of fire upon them, and their different application and uſe. Culm, being a kind of ſmall coal which does not cake or ſolder, on burning, is unfit for moſt of the domeſtic and culinary uſes of fuel; and from hence Dr. Hutton concludes that it ought to be exempted from the tax laid upon coals. Its chief uſe being in the manufacture of brick

brick and lime, a tax upon it would, he obſerves, be an unreaſonable incumbrance upon theſe articles.

Art. 59. *Remarks on* "Conſiderations on the Nature, &c. of Coal and Culm, &c." By a Friend to the Revenue. Addreſſed to the Commiſſioners for managing his Majeſty's Cuſtoms, &c. in England, &c. To which are added, Copies of the Memorial preſented to the Lords of the Treaſury in the Name of the General Convention of the Royal Boroughs of Scotland; and of the Report of the Engliſh Board of Cuſtoms thereon. 8vo. 1s. Bew. 1777.

An angry reply to the preceding article; from which, however, thoſe who are intereſted in the ſubject, may gain material information.

Art. 60. *A Letter from a Father to a Son on his Marriage.* 12mo. 1s. Dilly. 1778.

A ſenſible leſſon of advice, apparently the reſult of obſervation and experience, which may be of great uſe to thoſe who enter upon the matrimonial connection with the antiquated idea, that it is of ſome conſequence that married people ſhould live happily together.

RELIGIOUS and CONTROVERSIAL.

Art. 61. *The Proof of the Truth of the Chriſtian Religion, drawn from its ſucceſsful and ſpeedy Propagation*, conſidered and enforced, in Two Sermons lately preached before the Univerſity of Oxford. By Thomas Randolph, D. D. Preſident of Corpus Chriſti College Oxford, and Lady Margaret's Profeſſor of Divinity. 8vo. 1s. 6d. Rivington. 1778.

The rapid progreſs of the goſpel, under the circumſtances in which it was firſt publiſhed, has been generally thought a ſtrong argument for the truth of the Chriſtian religion. Mr. Gibbon, in his *Hiſtory of the Decline and Fall of the Roman Empire*, has taken great pains to invalidate the force of this proof, and endeavoured to account for the ſucceſs of the goſpel by natural cauſes.

Dr. Randolph introduces the firſt of the ſermons now before us, with obſerving, that Mr. Gibbon begins too late.—'If the cauſes, which he aſſigns,' ſays the Doctor, 'were adequate to the effect, which they by no means are, yet they could not operate till *Chriſtianity* had already got ſome conſiderable footing in the world. If the zeal of the firſt *Chriſtians* and conſtancy of their martyrs might, in after ages, promote its ſucceſs, yet it will ſtill remain to enquire what firſt inſpired them with this zeal, and animated them with this conſtancy. To account for this, it will be neceſſary to look back to the firſt publication of the goſpel.'

Now as the only authentic account we have of the firſt publication of the goſpel is in the *Acts of the Apoſtles*, our Author, in his firſt ſermon, gives a regular and connected view of the ſeveral circumſtances that are contained in the five firſt chapters of the *Acts*, concerning this important and intereſting event, taking the matter in order from the beginning, and making very judicious and pertinent obſervations as he goes along. If the narrative of the behaviour of the *Apoſtles and Jews*, on the firſt publication of the goſpel, which is contained in theſe chapters, be a faithful narrative, *we need deſire*, he ſays, no better proof of the truth of the Chriſtian religion, and

may

may from thence undoubtedly infer that our religion is of *God*.—He concludes his firſt ſermon with ſhewing that the narrative *is* a faithful one; and with anſwering ſome objections.

Having conſidered the hiſtory of the firſt publication of the goſpel at *Jeruſalem, the ſigns and miracles* that atteſted it, and the wonderful ſucceſs which it met with, he purſues the hiſtory ſtill farther, in his ſecond, and enquires how the goſpel was propagated, and what reception it met with in the *Gentile* world.—He takes a ſhort, but clear and diſtinct view of the many diſadvantages which the apoſtles laboured under; conſiders the nature of the *word* preached, the condition of the preachers, the ſtrong prejudices and prepoſſeſſions of the *Heathen* world, to whom they preached, and ſhews that it was morally impoſſible it could have met with ſucceſs without the divine aſſiſtance and atteſtation. It appears, however, from undoubted authority, that *it grew and prevailed* every where, that in the compaſs of a few years the goſpel was publiſhed among all nations, and, as the *prophet* had foretold, *the name of Chriſt was great among the Gentiles from the riſing of the ſun even unto the going down of the ſame.*

Art. 62. *A Calm Inquiry into rational and fanatical Diſſention.* With a Word to the Methodiſts, on the Name, Origin, &c. of their Profeſſion. 8vo. 1 s. Bew.

It ſeems to have been the principal intention of this writer, who profeſſes himſelf a rational Diſſenter, to free himſelf and his brethren from the diſgrace of being allied to that numerous tribe of fanatics, who have appeared under the banners of Whitefield and Weſley. He expatiates, with no great degree of calmneſs indeed, but with much appearance of reaſon, on the inconſiſtency of their principles and practices, with that liberal and independent ſpirit which ought to diſtinguiſh diſſenters. It were to be wiſhed that the Author had extended his idea farther, and drawn a line of ſeparation between rational diſſenters, and fanatics and enthuſiaſts of all denominations.

Art. 63. *Conjectures upon the Mortality of the Soul.* By a Free-thinker. 8vo. 1 s. Wilkie.

The doctrine of the immortality of the ſoul, is here—not attacked, as the title ſeems to intimate—but defended. The defence, however, is of too ſuperficial a nature to entitle the Author to much conſideration from the judicious and ſerious friends of true religion, who will certainly think ſo important a ſubject deſerves a manly and philoſophical diſcuſſion.

Art. 64. *Every Man his own Chaplain*; or Family-worſhip regulated and enforced. With Directions for Reading, Singing and Prayer, ſuited to Chriſtians of all Denominations, and neceſſary for all Families. By the Author of *Walking Amuſements for Cheerful Chriſtians*, &c. 12mo. 9d. Buckland, &c.

Sufficiently plain, and ſufficiently orthodox, to ſuit the taſte of thoſe for whom they appear to have been deſigned. Thoſe who wiſh for any other qualities in their forms of devotion than plainneſs and orthodoxy, will not be ſatisfied with the helps offered them by the Author of *Walking Amuſements*, &c. See *Rev.* vol. liii. p. 359.

Art.

Art. 65. *The political and religious Conduct of the Diſſenters vindicated.* In Anſwer to a Letter addreſſed to the whole Body of Proteſtant Diſſenters. By the Author of a Letter to the Biſhop of Landaff. 8vo. 1 s. 6 d. Dilly. 1777.

It appeared doubtful to us whether the letter which occaſioned this publication required an anſwer*; it certainly did not deſerve one, unleſs it be one in ſuch a ſtrain as is here offered. There is a neceſſary imperfection which cleaves to humanity. All bodies of men have their defects as well as individuals, and it is not difficult, generally, to point them out. But the letter-writer's charges were plainly the effect of chagrin, prejudice, and paſſion: and his cenſures conſequently partial, and unjuſtifiable. This Author ſuppoſes him to have been formerly at leaſt one of the number of diſſenters and a miniſter among them. Ridicule and ſatire are here chiefly employed; and ſometimes the writer ſeems to glance at circumſtances which may be well known to the ſuppoſed letter-writer, though not to the generality of readers. But while this pamphlet is written with ſome ſarcaſtic humour, reaſon and argument are by no means neglected. 'I wiſh, my good Sir,' ſays the Author, 'I had had the pleaſure of your acquaintance; I think I could have finiſhed the matter in very few words; I would have aſked you, with all meekneſs and humility, how you could addreſs a community of Chriſtians with ſuch indiſcriminate abuſe? Thouſands whom you never knew, nor may ever have the honour of knowing, ſuffer under the laſh. Did you think the diſſenters were not uſed unkindly enough before, that you muſt add your mite to the ungracious doings? If in the paths of private or public virtue, they experienced a rigorous dealing from their rulers, did it follow in conſequence, that you muſt join the gang? But it is your motto, "Let the ſtricken deer go weep," and it is the motto of every coward.'

This pamphlet appears to have been written by Mr. B. Thomas, of Malmſbury.

Art. 66. *A Critical Eſſay on Jeremiah*, xxxiii. 16. latter Part. Wherein the Miſinterpretations of that ſacred original Text are confuted; its true one given and defended. Intended as a Specimen of a criticel Diſſertation on many difficult Texts in the Old Teſtament. By Manoah Sibly, Teacher of Greek, Hebrew, &c. 12mo. 3 d. Keith. 1777.

One might ſuppoſe Mr. Manoah Sibly to be a Jewiſh Rabbi, from the Hebrew with which he has decorated his title page; but which we have thought it unneceſſary to copy. He ſpeaks with much confidence of the vowel and accentual characters, which he ſays 'are tactical, grammatical, rhetorical, and logical, and in ſhort appear to be worthy the wiſdom of God, and no mere human invention.' The text he criticizes is thus rendered in the common Engliſh bible; *And this is the name wherewith ſhe ſhall be called, the Lord our righteouſneſs.* He produces ten different verſions (including the above) of the paſſage, and ſhews them to be all objectionable. The tranſlation which he offers and endeavours critically to ſupport, is as follows; '*And this is what he ſhall preach* (call, cry aloud, proclaim) *unto her, Jehovah is our righteouſneſs.*' The ſcope of the hemeſtic therefore,

* See Review for October laſt, p. 325.

according to him, 'is to ſet forth *Our righteouſneſs*, that Jehovah is our righteouſneſs, that as ſuch he ſhould be preached, and that, unto her, i. e. to Judah and Jeruſalem.'

## SERMONS.

I. Preached in the Cathedral Church of Lincoln, on Opening the New County Infirmary, before the Governors, and publiſhed at their Requeſt. By James, Lord Biſhop of St. David's, and Dean of Lincoln Cathedral. 4to. 1 s. Crowder, &c.

This is an ingenious, ſenſible, well-compoſed diſcourſe, in which the duties of the poor, and the obligations of the rich to mercy and good works, are repreſented with judgment and energy. The well-deſigned charity appears to be in danger of ſuffering, in conſequence of ſome diſſenſions among thoſe to whom it looks up for ſupport. The right reverend Preacher, in a very proper manner, glances at this, though he utterly waves entering into the cauſe, and earneſtly recommends that every little diſpute ſhould be forgotten, and all unite in a diligent labour to ſupport the laudable inſtitution. We hope his well timed and forcible perſuaſions have been followed by ſuitable effects.

II. Preached at the opening of the New Chapel in Eſſex-ſtreet, March 29, 1778. By Theophilus Lindſey, M. A. 8vo. 6d. Johnſon.

The text of this diſcourſe is John iv. 23, 24. *The hour cometh, and now is when the true worſhippers ſhall worſhip in ſpirit and in truth*, &c. The Preacher does not neglect the opportunity which the text may be ſuppoſed to preſent, of defending ſome of his peculiar tenets, but without caſting cenſures on others. His ſermon is plain, ſimple, and ſerious; and the following paſſage may be given as a ſpecimen:

'The liberty of worſhipping God according to the dictates of conſcience, has been reſtricted, for many ages, in every Chriſtian country, and is even at this day fully and ſecurely enjoyed in none. We are thankful however to his over-ruling providence for the preſent opportunity, which, under him, is conceded to us by the ſpirit of the times. We cannot but wiſh to ſee it improved into an acknowledged right, perſuaded that it would be productive of great good to man. It is a right to which all men have the ſtricteſt claim, as much as to breathe the air, or enjoy the warmth of the ſun. It is what no human laws can abridge or preſcribe to; what no man can alienate, or give up and tranſfer to another. And it is not only the Jew, the Mahommedan, the worſhippers of the true God; but the heathen idolater, who bows to his grim idol, muſt be allowed, equally with the Chriſtian, to follow the dictate of his own mind in his religious worſhip, till he is better informed.'

We have only farther to obſerve, that the prayers which were uſed before and after the ſermon, are publiſhed with it.

III. *The Subſtance of a Sermon preached at his Majeſty's Chapel at Whitehall*, Feb. 27, 1778, being the Day appointed for a General Faſt. By John Hey, B. A. Fellow of Sidney Suſſex College, Cambridge. 8vo. 1 s. Beecroft, &c.

Religion and politics well connected by cloſe reaſoning. The Preacher is ſuperior to the violence of party.

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## CORRESPONDENCE.

WE deem an apology neceſſary to the Author of the *Treatiſe on Gases*, for having hitherto, by mere accident, omitted to acknowledge the receipt of a letter with which he favoured us ſome time ago, containing obſervations on ſome parts of our Article relating to that performance, in our Review for February laſt, page 121; where he thinks we have, rather inadvertently, charged him with *innovation* in this ſubſtitution of the term, *Gas* for *Air*, and with *inconſiſtency* in the uſe of it. Though we have given full attention to what he alleges in behalf of the nomenclature adopted by him, we cannot with propriety diſcuſs that ſubject afreſh, after having, in that very Article, thought it neceſſary to apologize for the little we ſaid relating to it. The Public, after all—*Quem penes arbitrium eſt*, &c.—will, *in due time*, determine whether *Gas*, or whether *Air*, is hereafter to be employed as the *Generic* term, to deſign the *elaſtic fluids*, as diſtinguiſhed from mere *Vapours*. In their determination, as ſoon as we know it, we ſhall undoubtedly acquieſce; on the very ſame principle that has induced us to employ and defend the latter term;—the conſtant uſage of our predeceſſors and cotemporaries!

We ſhall only add that, in the firſt page of his letter to us, the Author has rather miſapprehended our meaning. At page 125, after tranſcribing the account of his experiment made with *vitriolic* acid and *nitrum*, we only modeſtly expreſſed certain ſuſpicions and doubts, with the ſole view of inciting the Author or our other Readers to further experiments.—Such have ſince been made on this very ſubject; and we apprehend that the Author, by this time, is not unacquainted with the ſingular reſult of them.

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†††† The Maſter of Truro ſchool diſclaims all knowledge of the publication of a poem, called, *the Fate of Llewellyn*, by one of his young gentlemen; he is, therefore, not chargeable with any indiſcretion *, or want of judgment, in that particular.

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ERRATA *in the* Review *for* May.

P. 340, par. 6, l. penult, for *objects deſcribed*, r. *objects are deſcribed.*
— 341, par. 2, l. ult. for *pay in advance, with fulfilling*, &c. r. *deſerted without*, &c.
— 374, l. 4, for *that*, r. *which.*
— 376, par. 4, l. 9, for *thence follows*, r. *thence it follows.*
— 384. in the title of Art. VI. for *de Hongrie*, r. *d' Hongrie.*
— ib. In the title of Art. VII. for *Succes*, r. *Succés.*
— 386, title of Art. XII. for *de Eſpauna*, r. *d' Eſpauna.*
— ib. Title of Art. XIII. for *Geſchicht*, r. *Geſchichte.*
— 387, for *Bucherkunde*, r. *Bücherkunde.*
— 399, Art. 50, for *you have the advantage of the pye*, &c. r. *you have the cyder and the pye into the bargain.*

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* Vid. Review, February, p. 161, Art. 31.

# FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

## UNITED PROVINCES.

### ART. I.

THE very learned, lively, and ingenious Mr. HENNERT, professor of philosophy and mathematics in the university of Utrecht, whose Latin works are or surely *ought to be* well known in the mathematical world, has lately published in French, a small work entitled *Dissertations Physiques et Mathematiques*; i. e. *Dissertations relative to Natural Philosophy and Mathematics.* 8vo. 1778. The subjects of the *five dissertations* that compose this instructive volume are—1st, *The elliptical Motion of Comets.*—2. *The true Anomaly of Planets.*—3. *The Occultation of the Stars by the Moon, and, more especially, that of Saturn, which happened the 8th of February 1779.*—4. *The Motion that a Body assumes when it has arrived at the Center of Attraction*—*and a Review of Attraction considered as an universal Principle.* 5. *The Figure of the Earth relative to the Moon's Parallax and to Navigation.* These subjects are treated with the true spirit of a philosopher, and in a manner that does honour to the extensive knowledge and sagacity of Professor HENNERT, who is an ornament to the university of Utrecht, and one of the first-rate mathematicians of the present age.

II. *Bibliotheca Critica:* i. e. *The Critical Library*, Part I. 8vo. Amsterdam. 1777. This undertaking is intended to revive the taste for ancient literature, which seems to be on the decline in many countries, and it deserves particular notice. It is said to be carried on by a select society of learned men, most of them (if not all) professors, who, without confining themselves to any stated periods of publication, propose giving from time to time (as occasion and matter are furnished) accounts of such new productions, as relate to Oriental, Grecian, or Roman erudition. If we may judge of their taste, learning, and critical *acumen* by this first specimen of their labours, they may, without presumption, claim a place among the first-rate critics of our time. Their Latin style is pure and elegant, and their judgment seems both just and impartial upon the whole. We say *upon the whole*—for if they praise with warmth, and, indeed, justly, they sometimes censure with a degree of asperity, that, in our opinion, affects more or less their candour and generosity, as appears in their account of the very learned and worthy Mr. Bryant's *Analysis of Ancient Mythology.* The publications *reviewed* in this first part of the *Bibliotheca Critica* are;—1. *Ciceronis Opera omnia ex Edit. J. A.* ERNESTI.—2. *Platonis Philebus et Symposium e Recensione* J. F. FISCHERI.—3. *A New System or Analysis*

*ysis of Mythology, by* J. BRYANT.—4. *Vetus Teſtamentum ex Editione* KENNICOTI.—5. *Diſſertatio de Vita et Scriptis Longini, Præſide D.* Runkenis.—The ſecond part is publiſhed; but we have not yet had time to peruſe it.

III. *G. G. Schillingii De Lepra Commentationes, &c.* i. e. *Conſiderations on the Leproſy, by* G. SCHILLINGIUS, *reviſed by* J. D. HAHN. 8vo. 1778. Both the Author and Reviſer of this work are well known in the republic of letters. Profeſſor HAHN, who muſt not be confounded with the late laborious, but heavy phyſician of Vienna, who had a name ſomething like this, is one of the moſt eſteemed profeſſors in the chemical and medical ſciences, that at preſent maintain the univerſity of Leyden.

IV. *Lex Hominum Communis ſecundum Mentem Hugonis Grotii propoſita et dijudicata*: i. e. *The univerſal Law of Nature or of Mankind*, as it is repreſented by Grotius, examined by HENRY LEWIS WICHERS. Groningen. 8vo. 1777.—This is a very judicious examination of the principles of Grotius, and in many reſpects, the piece is worthy the attention of thoſe who have a taſte for *natural juriſprudence*, the important ſcience of man, in his moral conſtitution, relations, and deſtination.

## GERMANY.

V. GESCHICTE *Guſtav. Adolphs, &c.* i. e. *The Hiſtory of Guſtavus Adolphus King of Sweden, drawn from the MSS. of* M. ARKENHOLTZ, and the beſt Hiſtorians. 2 vols. 8vo. Breſlaw. 1777. This is rather an old work, corrected and reviſed, purged from errors, and diſengaged from fabulous and trivial relations, than a new hiſtory.—In the year 1764 an author, named *Mauvillon*, publiſhed, in French, the Hiſtory of Guſtavus Adolphus; it is this work, altered and improved in various reſpects, that is here preſented to the public, and, indeed, by the corrections and additions, and by the change introduced into the order of the narrations, it may juſtly paſs for a new and excellent work. The acceſs which the Author has had to the papers of Mr. *Arkenholſt* is ſufficient to procure an high degree of credit and regard to his work. This worthy man, though not diſtinguiſhed by his merit as a writer, yet had all the merit that is neceſſary to conſtitute an excellent guide: he knew perfectly the hiſtory of Sweden:—he was laborious in his reſearches after anecdotes and MSS. no circumſtance that could yield information eſcaped his attention. Beſides, our Author has conſulted the beſt Swediſh hiſtorians, the regiſters of the ſenate, the archieves of the kingdom, ſo that nothing has been wanting to render this hiſtory of Guſtavus ſuperior to any account we have yet had of that great monarch.

# APPENDIX

## TO THE

# MONTHLY REVIEW.

## VOLUME the FIFTY-EIGHTH.

## FOREIGN LITERATURE.

### ART. I.

*Voyage Pittoreſque de toute la Grece.*—Travels through all the different Parts of Greece, repreſented in a Series of Engravings. Large Folio. Paris. 1778.

A Nobleman of high birth, adorned with extenſive knowledge, a fine taſte, and happy talents, has enriched, or rather has begun to enrich, the republic of letters with the fruits of his travels;—for this truly magnificent work is to appear ſucceſſively in diſtinct Numbers, of which only the firſt is yet publiſhed. This noble Author and Traveller had ſcarcely paſſed the period of infancy, when he felt an inextinguiſhable curioſity to viſit Greece, the ancient nurſe of Sages, Heroes, Poets, and Artiſts, from whence hiſtory has derived its moſt ſublime materials, where Genius has brought forth its boldeſt and faireſt productions, and where the human mind ſeems to have ariſen, in many examples, to an amazing degree of dignity and elevation. Accompanied, therefore, with ſome artiſts, to whom he had communicated his noble enthuſiaſm, he undertook the voyage; and, unmoved with the dangers and toils to which it expoſed him, he examined every ſpot of that enchanting country, ſtudied all the remains and monuments of antiquity, and took drawings of them himſelf, or had them delineated under his eye. It is the ſeries of theſe drawings, which repreſent the preſent ſtate of Greece, that he propoſes to lay before the Public. We ſhall therefore here firſt give an account of the general plan of this work, and then take notice of what is contained in that part of it which is now before us.

The engravings conſtitute the principal and eſſential part of this publication;—the text is merely deſigned to illuſtrate them, and is therefore only acceſſory. The whole work will make two volumes, large *folio*, and each volume will be divided into a certain number of chapters. Each number will conſiſt of a chapter, and each chapter will contain ſix, ſeven, or eight ſheets of engravings, according to the abundance of the matter. The ſheet will contain only one large print, or two ſmall ones of the ſame ſize with the views of Switzerland lately publiſhed, and as well executed. Every print will be accompanied with that part of the text that relates to it, and with what our Engliſh artiſts call *head and tail-pieces*, analogous to the ſubject treated in the text of the chapter, and contained in the print. Theſe ornaments are to be all drawn and engraven by *M. Choffard*, an eminent artiſt, particularly in this line: they will contain thoſe medals, which are the moſt remarkable for their rarity, and for characteriſing either the places, or the facts and events, mentioned in the text of each chapter,—as alſo the buſts of eminent men, &c. The main contents of each chapter will be *pittoreſque* views, plans, ports, and harbours famous in antiquity, or in modern times, for memorable exploits, even including thoſe of the Ruſſians in the late war; as alſo the views of ancient edifices and monuments in their preſent ſtate, meaſured and marked, as hath been done by the celebrated travellers who publiſhed the ruins of Palmyra, and the antiquities of Athens; and finally, the *coſtumes* of every kind, and with all the variety of aſpects they bear in the different parts of Greece.—The ſubſcription to this elegant work is no more than an engagement to take in the different numbers, and to pay for them upon delivery. The prints alone are paid for at the rate of about 15 pence (30 ſols) per ſheet, and 30 pence (3 livres) where the nature of the ſubjects has required a larger field, and conſequently a double plate. The whole work will amount to about 10 or 12 *louis d'ors*, and the publication will be finiſhed in the ſpace of three years.

The firſt chapter or number of this work contains a fine map of modern Greece (in which the *route* that the Author followed is accurately delineated), and ſix plates. The noble Author having embarked at Toulon, towards the latter end of March 1776, on board the *Atalanta* frigate, commanded by the Marquis de Chabert, arrived, after a ſhort and ſucceſsful paſſage, in the road of *Coron*. The firſt plate repreſents that city and its caſtle, which were beſieged by the Ruſſians in the year 1770. Our Author gives a circumſtantial account of that ſiege, which the Ruſſians were forced to raiſe. According to him, the city, which had formerly a good aſpect, was reduced to a heap of ruins;

ruins; and its environs, like the reſt of Greece, were laid waſte by the tribes of Albanians, which the Sultan had called thither during the laſt war to repulſe the Ruſſians, and reduce to obedience the revolted Greeks. Since the peace they have refuſed to return to their mountains, and have made the Sultan pay dear for the ruinous ſuccour they gave him. The Greeks, degraded by their long ſervitude, had not the reſolution to defend themſelves, even againſt that band of free-booters, and fell unreſiſting victims to their cruelty.

The ſecond plate repreſents the Albanian ſoldiers, who would be ſtill perhaps capable of heroic exploits, if they had a *Scanderberg* at their head.

The third exhibits the women of the iſle of *Argentiera* or *Chimoli*, whoſe dreſs is ridiculous beyond expreſſion, and who pride themſelves in the thickneſs of their legs.

In the fourth, fifth, and ſixth plates we have a view of the port of *Milo*, formerly *Meles*, and that of a cavern, which ſerves as an entrance to the ſubterraneous galleries of Milo. Theſe galleries are formed of ancient quarries, whoſe ſtones were formerly employed to build the city. They are, ſays our Author, about four feet broad, and ſix high. The walls on each ſide are covered with allum, which is formed by the ſpontaneous operations of nature in that ſubterraneous manſion. Here we find (continues our Traveller) the fine and genuine *capillary* or *plume allum*, which muſt not be confounded with the *amianthus*; though, on a ſuperficial view of the two ſubſtances, it is eaſy to fall into a miſtake—and ſome naturaliſts have, in effect, confounded them. The ancients eſteemed highly the allum of Melos, which is indeed a beautiful ſubſtance in the ſtate of cryſtallization, in which it is found in the ſubterraneous galleries of Melos, and alſo in the grottoes and caves in Egypt, Macedonia, and the iſland of Sardinia. It riſes in threads or fibres, like thoſe of a feather, whence it derives the name of *plume allum*: theſe threads are of various colours, commonly white bordering on green: it is alſo very rare, even in modern times, and is ſcarcely to be found any where but in the collections of natural hiſtory, that have been formed by the curious. The *plume allum*, which is known in commerce, is not the ſubſtance here deſcribed, but the fibrous and ſolid *aſbeſtus*.

The ſeventh plate exhibits a tomb of white marble, and of fine workmanſhip, found in the iſle of *Siphanto*, and which the barbarous ſtupidity of the inhabitants has proſtituted to the moſt ignoble uſes. Such is often the hard fate of the moſt precious monuments of ancient Greece, and ſuch are the conſequences of brutiſh deſpotiſm, which cruſhes in human nature every effort of curioſity, extinguiſhes all taſte, diſcourages learned induſtry, and exhibits at this day, in the Turkiſh empire, degraded

Nature ſleeping on the majeſtic ruins of Genius and Arts, Liberty and Science.—But let us return to our Author, inſtead of indulging theſe melancholy thoughts. Ought not, however, all the *virtuoſi* to form a cruſade of a new kind, to deliver the precious remains of antiquity from the hands of theſe diſguſting barbarians?

The eighth plate contains an elegant view of the city and iſle of *Siphanto*, formerly *Siphnos*.—In the ninth we have a repreſentation of the women of that iſle; and in the tenth, a view of *Sikino*, called *Sicinos* in ancient times.

The vignettes, that are employed as the ornaments of this firſt number, are elegant—ſome of them beautifully engraved, and, indeed, all of them well executed. The ſubject of the firſt is an ingenious oblation of ſweet-ſmelling incenſe to the majeſtic noſtrils of Catherine II. Empreſs of Ruſſia, who certainly deſerves well of the arts and ſciences, and has made the utmoſt efforts of generoſity and munificence to drag them into her dominions: they have ſent many of their nobleſt productions before them, that is certain; but whether they will go themſelves, otherwiſe than perhaps on a viſit, is more than dubious. Be that as it may, the head-piece repreſents *Bellona* bounding over a heap of arms and military accoutrements, and followed by Ruſſian warriors, who hold up to Grecian ſlaves the ſymbol of Liberty, on which they ingloriouſly turn their backs. The tail-piece, embelliſhed with various ornaments in a good taſte, contains ancient medals of the principal cities mentioned in the text.

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## Art. II.

*Diſſertations ſur l' Organe de l' Ouie de l' Homme, des Reptiles, des Poiſſons.*—Diſſertations on the Organ of Hearing in Man, in Reptiles, and in Fiſhes. By M. Geoffroy, Doctor Regent of the Medical Faculty, and Member of the Royal Society of Phyſicians. 8vo. Paris. 1778.

EVERY one knows the inſuperable difficulties of compoſing a complete theory of hearing, as the action of the muſcles and internal ſprings, that render the ear an organ or inſtrument of ſenſation, is totally inacceſſible to the inſpection of the anatomiſt. Learned and laborious obſervers of Nature have, by aſſiduous and repeated reſearches, diſcovered the niceſt and moſt imperceptible ſprings of ſenſation in the ear; but the motion of theſe complicated ſprings, on which, properly ſpeaking, the ſenſation depends, muſt always eſcape their view, as it is only in its ſtate of inſenſibility that anatomiſts can examine the internal parts of that organ. This conſideration induced the ingenious Author of the work now before us, to employ the aids of comparative anatomy, in order to proceed ſome ſteps farther

in unfolding the principles and mechaniſm of hearing, when he had found it impoſſible to make any new diſcovery by the methods uſed by Du Verney, Valſava, and other learned men, though they ſeem to have proceeded as far as the human underſtanding can go in the knowledge of the ear. M. GEOFFROY thinks, that this method will lead to diſcoveries of the uſes of ſeveral parts of the human body, as yet but little known. For, according to his reaſoning, if, in an organ ſo complicated, ſome parts of that organ are obſerved to be wanting in one claſs of animals, others in another, while others are conſtantly and univerſally found in every claſs and kind of living creatures, it muſt be concluded, that theſe latter parts are eſſential to the organ and its action, whereas the former are only productive of certain advantages, without being abſolutely neceſſary. Beſide, the manner of living, and other circumſtances peculiar to the animals in which certain parts of the organ of hearing are wanting, may aſſiſt us in diſcerning the particular uſe of thoſe parts in other animals to which nature has given them. Thus, to mention only one of the various examples alleged by our Author, the ſinuoſities in the cartilages of the external ear of a man are more numerous than in the ear of a quadruped, which is more ſimple: theſe he ſuppoſes neceſſary to ſtop, collect, reflect, and direct into the *meatus auditorius* (or paſſage that leads to the drum) the ſounds, or (what he calls the) *ſonorous rays*, which proceed, according to him, from the ſonorous body, in a direct and progreſſive motion. Now the animals, whoſe external ear is of a different ſtructure, in this reſpect, from ours, have been ſupplied with a circumſtance, which prevents their ſuffering by this diverſity; for in them the ear is moveable, and, by the aſſiſtance of muſcles appointed for that purpoſe, they turn it ſo quickly to the place and object from whence the ſound or undulation proceeds, that a great quantity of *ſonorous rays* are eaſily received in the auditory paſſage: but this is not the caſe with man.—Notwithſtanding the muſcles with which the ear is provided, it is almoſt unmoveable; and thus our ſpecies would be expoſed to loſe a great part of the ſounds that give us information or pleaſure, did not the ſinuoſities and protuberances above mentioned ſtop and reflect the ſonorous *rays* (we chuſe rather to call them undulations,, and direct them towards the opening of the auditory canal.

We cannot follow this Author in all the details, in which he compares each part of the human ear with the correſpondent parts of that organ in the inferior claſſes of animals; we muſt therefore confine ourſelves to a more general idea of the contents of this ingenious work:

*Hearing* in man is the ſubject of his *firſt* Diſſertation.—In the *ſecond*, he treats of the hearing of reptiles, and communicates

the diſcoveries he has made on that ſubject. He divides reptiles into two claſſes: in the firſt, he found ſome external appearance of a drum or tympanum; in the ſecond he found none: this confirmed him in the opinion, that the tympanum is not eſſential to hearing; and this opinion is ſtrengthened ſtill farther by an obſervation of M. Ferrein, who mentions his having known a man, who ſtill continued to hear, though leſs acutely, after the membrane of the tympanum had been deſtroyed by a fit of ſickneſs.—The organ of hearing in fiſhes is the ſubject of the third Diſſertation. Our Author had obſerved, on the outſide of the ſkull of certain reptiles, a circular ſpace, covered with a thin ſkin different from that of the animal, and on raiſing, with care, the membrane, he perceived two ſmall bones. When he raiſed the ſcale of the organ of hearing in fiſhes, he found an orifice ſtopped by a very thin membrane, which ſupplied the place of the tympanum; and in certain reptiles the tympanum was abſolutely wanting.

From theſe obſervations, and many more which are made by this accurate anatomiſt, the Commiſſaries of the Royal Society of Phyſicians, who were appointed to examine this work, have drawn the following concluſions: 1ſt, That there are ſtriking marks of analogy and reſemblance between the organ of hearing in men, reptiles, and fiſhes, ſince in all the three we meet with ſmall bones or oſſelets, membranes, and ſemi-circular canals. 2dly, That the ſmall bones or oſſelets, in *ſpinous* fiſhes, are placed in the ſame manner as in the human ear; ſince one of them is in contact with the membrane which ſerves for that of the tympanum, while the other is ſituated near the ſemi-circular canals. 3dly, That the *cochlea* is a part ſuperadded to the organ of hearing to render it more perfect, but is not neceſſary in order to the communication of ſounds, as it is entirely wanting in reptiles and fiſhes, and is only ſketched out (as it were) in an unfiniſhed manner in birds. 4thly, That the ſemi-circular canals, though of more extenſive utility, are not, however, abſolutely neceſſary to the tranſmitting of ſounds, ſince the viper and other ſerpents are not only deſtitute of them, but have nothing that even reſembles them. 5thly, That it may be affirmed, that the impreſſion made on the branch or part of the auditory nerve, called the *portio mollis*, is ſufficient to produce the perception or ſenſation of ſound;—that the ſemi-circular canals render that perception more lively and intenſe; that the *cochlea* adds little to the intenſity of the impreſſion, but the ſmall bones or oſſelets conſiderably; and laſtly, that the human ſpecies, quadrupedes and cetaceous fiſhes form the *firſt* claſs of animals, whoſe organ of hearing is the moſt ſubtile, and of the moſt perfect conſtruction;—that birds are to be placed in the *ſecond*—reptiles, who have the external marks of a tympanum, in the *third*—cartila-

ſpinous fiſhes in the *fourth*---*ſpinous* or prickly fiſhes in the *fifth*---fiſhes of the *eel* kind, which ſeem to have only two ſemi-circular canals completely formed, in the *ſixth*---and ſerpents, ſuch as vipers, or adders, who appear to have no ſemi-circular canals, in the *ſeventh*.

The lovers of natural ſcience will applaud the laborious reſearches of M. GEOFFROY in the wide field of comparative anatomy, not only on account of the tendency of ſuch reſearches to throw new light upon the animal œconomy, but as they may alſo contribute to fix our ideas with reſpect to the reality of a ſcale of beings, carried on in the government of a wiſe and wonderful Providence, and connecting without a chaſm the gradual and progreſſive operations of Nature in the three great diviſions of her empire. The Diſſertations now before us diſcover a very uncommon degree of acquaintance with the various branches of anatomy and natural philoſophy, and by the order, perſpicuity, and preciſion, which diſtinguiſh them, muſt add new luſtre to the eminent and well-deſerved reputation of their Author.

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## ART. III.

*Eſſai Philoſophique et Moral ſur le Plaiſir*—A philoſophical and moral Eſſay concerning Pleaſure. By M. E. BERTRAND, Member of ſeveral literary Academies, and formerly Paſtor of the French Church at Bern. 12mo. Neufchatel. 1778.

WHAT will the company at Almac's, the Pantheon, Ranelagh, and Mrs. Cornelys's (not to go farther, or higher) ſay, when they hear (if it be poſſible that ſuch news ſhould reach them) that the words *moral* and *philoſophical* have been tacked to an Eſſay *on Pleaſure?* and what will ſtill appear more prepoſterous, theſe *barbarous* epithets are joined to pleaſure itſelf, and are employed to indicate its moſt perfect *kinds*, in the work before us?—Let them ſay what they will—we ſhall go on with our extract.

Its Author is a very ingenious man, long known by his labours in various branches of philoſophy and literature, more eſpecially in natural hiſtory, and political and rural œconomy. He was called, ſome years ago, from his paſtoral office at Bern, by the preſent king of Poland, to preſide at a board of commerce, agriculture, and uſeful arts; the operations of which (and, if we are not miſtaken, its very exiſtence) were ſuppreſſed by the late troubles of that unhappy country.

The preſent work breathes the ſpirit of a good philoſopher, and a good man. It is in the ſcience of morality alone that we can find, ſays he, the principles and rules, which muſt be known and followed in order to the attainment of true felicity. 'The charms of pleaſure have always been the moving powers of the ſoul, and in

*moral*, as well as in natural philoſophy, every thing comes within the province of calculation. It is therefore, by teaching men to calculate their pleaſures with preciſion, to count their number, to eſtimate their intenſeneſs and duration, and to compare them with each other in theſe reſpects, that we can only conduct them into the path that leads to happineſs, the aim and end of our being.

Purſuant to this view of things, our Author firſt turns his reſearches towards the principles, cauſes, occaſions, and objects of *pleaſure* with reſpect to man. He then deduces, from the reſult of theſe reſearches, the rules and maxims, that muſt direct our choice and our activity in the purſuit of the pleaſures of which our nature is ſuſceptible;—and from the ideas, ſuggeſted by theſe reſearches and theſe rules, he endeavours, and not without ſucceſs, to form an accurate notion of the true happineſs of man.

This general diviſion is followed in the work, which conſiſts of four ſections, each of which contains a certain number of chapters.

The FIRST SECTION, which relates to the *cauſe* of *pleaſure in man*, is too full of metaphyſical refinement to be altogether commendable for its perſpicuity. The Author, here, in his moral analyſis, deems the cauſe of this pleaſure to be the *conſciouſneſs of ſome perfection*;—but as perfection is a vague and ambiguous term, he renders the matter leſs obſcure, by making *perfection*, and *ſome good*, ſynonimous terms. Getting thus out of the cloud, he illuſtrates, in the *firſt chapter* of this ſection, the definition which Deſcartes gave of pleaſure, which is the ſame with that juſt now mentioned, by obſerving, that the greater the *good* we poſſeſs is, in its nature, its effects, its intenſeneſs and duration—the more that the perception and knowledge of this *good* or perfection is real, diſtinct, and certain—and the leſs time that the mind employs in unfolding to its reflexion the different parts of the ſum total of the *good* perceived,—the greater, in proportion to all this, is the mind's activity, and the *pleaſure* it enjoys.—Some may not like this ſeemingly abſtruſe manner of ſetting out in the eſtimation of pleaſure; but an attention to the details in which M. BERTRAND elucidates theſe poſitions, in the work itſelf, will render this *manner* more agreeable and ſatisfactory. Beſides, it is viſible here, and he tells us the thing himſelf expreſsly, that he means to lay down the neceſſary diſtinction between the man, whoſe external ſenſes and imagination ſuggeſt *obſcure* ideas, which excite tumultuous appetites and irregular paſſions (thoſe powerful ſprings, that precipitate the ſoul violently into diſorder), and the man, whoſe *diſtinct* and lively notions of *perfection* and good, ſuggeſted by reaſon and reflexion (and, he might have added, the *ſenſus honeſti* or moral ſenſe), are *luminous* motives to action,

which

which excite the deliberate determinations of the will, and maintain it in the paths of order.

It is therefore (and here we follow the Author in his judicious analyſis) of the higheſt conſequence to man, to form juſt ideas of the qualities and diſpoſitions, that are adapted to conſtitute his *true perfection*, ſince the intimate knowledge and *reflex conſciouſneſs* (permit the expreſſion) of this perfection, are the great ſources of true and permanent pleaſure, and ennoble and augment even tranſitory and inferior gratifications.—Now this *true perfection* of man muſt reſult from the affections of his *heart*, the ideas, that reſide in his *underſtanding*, and the conſtitution of his *body*.—The rectitude or right ſtate of a heart, which is habituated to benevolence, juſtice, and temperance—the juſt and accurate views of an underſtanding improved and enriched with uſeful knowledge, the health and vigour of a well organized body, conſtitute the true perfection of man, and form the rich and abundant ſource of true pleaſures.

In the ſecond chapter of this SECTION our Author conſiders *external objects* in their relation to us, as the *occaſion* of pleaſure. He uſes the word *occaſion*, as the *cauſe* of the pleaſure ariſing from theſe objects, is (properly and philoſophically ſpeaking) in *us*, in thoſe faculties, talents, perceptive powers, and organs, which are neceſſary in order to our acquiring ideas of theſe objects, judging concerning them, perceiving their *perfection* with reſpect to us, or, in other words, their aptitude to contribute to our well-being, and modifying them according to our taſte as means of enjoyment.—However nice and even plauſible this diſtinction may be, we do not much like it, as it ſeems to transfer to the *percipient* the qualities of the *thing perceived*, and it is well known what clouds of Pyrrhoniſm have been introduced into both metaphyſics and morals by this ſubtile manner of diſtinguiſhing. Our Author, indeed, makes no ill uſe of it, though it leads him to concluſions and refinements, that deviate, we think from the ſimplicity of nature and truth;—ſuch are the two following—1ſt, "*That the perfection of external objects will not, in any caſe, be productive of pleaſure to us, any farther than as it excites within us, in certain reſpects, the conſciouſneſs of our own perfections*; and 2dly, *That ſelf-love* (which our Author very elegantly diſtinguiſhes from ſelfiſhneſs) *is, ultimately in the analytical proceſs, the real principle of all pleaſure.*"—Our Reader has learned, by this time, that this ill-employed word *perfection* (by which the Wolfian philoſophers have rendered the principles of their moral ſyſtem ſo obſcure and ambiguous) ſignifies in outward *objects*, the *good* they are adapted to produce,—and in *us*, the ſenſes, faculties, powers, and organs by which this *good* is perceived and appropriated.—Now as to the firſt of our Author's concluſions, it is not accurate; becauſe, though a reflex view of the powers,

powers, faculties, and ſenſes that are, in our nature, the inſtruments of enjoyment and pleaſure, may heighten the gratification, render it more ſolid, leſs tumultuous, prolong its after-taſte, &c. yet theſe ſenſes and powers produce pleaſure directly and mechanically, even where this reflex view is wanting.—Our Author may allege, that it is impoſſible to ſeparate, in an intelligent being, even direct ſenſation from a conſciouſneſs of the powers by which it is produced;—granting this fact, the conſciouſneſs only increaſes the pleaſure, which is the immediate production of the ſenſe, or the faculty, and not of the conſciouſneſs of perfection, or of our poſſeſſing that ſenſe or that faculty.—The ſecond concluſion is, through exaggerated refinement, ſtill more inaccurate; for though ſelf-love, enlightened and directed by reaſon (and ſuch is the ſelf-love of which our Author ſpeaks), be the ſureſt guide to true pleaſure, as it is a powerful incentive likewiſe to all virtue, yet it is no more the principle (if by principle our Author means the cauſe) of pleaſure, than the deſire of well-being is the cauſe that produces it,—nor is it true, that objects give us pleaſure becauſe we love ourſelves, but becauſe our nature is ſo conſtituted as to be ſuſceptible of pleaſure from them. It is certain, that the different manner in which metaphyſicians have expreſſed themſelves with reſpect to the original ſource of pleaſure, exhibits rather a diverſity of words than of ideas. *Wolf*, who thinks that external objects may directly excite pleaſure without any reflex act of the mind on itſelf; *Sulzer*, who derives the origin of pleaſure from the active nature of the ſoul, and its complacence in the exerciſe of its intellectual faculties; *Deſcartes*, who, long before both, made all pleaſure to conſiſt in the intimate ſenſe or conſciouſneſs of *ſome of our perfections*, differed in words more than in opinion. Our Author follows the definition of Deſcartes, and thinks it peculiarly worthy of illuſtration, as from it may be deduced, in his opinion, the whole ſyſtem of moral duty in all its branches. We are not of this opinion: but we muſt, however, allow that there are excellent things thrown out by M. BERTRAND, in the courſe of this eſſay, notwithſtanding the trivial remarks that his ſyſtematic method of treating the ſubject, has mingled ſometimes with his analytical inveſtigations.

In the third chapter he ſhows how the conſciouſneſs of our perfection procures pleaſure, conſidered under various aſpects, as *ſimple*, *compoſed*, *confuſed*, *natural* and *factitious*. In the fourth he conſiders *thoſe qualities in external objects*, *which are or may be the occaſion of pleaſure*, ſuch as beauty, harmony, unity of deſign, in the works of nature and art, in the ideal and moral world, which are adapted to our mental conſtitution, and give a pleaſing and delightful exerciſe to our various faculties and powers.

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The various objects that produce theſe pleaſures, conſidered comparatively, come under the examination of our Author in the ſecond ſection. Of theſe objects ſome belong to the province of the *underſtanding*, others to that of the *heart* and *affections*,—others to that of the external ſenſes,—and others belong to the ſphere of our *ſenſes*, and their corporeal organs. Theſe objects of our pleaſures are diſtinctly treated in four chapters with great ſimplicity, perſpicuity and preciſion; the only thing we find inaccurate is our Author's not diſtinguiſhing ſufficiently between the ſphere of the underſtanding and that of the imagination. The third chapter in which he treats of *the pleaſures of ſenſe*, is ſingularly worthy of attention, and diſcovers the hand of a maſter in moral ſcience. He explains the mechaniſm of theſe pleaſures, preſcribes the limits and modifications that are neceſſary to their being comfortable and innocent, points out the manner and degrees of indulgence that make them become pernicious and criminal, indicates the circumſtances that ennoble their nature, and prolong the agreeable impreſſions they excite; and thus, ſteering wiſely and happily between the frenzy of the libertine, who will admit no reſtraint to the blind demands of appetite; and the auſterity of the anchorite, who hardens his heart againſt the genuine feelings and demands of nature, he opens liberally the true path to ſolid pleaſure and rational enjoyment. '*That* ſenſual pleaſure, *ſays he*, is moderate, regular and *lawful*, which ſatisfies real wants, and gratifies natural deſires, without injuring any organ of the body, or degrading any faculty of the mind, without encroaching upon the innocent enjoyments of others, or diſturbing the order of human ſociety. But where wants are imaginary or factitious; where appetites are inflamed by a depraved imagination, or excited by a vicious habit of body, contracted by acts of ſenſuality too often repeated; where exceſs has hurt the organs of the body, or corrupted, nay even enfeebled, the faculties of the mind; where the enjoyments of others have been embittered or the order of ſociety diſturbed—the pleaſures of ſenſe that have produced any of theſe effects, are more or leſs criminal and conſequently *unlawful*.'

In the third SECTION, M. BERTRAND draws practical concluſions from his Theory of Pleaſure. After having conſidered pleaſure in its cauſe, occaſions, and ſource, in the objects that excite it and their various effects, he proceeds to point out the degree of activity and zeal, due to each pleaſure, and the preference that may be claimed by certain kinds of enjoyment on their being compared with others. He lays down the maxims that ſhould guide man in the purſuit of happineſs, and will prove a preſervative or remedy againſt thoſe illuſions, errors, and prejudices, thoſe impreſſions of preſent and ſenſible objects, that domineering influence of the ſenſes, paſſions, and imagination upon the

the human will, which lead unhappy mortals aſtray from the paths of felicity, and become permanent ſources of infirmity, pain, diſguſt, regret, and ineffectual repentance. Theſe maxims relate firſt to the pleaſures that reſult from the cultivation of the underſtanding, which occupy and elevate the mind, prevent ſatiety, wearineſs, and the unhappy deſire of *killing time*, heighten the zeſt even of ſenſual pleaſure, create perpetually new ſources of enjoyment, and give man here below a pleaſing, an anticipating ſenſe of his future dignity. Under this article our Author conſiders the time, the manner and objects of ſtudy; and his maxims are, in every reſpect, judicious and wiſe.—Equally excellent are the maxims, contained in the ſecond chapter of this ſection, relative to thoſe pleaſures of the heart, which, above all others, are more immediately eſſential to human felicity, which reſult from the moral uſe and application of all our faculties and powers, from benevolent affections, virtuous ſentiments and juſt and generous actions,—which are in our power and beyond the reach of external accidents,—which are neither followed with pain nor with diſguſt,—which ſecure man in the free uſe of all his faculties,—which comfort him in all the dark ſcenes of human life,—and which are not only ſuperior to all other pleaſures, but alſo augment thoſe of an inferior kind, and add even to the gratifications of ſenſe, a ſweet ſeaſoning and an elegant reliſh.—The third chapter exhibits our Author's maxims, relative to the *pleaſures of ſenſe*, under two general claſſes: firſt, thoſe which give the criterions that determine the innocence and lawfulneſs of ſenſual pleaſures, ſuch as moderation, economy, prudence and juſtice; and ſecondly, the manner in which even lawful appetites are to be indulged and the pleaſures reſulting from them ought to be enjoyed.—Though the maxims laid down in theſe two articles interfere ſometimes, yet they are moſt intereſting and uſeful, and do honour both to the head and the heart of their ingenious Author. But as it is principally the imagination, biaſſed by the paſſions, that creates the greateſt part of thoſe factitious deſires and wants, which lead man aſtray from the paths of nature and true felicity, it was peculiarly neceſſary to preſcribe maxims for the government, direction, and reſtraint of this unruly, ſeducing, and fallacious guide. The rules and maxims relative to the ſenſes and ſenſual pleaſure are applicable here, and our Author adds wiſe precautions againſt falſe aſſociations of ideas, by which mankind are often deceived in the purſuit of pleaſure.

The fourth SECTION, and by far the moſt uſeful and intereſting part of this work, exhibits a ſketch of happineſs, formed from the moral theory of pleaſure, already laid down. In the firſt chapter of this ſection, the Author (after pointing out the error of mankind in ſeeking after a degree of happineſs which is incompatible

patible with their preſent ſtate and the firſt preliminary ſcene of their exiſtence in this tranſitory world) turns his inquiry to that degree and kind of happineſs, of which human nature is ſuſceptible here below, and the nobler and more extenſive felicity that it may expect in a future period. He indicates the true ſources of enjoyment, and the means of arriving at the higheſt felicity that is attainable in a preſent world. He enumerates the evils to which we are, at preſent, expoſed, ſhews how they may be often prevented, and always alleviated by the ſuggeſtions of wiſdom, and by obſerving the rules of prudence and virtue in the conduct and relations of life, and points out the ſalutary fruits that may be derived from the moſt diſtreſſing calamities of this ſtate of trial. M. Bertrand combats here, with ſucceſs, the notion of the celebrated Maupertuis, who (in his *Eſſay on Moral Philoſophy*) affirmed that the ſum total of evil and pain, ſurpaſſed that of pleaſure and enjoyment in the preſent world. 'If (ſays he) by enjoyment or good we only underſtand thoſe agreeable moments, the happineſs of which is eſtimated by the intenſeneſs and duration of pleaſures merely ſenſual, individuals, indeed, may be found, in whoſe lot the *ſum total* of evil and ſuffering ſurpaſſes that of well-being and enjoyment, though this is not the *ordinary caſe* of mankind in general. If we take into the account of well-being, good, or pleaſure, the pleaſures of the mind, as well as thoſe of the body, intellectual and moral, as well as ſenſual enjoyment, then the aſſertion of Maupertuis will only be verified in the caſe of the ſuffering profligate; but happily for human nature, imperfect as it may be, abſolute profligacy is not the *ordinary* character of man.'

'In eſtimating even the external good and evil of this preſent life, we are deceived by various cauſes: by our *pride*, which makes us think that we deſerve more advantages and enjoyments, than thoſe we poſſeſs, or can expect,—by our *vanity*, which is making perpetual compariſons between our advantages and thoſe of perſons, whom we conſider as leſs worthy and more happy than ourſelves—by our *ignorance*, which makes us eſteem happy certain ſeeming favourites of fortune, who groan under vexations, diſtreſſes, anxieties, and pains that are concealed from our view—by *envy*, which makes us pine at the view of advantages, withheld from us and conferred upon others—by *ingratitude*, which renders us inſenſible and inattentive to daily and ordinary bleſſings, to which we are accuſtomed. —Is it ſurpriſing, that under the influence of ſuch fallacious views and principles we are ſometimes diſpoſed, in a moment of ill-humour or dejection, to exaggerate the evils of life, and to judge of things not as they really are, but according to the colour and complexion of our own minds? Let us illuſtrate this matter by an example: Suppoſe a man languiſhing under a chronical

chronical diſeaſe,—calculate the agreeable ſenſations that intervene during the courſe of his indiſpoſition, abatement of pain, ſocial comforts, a variety of circumſtances that are arranged by the Supreme Diſpoſer of events to mingle alleviations in the cup of adverſity :—Suppoſe, farther, this man, poſſeſſed of virtuous ſentiments, reſigned under the diſpenſations of Providence, perſuaded that the evils he ſuffers are deſigned, in the wiſdom and benignity of the Divine Government, to improve his virtue and to promote his perfection, and delighted with the proſpect of a happy immortality; and when, beſides the temporal bleſſings that are mixed with his ſufferings, we conſider theſe ſufferings, as alleviated by his virtuous diſpoſitions, and his future hopes, ſhall we not boldly pronounce, that the ſum total of his pains is and muſt be inferior to that of his enjoyments?——Beſide, moſt of the evils we ſuffer, proceed from ourſelves, from our faults, our exceſs, our impatience :—it is the abuſe of our faculties that renders us vicious and unhappy.'

In the ſecond, third and fourth chapters of this ſection, M. Bertrand ſhews, that true happineſs conſiſts neither in opulence, worldly honours, nor ſenſual pleaſure; points out the manner how theſe three ſources of enjoyment may, nevertheleſs, contribute to our ſatisfaction and felicity; expoſes the miſery that reſults from paſſions they excite, and abuſes to which they lead; and proves that their privation does not render man eſſentially unhappy.

The fifth chapter, which concludes this Work, is deſigned to prove that, *happineſs conſiſts in truth and virtue.* And here the Author ſhews that truth and virtue fill the ſoul with the moſt delightful impreſſions, and with ſenſations (if we may uſe that term) of the nobleſt kind ;—that a life under their direction is a ſeries of pleaſures, which are ſolid and permanent, independent on external objects or popular opinion ;—that the pleaſures, which flow from truth and virtue, inſtead of enfeebling the faculties of the mind, carry them ſtill on to higher degrees of vigour and perfection; and that the vivacity and intenſeneſs of theſe pleaſures are neither blunted nor diminiſhed by their uninterrupted duration. From hence he concludes, that there is no perſon, who may not, even in this life, whatever may be his ſtate and circumſtances in it, procure to himſelf a ſeries of delightful feelings and impreſſions, if (but there's *the rub)* he has *learned* to avail himſelf of the circumſtances in which he is placed, to accommodate his deſires to his ſtation, and fulfil its duties and demands,—to carry forward his views to a future ſcene of being, and to form a plan of conduct in the preſent one, filled up with occupations proportioned to his talents, which will exerciſe his faculties without fatiguing them, and improve

improve his capacity and powers without expoſing him to repentance or remorſe.

All this is very judicious and very true—and we wiſh heartily that young men, who, in the high tide of paſſions and animal ſpirits, are launching out into life, would or could read ſuch a book as this, with the reflexion and impartiality which ſeem, alas! to be too rarely the attendants on that early period, and not wait till the experience of maturer years convince them that M. BERTRAND has reaſon on his ſide: for then it is too late to make the beſt of the preſent life.

## ART. IV.

*Contrepoiſons de l' Arſenic, du Sublimé-Corroſif, du Verd-de Gris, & du Plomb, &c.*—Antidotes againſt the poiſonous Effects of Arſenic, Corroſive Sublimate, Verdegreaſe, and Lead: To which are ſubjoined Three Diſſertations; the Firſt containing Medico-Chymical Reſearches concerning the different Methods of diſſolving Mercury, &c.—the Second, an Enumeration of the different Methods of uniting Mercury to Iron, &c.—and the Third, New Obſervations on Æther. By M. P. TOUSSAINT NAVIER, M. D. King's Phyſician, Correſpondent of the Royal Academy of Sciences, &c. Paris, 2 Vols. 12mo. 1777.

THIS humane and learned Phyſician has, for thirty years paſt, employed his principal reſearches and labours againſt thoſe enemies of mankind, *epidemics*, *contagious diſorders* and *poiſons*. The laſt of theſe great plagues of humanity is the ſubject of the work now before us. The principles which the Author lays down in treating of the nature and effects of the four metallic poiſons, mentioned in the title, as alſo of their antidotes, are founded upon a great number of experiments, made with the utmoſt attention, circumſpection, and aſſiduity, upon a variety of natural ſubſtances, which, by their *affinities* with theſe poiſons, are adapted to remove their corroſive qualities. The Commiſſaries appointed by the Medical Faculty to examine theſe experiments were, Meſſrs. *Macquer*, *Deſeſſarts*, and *Bucquet*; and their report is honourable, in the higheſt degree, to the reſearches and labours of M. NAVIER, whoſe ſucceſs in finding out the antidotes ſo long ſought after, is now beyond all doubt.

M. NAVIER begins this work by a diſplay of the nature and effects of each of the poiſons here mentioned. He then enquires, which of the ſubſtances (blended with them in the form of a fluid) are the moſt efficacious in correcting their corroſive qualities: and it luckily happens, that thoſe which he prefers are eaſily procured, and perfectly innocent in their uſe.

As to the perſons who have been poiſoned by arſenic, the remedy propoſed by our Author is as remarkable for its ſimplicity

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as for its ſalutary effects. He preſcribes large quantities of milk, as that ſubſtance diſſolves the arſenic as eaſily and effectually as water, and, at the ſame time, ſoftens the *viſcera* that have been irritated by the corroſive influence of the poiſon. He obſerves, on this occaſion, that the arſenic is ſo far from curdling the milk, that, on the contrary, it prevents its coagulation. He prohibits the uſe of oil, becauſe it is incapable of diſſolving the arſenic. After the uſe of milk, he preſcribes the *liver of ſulphur of Mars*, the doſe a dram, taken in a pint of warm water.

In caſe *liver of ſulphur* cannot be procured, M. NAVIER recommends to the patient a lixivium gently alkaline, or ſoap-water, and thereupon a ſolution of iron in vinegar or any other acid, or even a portion of ink, if nothing elſe can be got.—A preſcription of ink may make ſome of our Readers ſtare, as this is a potion of a poiſonous nature, according to a vulgar opinion: but our Author proves the contrary, both by the ingredients which enter into the compoſition of ink, and by relating the caſe of a perſon, who by a miſtake drank a large portion of this liquid, without any bad conſequences. M. NAVIER finiſhes the cure by the uſe of milk and warm ſulphureous waters, which experience has ſhewn to be of great efficacy in removing that numbneſs, thoſe paralytic complaints, and convulſions that are the conſtant effects of poiſon.

The remedies that M. NAVIER conſiders as the moſt adapted to remove the pernicious effects of corroſive ſublimate, are the ſame that he employs againſt arſenic; that is to ſay, the different preparations of liver of ſulphur, which decompounds * (or makes a reſolution of) the mercurial ſalt, and forms, by the addition of the alkali to the acid, a neutral ſalt, that is not cauſtic. It may therefore be affirmed (ſays he), that by the means of theſe remedies, and the uſe of water lightly alkaliſed, a complete decompoſition of the corroſive ſublimate may be effected, and of conſequence its poiſonous influence on the human body be prevented or removed, if this remedy be applied quickly. The

* We uſe here the word *decompound* in the ſenſe that is pointed out, both by its etymology, and the authority of our beſt modern writers in chemiſtry and natural philoſophy. We are ſurpriſed to find no other ſignification attributed to this term in Dr. Johnſon's Dictionary, but that of *compounding a ſecond time*, or the act of *compounding again* things already compounded; and we are ſtill more ſurpriſed to find inſtances of its having been employed in this ſenſe both by *Boyle* and *Newton*. Notwithſtanding theſe great authorities, we ſhall always uſe the terms *decompoſition* and *decompound* in the contrary ſignification, as indicating the *reſolution* or reduction of a body into its principles or component parts, or expreſſing operations of nature or art analogous to this.

Reader

Reader will find, in the work before us, an intereſting account of the experiments by which the laborious Author was led to theſe diſcoveries and reſults. This account exhibits a ſtriking aſpect of the fecundity of nature, and of the prodigious variety of combinations and affinities that take place in the ſubſtances which the ſtupendous wiſdom and power of the great Creator has ſubjected to ſtated laws of connexion, ſympathy, oppoſition and ſubordination, from whence ariſe order, beauty, and utility.—Our ingenious Author cautions very ſtrongly againſt the uſe of any acids, even the moſt gentle, in the preſent caſe; becauſe inſtead of ſoftening or diminiſhing the poiſonous influence of the arſenic, they evidently increaſe it: even lemonade is pernicious. He looks upon the uſe of treacle *(theriaca)* in the ſame light: all theſe, in his opinion, irritate the venomous matter, deprive the beſt remedies of their efficacy, and contribute to render the death of the patient certain and painful.

The *verdegreaſe* or *ver di griſe* (the third ſpecies of corroſive poiſon here treated) leads M. NAVIER into ample and curious diſquiſitions; and as we are daily expoſed to feel the pernicious effects of this ſubſtance, from the uſe of copper utenſils in the dreſſing our food, this part of M. NAVIER's work deſerves a particular degree of attention. It is certain, that what he remarks concerning the uſe and abuſe of copper utenſils (previouſly to his entering upon the ſubject) is alarming in the higheſt degree. We ſhould even think his cautions and admonitions exaggerated, if many of the moſt eminent chemiſts and phyſicians of the preſent age had not given repeated warnings of the ſame nature. As to the method of treating perſons who have been poiſoned by *verdegreaſe*, our Author preſcribes, in the caſes where the poiſon has been recently ſwallowed, firſt, emetics, and afterwards cold water gently alkaliſed, which muſt be drank in great quantities. But in the caſes where the poiſon has been long in the body, a different method muſt be followed, and this our Author deſcribes circumſtantially, and at great length.

Though lead is not conſidered by M. NAVIER as a corroſive poiſon, he imagines, nevertheleſs, that its pernicious effects may be corrected by the ſame remedies that he preſcribes for the *verdegreaſe*; and that theſe remedies will render unneceſſary the violent purgatives, that are uſually employed in the complaints proceeding from lead, which purgatives he looks upon as more or leſs dangerous. He adviſes the patients of this claſs to drink largely of acidulated liquors, to make afterwards the *liver of ſulphur* the principal part of the cure, and to finiſh the cure with gentle purgatives.

The ſalutary effect of liver of ſulphur, and particularly of liver of ſulphur of Mars, as an antidote againſt arſenic, corroſive ſublimate, verdegreaſe, and even lead, is undoubtedly a moſt valuable diſcovery, and one of the happieſt applications of

chemiſtry to medical practice that has been made in our times. For this important diſcovery we are indebted to the ſagacity, knowledge, and indefatigable induſtry of M. NAVIER.

The Three Diſſertations, which conclude this work, and have been honoured with the approbation of the Academy of Sciences, exhibit reſearches, views, and experiments, which entitle the Author to an eminent rank among the improvers of chemical ſcience.

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## ART. V.

*Memoires pour ſervir à l' Hiſtoire de Cayenne & de la Guianne Françoiſe, &c.*—Memoirs relative to the Hiſtory of Cayenne and of French Guiana; containing an Account of the Climate of that Country, the Diſeaſes that reign among the Whites and Blacks, and thoſe to which the Europeans are ſubject on their Arrival there; together with Obſervations on the natural Hiſtory of the Country, and the Culture of its Soil. With Cuts. By M. BAYON, Surgeon-Major of Cayenne, Correſpondent Member of the Royal Academy of Sciences and of the Academy of Surgery. 2 Vols. 8vo. Paris. 1778.

WE have now before us an entertaining and inſtructive publication, which will do honour to its Author, both as a philoſopher and a patriot. During a reſidence of twelve years in the country which he deſcribes, M. BAYON examined, with attention, the climate and ſoil of the iſle of Cayenne, and of Guiana, their rareſt productions, the diſeaſes that reign there, and the remedies which prevent or heal them, and almoſt every object that might be improved to the increaſe of population and plenty in that colony.

The Firſt Volume of this Work contains ſixteen Memoirs. In the firſt we learn, that the iſland of Cayenne, ſituated in 4 deg. 56 min. of northern latitude, knows only two ſeaſons; the ſummer, which begins uſually towards the end of July, and ends in the month of November, and the winter, which is only entitled to that name by the abundance of rain that falls between the month of November and June; for the heat is frequently more intolerable at Cayenne in that ſeaſon, than in the midſt of ſummer. The heat, indeed, during the whole courſe of the year, does not differ above three or four degrees, according to our Author's account of that climate. During the moſt intenſe heat of the ſummer ſeaſon the thermometer of *Reaumur* riſes to 28 degrees, or ſomewhat more; in winter it riſes to 23 or 24. Notwithſtanding this permanent and uninterrupted heat, the freſhneſs, or rather coldneſs, of the nights is ſo conſiderable, more eſpecially in the interior parts of the iſland, and even in the ſummer, that the coloniſts are obliged to lie well covered. M. BAYON employs ten Memoirs in deſcribing the nature and treatment of the various and numerous diſeaſes, which proceed from

from this unequal temperature. His obſervations on the *tetanos* and the *dragonneau* deſerve a particular degree of attention; as alſo thoſe which are contained in the eleventh Memoir concerning the bite and the ſting of venomous animals, and the amazing ſagacity of the negroes in curing them. On this occaſion M. BAYON complains, with great juſtice, of the little pains that are taken to turn the talents of the negroes, and the knowledge they have acquired by a long experience, to the advantage of humanity, by encouraging them to diſcover their ſecrets. The gift of liberty (which, after all, is but their natural right) might render many of them uſeful members of *civil* ſociety.

The *three* following Memoirs are principally taken up in an account of the birds of Cayenne. The *paraqua*, the *maraya*, and the *yacou*, which have hitherto been but imperfectly known by our beſt naturaliſts, are here deſcribed with great perſpicuity and accuracy. The two firſt bear a conſiderable reſemblance of the pheaſant.

The fifteenth Memoir contains an intereſting deſcription of the *manihoc*, which furniſhes, in its different preparations, ſuch a wholeſome nouriſhment to a part of the New World; and as the water, or rather milk, that iſſues from this uſeful root, is ſaid to have a poiſonous quality, our Author has made ſeveral attempts to find out ſome preſervative or remedy for this evil, and has employed ſucceſsfully, for this purpoſe, the *ocimum*, or baſil, that grows in Europe.

The Second Volume of this Work contains twelve Memoirs. In the firſt, our Author gives a circumſtantial account of the ſoil and productions of Guiana (that large province, whoſe northern latitude is extended from 1 deg. 53 min. to 5 deg. 52.), and deſcribes its climate. This Memoir is followed by three more of a chirurgical nature, containing curious obſervations on the manner of treating wounds, inflammations, and ulcers, in that ſultry region. Theſe are ſucceeded by four Memoirs on the quadrupedes and birds of Guiana. The electrical ſhock of the famous eel, which of late has ſo much occupied our natural philoſophers, is amply treated in a Memoir entirely confined to this curious phenomenon. The tenth and eleventh are deſigned to reform the miſtakes and prejudices of the inhabitants of Cayenne and Guiana, with reſpect to the improvement and culture of their lands; and they contain a great deal of uſeful information in regard to that important article.

The ſubject of the laſt Memoir is a curious point in natural hiſtory, which hath long exerciſed the ſagacity of philoſophers, and been the object of repeated obſervations and experiments. It treats of thoſe *luminous bodies*, which ſparkle and ſhine, during the obſcurity of the night, on the ſurface of the ſea. M. BAYON

made a great number of experiments, in different ſeaſons, in order to find out the true cauſe of this phenomenon; and he always found, that theſe luminous points were produced by friction alone. Though he often made uſe of the beſt glaſſes, he could never perceive any inſect; and therefore he is inclined to think, that theſe luminous points are rather the effects of motion and friction, than of animal bodies, as has been ſuppoſed by ſome philoſophers. He does not, indeed, maintain his hypotheſis with a deciſive tone, nor pretend to give it an excluſive authority; and here his modeſty is becoming, and will perhaps prepare him for a change of opinion, when he has given due attention to the experiments and obſervations of other learned men upon this ſubject. And, indeed, this phenomenon has been treated by philoſophers ſo far backward as *Bacon* and *Boyle*, and ſince by *Ozanam* *, *Bartholin* †, *Donati* ‡, *Nollet* §, *Vianelli* ‖, and other writers. From theſe and other reſpectable authorities, which we ſhall here bring together, in order to the deciſion of this curious queſtion, it appears evident, that various cauſes, both jointly and ſeparately, produce this phenomenon. In the *Philoſophical Tranſactions* for the year 1769, Mr. *Canton*'s experiments prove, that the putrefaction of animal ſubſtances produces *light* and ſcintillation in the ſea. A little white fiſh placed in ſea-water rendered it luminous in the ſpace of twenty-eight hours; and certain quantities of ſalt, and oil of hartſhorn, are known to produce a ſimilar effect in common water. On the other hand, it is certain, that there is in the ſea a prodigious quantity of ſhining inſects or animalcules, that contribute to the phenomenon now under conſideration. M. *Dagelet*, a French aſtronomer, who returned from the *Terra Auſtralis* in the year 1774, brought with him ſeveral kinds of worms, which ſhine in water, when it is ſet in motion; and M. *Rigaud*, in a paper inſerted (if we are not miſtaken) in the *Journal des Savans* for the month of March 1770, affirms, that the luminous ſurface of the ſea, from the port of Breſt to the Antilles, contains an immenſe quantity of little, round, ſhining polypuſes of about a quarter of a line in diameter. Other learned men, who acknowledge the exiſtence of theſe luminous animals, cannot, however, be perſuaded to conſider them as the cauſe of all that light and ſcintillation, that appear on the ſurface of the ocean: they think that ſome ſubſtance of the phoſphorus kind, ariſing from putrefaction, muſt be admitted as one of the cauſes of this

* In his *Treatiſe concerning Phoſphori.*

† In his *Diſſert. de Luce Animalium.*

‡ In his *Hiſtory of the Adriatic Sea.*

§ Memoirs of the Royal Academy of Sciences, for 1750.

‖ In a work entitled, *Nuove Scoperte intorno le Luci notturne dell' Aqua Marina.*

pheno-

phenomenon. M. *Godehoue* has publiſhed curious obſervations on a kind of fiſh, called in French *Bonite*, and reſembling the tunny, in which there is an oil that ſhines with a conſiderable luſtre; and though he has obſerved, and accurately deſcribed, ſeveral of the luminous inſects that are found in ſea-water, he is, nevertheleſs, of opinion, that the ſcintillation and flaming light of the ſea proceed from the oily and greaſy ſubſtances with which it is impregnated.

The Abbé *Nollet* was long of opinion, that the light of the ſea proceeded from electricity*; but he afterwards ſeemed inclined to think, that this phenomenon was cauſed by ſmall animals, either by their luminous aſpect, or at leaſt by ſome liquor or effluvia which they emitted; he did not, however, exclude other cauſes: among theſe, the ſpawn or fry of fiſh deſerves to be noticed. M. *Dagelet*, ſailing into the bay of Antongil, in the iſland of Madagaſcar, obſerved a prodigious quantity of fry, which covered the ſurface of the ſea above a mile in length, and which he, at firſt, took for banks of ſand on account of their colour; they exhaled a diſagreeable odour, and the ſea had appeared with uncommon ſplendor ſome days before. The ſame accurate obſerver, perceiving the ſea remarkably luminous in the road of the Cape of Good Hope, during a perfect calm, remarked that the oars of the canoes produced a whitiſh and pearly kind of luſtre: when he took in his hand the water which contained phoſphorus, he diſcerned in it, for ſome minutes, globules of light as large as the heads of pins. When he preſſed theſe globules, they appeared to his touch like a ſoft and thin pulp; and ſome days after the ſea was covered, near the coaſts, with whole banks of theſe little fiſh, in innumerable multitudes.

Thus it is probable, that various cauſes contribute to the light and ſcintillation of the ſea; and that the light, which our Author attributes to agitation and friction, is different from that which is extended far and near, ſeems to cover the whole ſurface of the ocean, and produces a moſt ſtriking and ſingular appearance in the torrid zone, and in the ſummer ſeaſon.

* This hypotheſis was alſo maintained in a treatiſe publiſhed at Venice, in 1745, by an Officer in the Auſtrian ſervice, under the following title, *Dell' Eletreciſmo.*

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ART. VI.

*Deſcriptions des Volcans eteints du Vivarais & du Velay* — A Deſcription of the Volcanos of the Vivarais and Velay, that are now extinguiſhed. By M. FAUJAS DE SAINT FOND. Folio. Paris. 1778.

THIS noble work, which is enriched with twenty five plates, curiouſly engraved after drawings made on the ſpot, under the inſpection of the Author, will, no doubt, attract the attention

tention of the Public in a particular manner, as the diſcoveries of Sir *William Hamilton*, and other naturaliſts before him, relative to volcanos, have produced a conſiderable revolution in our ideas, with reſpect to one important branch of the theory of the earth. If any one had affirmed, twenty years ago, that all the extent of Italy, from Rome to Sicily, derived its fertility from the ſubterraneous *tillage* of volcanos, that theſe fiery eruptions formed the mountains from whoſe ſummits they ſend forth their flames, that the greateſt part of the cities of *Auvergne*, *Velay*, and *Vivarais* are built upon ancient volcanos, in a compaſs of more than 80 French leagues, and that the ſoil of theſe different provinces, where the eye beholds, at preſent, rich harveſts, enamelled meadows, and blooming orchards, is a compound of bodies vitrified, calcined or reduced to aſhes,—he muſt have expoſed himſelf to contradiction, and perhaps to ridicule. And had any adventurous theoriſt gone a ſtep farther, and maintained that the ſurpriſing rocks, which riſe in the midſt of thoſe diſtricts (whoſe bowels were formerly tormented with ſubterraneous flames), and which in their colour and hardneſs reſemble iron, were, themſelves, originally melted and formed, amidſt ſulphur and bitumen, in thoſe immenſe furnaces, and thrown up from thence in tremendous exploſions,—the man would perhaps have been looked upon as delirious.

Nevertheleſs, by ſome late near and bold approaches to the ſublime terrors of Ætna and Veſuvius, and by a cloſe examination of the various bodies, thrown up by their eruptions, it has been found, upon compariſon, that bodies of a like nature have been obſerved in many countries, where the exiſtence of no ancient volcano had ever been ſo much as imagined. The diſcoveries of M. *Guetard*, who obſerved the remains of volcanos at *Volvic*, *Pui de Dome* and *Mont d'Or* in Auvergne, and mentions other mountains in France, which formerly ſent forth ſtreams of *lava*, are well known. In the year 1760, M. *Deſmareſt* publiſhed, in the *Memoirs of the Academy of Sciences* at Paris, his Obſervations on the Baſaltes of Germany, and, at the ſame time, on thoſe of *Cauſſe de Beſſan* and *St. Tibery*, in the lower Languedoc *. We find alſo in the ſecond volume of M. Guetard's *Memoires ſur differents Parties des Sciences et des Arts*, a memoir concerning the Baſaltes of the ancients and moderns. M. Guetard, when he publiſhed this memoir (in 1770) aſcribed the formation of the priſmatic columns of the Baſaltes to the depoſition of ſtony matter from an *aqueous* fluid, but afterward renounced this opinion, when, viſiting, with the Author of the Work now

* See an account of theſe Obſervations in our 52d Vol. p. 619.—See alſo Vol. 51ſt, December, 1774. p. 458. for an account of the Baſaltic rocks of Staffa, deſcribed by Mr. Pennant.

before

before us, the extinct volcanos of *Vivarais*, he perceived that the Baſaltic columns had the ſame origin with the *lava*.

Our ingenious Author gives here a compleat and circumſtantial account of the extinct volcanos of *Vivarais* and *Velay*; and confines himſelf to theſe, as Meſſrs. Guetard, Deſmareſt, and Montet have undertaken the deſcription of the volcanos of *Auvergne* and the lower *Languedoc*. The frontiſpiece of this volume exhibits on a double ſolio-leaf, a view of the principal volcanos, already known, and which continue to emit flames, ſuch as *Ætna*, *Veſuvius*, *Hekla*, Mount *Albours*, near *Taurus*, the iſle of *Fuego* or *St. Philip*, the *Pike of Teneriffe*, the volcanos of *Arequipa*, *Carrapa*, *Malaballo*, &c. Theſe volcanos are repreſented in their natural ſituation and forms, after the moſt accurate drawings and the beſt relations, and to a circumſtantial deſcription of each, the Author has added a chronological table of their moſt remarkable eruptions. This is a kind of *Introduction* to our Author's main object, the extinct volcanos of Vivarais and Velay.

M. Faujas de Saint Fond begins by an enumeration of all the authors, whether ancient or modern, who have made mention of the Baſaltes in maſſes or priſms, and he examines their different opinions relative to the nature and origin of that ſubſtance. He then proceeds to give a chemical analyſis of the Baſaltes, and of the different heterogeneous bodies, which either naturally or accidentally are incruſtated with it, ſuch as the matrixes of *granite*, *ſpath*, *calx*, *quartz*, *ſilex*, or flint, *zeolite* and *ſchorl* or cheork, whether they be in irregular maſſes or in chryſtals. The Reader will find here an accurate repreſentation of the Baſaltes in all its different forms, in maſſes, in balls, in columns caſt, as it were, in one mould, in jointed columns, *ſtratum ſuper ſtratum*, together with ſpecifications of the different kinds of *lava*, ſolid and porous, of the *peperino*, the *Tufa*, the *pouzzolanes*, and the methods of employing this latter ſubſtance in cement and buildings.

We meet next in this Work with an accurate map of the Vivarais and Velay, with drawings of the *craters* or mouths of the extinct volcanoes, and marks to indicate the places where the ſeveral volcanic bodies are diſcernible. This is followed by the Author's journals of the different excurſions he has made in theſe provinces; and theſe journals are both entertaining and inſtructive; they contain deſcriptions and reaſonings concerning volcanic eruptions, that illuſtrate ſeveral branches of natural hiſtory, and may be made uſe of in bringing to farther degrees of perfection the theory of the earth. They are alſo accompanied with drawings, which exhibit ſtupendous views of Baſaltic columns, which our Author calls *Giants Cauſeways*, making a generical name of a denomination that has been hi-

therto confined to the Baſaltic maſſes and columns in the county of Antrim in the north of Ireland. It now appears that volcanoes were the giants that formed theſe ranges of columns, whoſe erection is unaccountable on any other principle, and which the facts alleged by our Author, by Sir William Hamilton, the learned Ferber, De Sauſure, and other celebrated naturaliſts, render abundantly evident.

It is proper to obſerve, in concluding this Article, that all the plates, each of which is accompanied with an intereſting explication, have been engraven after drawings, made from the objects, by M. A. *Ed. Gautier Dagoty*, whoſe excellent talent for drawing and engraving has been happily animated, on this occaſion, by his warm attachment to the ſtudy, and zeal for the improvement, of natural hiſtory.

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## ART. VII.

*Nouveaux Memoires de l'Academie Royale des Sciences et Belles-Lettres, année* 1775. *Avec l'Hiſtoire.*—New Memoirs of the Royal Academy of Sciences and Belles-Lettres of Berlin, for the year 1775, with the Hiſtory relative to that year. Berlin. 4to. 1778.

### HISTORY OF THE ACADEMY.

THIS Volume exhibits too large a quantity of intereſting materials to admit of our paying any attention to the ingenious adulation of the Perpetual Secretary on the anniverſaries of the king's birth and acceſſion; or to other tranſactions of the Academy that appear to us of inferior moment.

The firſt thing worthy of notice we meet with in the *Hiſtory* of the year 1775, is the extract of a letter from M. D'ANSSE DE VILLOISON, member of the Academy of Inſcriptions at Paris, and of thoſe of Berlin, Gottingen, Manheim, &c. to M. FORMEY, in which he mentions his deſign of giving a new edition and a Latin Tranſlation of *Cornutus* his Treatiſe *on the Nature of the Gods*, which (in a very maimed and innacurate condition) is inſerted in the *Opuſcula Mythologica* of Gale; under the name of *Phurnutus*. As M. de Villoiſon conſiders this work as of the utmoſt importance to mythological ſcience, and as containing a catechiſm and abridgment of the doctrine of the Stoics, he has taken conſiderable pains on this edition. From *ſix* MSS. in the French king's library, *ſeven* at Florence, and *one* at Augſburg, he has been enabled to correct above ſix hundred paſſages of this Author, and to reſtore a multitude of words, and alſo of whole lines, that are wanting in the preſent editions. He has alſo added a conſiderable number of critical, grammatical, and philoſophical notes, in which he either gives an account of the changes he has made, or illuſtrates the doctrines of the Stoical philoſophy, or explains the alluſions to that philoſophy, which Cornutus makes ſometimes in a ſingle word. But this is not

all;

; for M. D'ANSSE DE VILLOISON propoſes, in this letter, to prefix to his edition of Cornutus, a Treatiſe of his own compoſition (in Latin) concerning the *natural Theology of the Stoics*, in which all the tenets of their theology, coſmology, coſmogony, and phyſiology will be amply illuſtrated. By the accounts, which this young philologiſt gives of the multitude of authors, both among the ancient philoſophers and the moſt learned fathers of the Chriſtian church, that he has conſulted in order to render this treatiſe complete, we are led to expect in it a maſterpiece of erudition and philoſophical hiſtory.

We find by another fragment of a letter from this learned Academician, that he deſigns alſo to publiſh ſoon, an edition of *Longus*, author of the delightful Greek romance, entitled, *The Loves of Daphnis and Chloe*. Beſide the corrections of the text of this elegant writer, furniſhed by rare and valuable MSS. we are made to expect a correction of the Latin Verſions of *Moll* and *Jungerman*, and alſo an indication of the parallel and imitated paſſages in Homer, Euripides, Anacreon, Theocritus, Moſchus, Bion, Muſæus, Thucydides, Xenophon, Plato, Lucian, Philoſtratus, Alciphron, Heliodorus, Achilles Tatius, Charito, and Xenophon the younger.

*Report of the Contents of a Memoir of Profeſſor* MAYER, *concerning the length of a ſimple Pendulum at Gryphſwalde.*

*A Memoir of the Abbé* PERNETY, *concerning the means of making Boats ſail againſt the currents of Rivers.* After having mentioned the various means that have hitherto been contrived by mechaniſts to produce the effect indicated in the title of this Memoir, the ingenious Abbé obſerves, that none of them ſeems to have thought of comparing the current of water with the current of air, and of contriving a machine, on which the force or power of the former might produce the effect, which is produced by the latter on the ſails of a ſhip. It is by combining (ſays he) the ratio, or proportion that certainly exiſts between the currents of air and currents of a river that the method of inventing and applying to a boat the machine in queſtion may be more eaſily hit upon. This is all that we find in the Memoir of M. PERNETY, which is only the expreſſion of a *wiſh*, without any other directions or mechanical principles for its accompliſhment, than thoſe which are laid down in M. Bouguer's excellent Treatiſe *De la Manoeuvre des Vaiſſeaux*, to which accordingly he refers the Reader.

*Concerning magnetic Cures performed at Vienna*,—This is the declaration given by ſome academicians to Baron Van Swieten, the Imperial miniſter at Berlin, who deſired an explication of their ſentiments, relative to the great things Doctor *Meſmer* and the Abbé *Hell* had performed at Vienna by the loadſtone. This declaration regards more particularly a letter addreſſed, by the

the former, to Profeſſor *Sulzer*, in which he relates his magnetic cures, and his having not only communicated the magnetic power to bodies of different kinds, ſuch as paper, bread, wool, &c. but alſo collected the magnetic fluid in bottles, and made ſeveral of his patients feel the impreſſion of magnetic bodies at a conſiderable diſtance. The academicians of Berlin ſeem to have little faith in theſe cures and novelties of Dr. Meſmer; not that they queſtion his veracity, but ſuſpect his having been miſled by fallacious appearances, and having taken the *poſt hoc* for the *propter hoc*, a common error, which reſults from paſſing too precipitately from experiment to ſyſtem.

*Memoir concerning the Salt of Canal, by M.* COTHENIUS. It is well known, that ſeveral kinds of ſalts are generated on the ſurface of the earth, but it is rare to find on the ſurface of the earth a neutral ſalt, in ſufficient quantities for the uſes to which it may be applied. A portion of ſalt of this kind, generated on the ſurface of the earth, and drawn from thence by a lixivium (like ſaltpetre), was given to our Author by the Sardinian miniſter at Berlin, who recommended it as an excellent medicine, with a memoir ſetting forth its diſcovery and its virtues. This memoir, together with the chymical experiments made on the ſalt by M. COTHENIUS, are inſerted in this paper. From theſe we learn that Meſſrs. *Aloy*, Father and Son, apothecaries at Canal, a village about ten leagues from Turin, in the province of Aſti, obſerved, ſome years ago, that, in the months of February, March, and April, a ſaline earth, ſomething between white and aſh-coloured, vegetated on the ſurface of certain places in that diſtrict: they obſerved that it was porous, friable, light, and ſpread itſelf abroad like moſs, about the height of two or three inches. They began their operations by extracting, by a lixivium, a conſiderable quantity of this ſubſtance, and perceived, that a pound of the earth, in queſtion, produced three ounces of pure ſalt, chryſtalline, white, eaſily diſſoluble in water, of a bitteriſh taſte, but not diſagreeable, and ſomewhat ſtyptical. Having obſerved this ſalt with the microſcope, they perceived that the little cryſtals, which it compoſed, were moſtly parallelopipeds, though not of an exactly regular form,—that ſome of them were of a configuration nearly priſmatic, with baſes triangular and hexangular, and that others reſembled rhombuſes, cubes, and octahedrons. Meſſrs. *Aloy* made ſtill farther reſearches concerning the nature of this ſubſtance: having obſerved that its colour did not change, when mixed with ſyrop of violets, and that not the leaſt effervеſcence was produced by its combination with acids, they concluded that it belonged to the claſs of thoſe neutral ſalts, which are nothing more than the reſult of the vitriolic acid combined with a *calcareous abſorbent* earth, which previouſly was the baſis and matrix

of marine ſalt.—The ſalt of Canal (according to M. Cothenius) deſerves an eminent rank among the milder purgatives: it has been known to operate ſucceſsfully, without occaſioning pain, gripes, or even too abundant evacuations. It may be preſcribed to perſons of every age, of both ſexes, and even to thoſe of the weakeſt conſtitutions. As it has no offenſive ſmell, children take it without reluctance, and it is peculiarly ſalutary in that tender age, as the expulſion of worms is one of its effects. The ordinary doſe of this ſalt is an ounce *(Piedmonteſe weight)*, diſſolved in a glaſs of cold water, which may be augmented or diminiſhed, according to the age, evacuations, ſtrength, &c. of the patient. This ſubſtance has been alſo employed with efficacy in clyſters preſcribed for the cure of dyſenteries, and experience has proved its ſucceſs in removing, by its diuretic virtue, recent dropſies, particularly thoſe which derive their origin from obſtructions in the abdomen. In a word, this ſalt is highly uſeful in all caſes and diſorders, in which it is neceſſary to attenuate a thick glutinous lymph.——From the experiments of M. Cothenius, which are ſubjoined to this Memoir, it appears, that the ſalt of Canal is compoſed of a vitriolic acid, and an alkaline earth, and more eſpecially of the *Terra muriatica Salis communis*, which is the baſis of the ſalts of Epſom and Sedlitz.

*An Eſſay on Curioſity.* In this ingenious paper, which M. Merian judged worthy of being read at one of the meetings of the Academy, curioſity is ſaid to be *the deſire of diſcovering new relations and connexions between objects of which we have previouſly ſome ideas.* From this elegant, and (we think) juſt definition the author * concludes that the ſource of that pleaſure which the mind derives from the diſcovery of new truths muſt be ſought for in the proportion that there is between what is known and what is unknown. We diſcover *unknown* truths by the means of ſome, that are already *known*, and how could this diſcovery be made in the way of inveſtigation, if the former bore no ſort of relation to the latter? If what is unknown had no relation with what is known, how could it be the object of deſire to the mind, which cannot feel a propenſity towards any thing that is abſolutely unconnected with all its faculties and ideas.—From all this our Author concludes, 1ſt, that, *cæteris paribus*, curioſity will be *there* in the ſmalleſt degree, *where* the *relations*, (*i. e.* the points of approximation or affinity) between what is unknown and known are the feweſt in number, and that when the mind endeavours to ſatisfy ſuch curioſity, with reſpect to objects, where the analogy is ſo feeble, its labour will be rather painful

* The Author of this paper is, as we learn, M. Trembley, a very promiſing young man, whoſe pieces have obtained prizes in ſeveral academies.

than

than agreeable.—2dly, That if, on the contrary, the relation between what is known and unknown be ſuch, as that a ſimple act of intuition is almoſt ſufficient to perceive the latter in the former, the mind will feel in the gratification of its curioſity, a diminution of pleaſure proportioned to the exceſſive facility of the inveſtigation. Our Author illuſtrates theſe propoſitions by an ample detail of arguments and examples, that open a variety of intereſting views in this branch of pſychology. Theſe are followed by judicious and excellent reflexions on the uſefulneſs of curioſity, the various abuſes of which it is ſuſceptible, and the rules that ought to be followed in its gratification. We recommend this part of the memoir to the atheiſtical ſophiſts of Paris, the new-faſhioned materialiſts of London, and the preſumptuous ſyſtem-builders of a pretended theological orthodoxy, who have deformed the beautiful ſimplicity of the Chriſtian religion by their crude inventions.—In a word, we recommend it to all thoſe deluded unbelievers and fanatical believers, who ſearching for knowledge in a ſphere where there is little proportion between the *known* and the *unknown* (i. e. in a ſphere beyond their *ken*), perſiſt obſtinately in their idle inveſtigation of this *unknown*, and, ſubjecting nature to imagination, create principles, draw conſequences and fill the mind with falſe lights, which uſurp the place of reaſon and truth.

The hiſtorical part of this volume is terminated by a ſhort Account, or rather a ſimple enumeration, of the MSS. or printed works, machines, inventions and projects, that were preſented to the Academy during the courſe of the year 1775, and by the Eulogy of the celebrated Profeſſor Meckel.

## MEMOIRS.

### EXPERIMENTAL PHILOSOPHY.

*Chymical Experiments upon the Stone in the Bladder, by M.* MARGGRAF. Theſe experiments are curious; but as they lead to no reſults that are intereſting to humanity, we refer the curious Reader to the work itſelf.

*Obſervations on Flutes*, By M. LAMBERT. This excellent mathematician, in examining the modifications of ſound, which depend upon the holes of the flute, has carried his reſearches and calculations ſtill farther than *Euler* and *Bernouilli*, on this intricate ſubject.—The engravings are neceſſary to the compleat underſtanding of the reaſonings of this profound academician, and, beſide, theſe reaſonings are not ſuſceptible of abridgment. —It is amazing to think, what comp'icated powers of elements and mechaniſm muſt operate in the performances of the ſimpleſt air!

*Experiments and Remarks on the Mills, which the water turns from below, in an horizontal direction.*

*Remarks*

*Remarks on the Mills and other Machines, whoſe Wheels receive the Water at a certain Height.*

*Remarks on Wind-Mills.*—Theſe three Memoirs of M. LAMBERT, were the laſt labours of that great man, whoſe death, which happened ſince the publication of this volume is an irreparable loſs to the Academy of Berlin, and to the republic of letters.

*The Hiſtory of an extraordinary Diſeaſe.* By M. COTHENIUS. This is one of thoſe caſes, which has a fabulous aſpect, and yet is a real fact. *Fabula creditur, hiſtoria narratur.* The ſubject of this Memoir is a woman, in whoſe body, during her life, ſeventy-one needles were diſcovered, of which the greateſt part were extracted by ſurgeons, while ſome pierced and forced their way in different places, and others were evacuated by ſtools. After her death her body was diſſected, and ſixty needles more, of a great length, were found diſperſed through the different viſcera.—This ſingular patient died at the age of 35. She was of a ſanguine complexion, a tender conſtitution, a lively turn, and was mother of five children. At the age of fourteen ſhe was attacked by a *ſpaſtico-convulſive* diſorder which laſted a month; at ſixteen ſhe was married, and was ſafely delivered of a child about a year after. During the ſecond pregnancy, her ſpaſmodic complaint returned, and was removed; but it returned about four years after, together with a conſtipation and ſuppreſſion of urine, which continued ten days. After ſhe had ceaſed to bear children, ſhe was afflicted with a ſeries of the moſt dreadful diſorders, ſpaſms, excruciating pains in the abdomen, ſuppreſſion of the menſtrua, aſthma, dropſy, hectic fever, with other lamentable complaints, of which our Academician gives an affecting deſcription, and which, both by their number and nature, mix compaſſion with aſtoniſhment and dejection: the caſe of Job was health and well-being compared with hers: for her body ſeemed to be the ſeat of all imaginable diſorders. After an attack of the palſy, followed by a ſuffocating catarrh, and *that* ſucceeded by hyſterical ſpaſms, which produced convulſions, and *theſe* followed by a hemoptyſis, an hæmorrhage inthe noſe, and a vomiting of black and fetid blood, ſhe began to diſcover other ſymptoms, which made the phyſicians conclude that ſhe had a ſchirrhus in the liver, and even a polypus in the heart. In the midſt of this diverſified miſery, ſhe felt pains like the prickings of pins or needles in different parts of her body, and one day, when ſhe was employed in ſome needle-work, a vomiting of blood ſeized her, which ſo exhauſted her ſtrength, that ſhe fainted away, and was brought to herſelf by a ſharp pain, accompanied with an idea, that ſhe had ſunk into her breaſt the needle with which ſhe had been working. After preſſing the part affected, ſhe actually drew out a needle, but not the ſame

with that ſhe had been uſing; and this was followed by ſix-and-thirty more, extracted, at different times, by ſurgeons. An interval of repoſe enſued, which was ſucceeded by new pains and new chirurgical operations, in conſequence of which a long needle was drawn from the umbilical region, five from the breaſt, three from the abdomen, one from the region of the ſtomach and ſeveral from other parts.

The Reader will be impatient to have our learned Academician's method of accounting for the exiſtence of theſe needles in the body of the unfortunate patient. He places her diſorder in the claſs of thoſe that affect the nerves, in which ſtrong paſſions produce ſuch violent perturbations, as diſturb the order that is eſtabliſhed by nature in the animal economy. In this caſe it is natural to think, that the bile contracts an acrimony which muſt infect the blood, and that ſpaſmodic conſtrictions of the nervous ſyſtem, often repeated, muſt embarraſs the courſe of the blood in the viſcera of the abdomen, and, above all, in the *uterus*. Thus, continues our Author, the blood being corrupted by the ſtagnation, a matter, of a venomous kind, mixes itſelf with the nervous fluid, paſſes through the nerves, obſtructs excretions and ſecretions of every kind, ſometimes by relaxing the excretory glands, and ſometimes by tearing the blood-veſſels, from whence, in ſuch caſes, the blood is emitted in large quantities. Now, as the ſtate of the mind is known to depend, in many inſtances, on the health of the body, and the brain is frequently affected in ſuch a manner by ſpaſmodic conſtrictions, as to trouble our ideas, to ſuſpend the exerciſe of reaſon, and hindering perſons from knowing what they do, or remembering what has happened to them, M. COTHENIUS ſuppoſes, that his patient, in paroxyſms of this kind, had ſwallowed needles, or thruſt them into ſeveral parts of her body.—Having diſſected the body in the preſence, and with the aſſiſtance of the celebrated Profeſſor *Walter*, an excellent anatomiſt, they found a conſiderable number of needles in the left breaſt, and in other parts of the body. The poſition of theſe needles, the effects they produced, the ſtate of the body and of the parts they had affected, are deſcribed in a learned, intereſting, and circumſtantial detail, in this curious Memoir.

Among all the extraordinary caſes of a ſimilar kind, that have been publiſhed from time to time by phyſicians, there is none ſo ſingular as that which is here related. In the twelfth Volume of the *Memoirs of the Royal Academy of Sweden*, there is an account of a parcel of needles (above thirty-two) ſwallowed unluckily by a young lady; an accident followed by the moſt cruel pains, and which required the moſt ſevere operations, before the needles were drawn out or evacuated, and a cure effected: but in the caſe now before us, the patient perſiſted in denying that ſhe had

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ever ſwallowed needles, or that any had been introduced into her body by any perſon or any accident; ſo that her caſe gave riſe to many ſtrange rumours, ſome charging her with impoſture, and others maintaining that the Devil had interfered in this buſineſs.

*Conſiderations on the Fall of the young Branches, which, in certain Years, drop, in abundance, from the Fir-Trees in the German Plantations.* By M. GLEDITSCH. Tranſlated from the German.—This paper is worthy of the attentive peruſal of thoſe, who are fond of rural improvements; its Author is one of the firſt arboriſts in Europe.

*The Hiſtory of a Woman, who bore, or carried, during the Space of twenty-two Years, a Child in the Abdomen.* By M. WALTER. —This is likewiſe a very rare caſe, and it is illuſtrated in a manner worthy of the great abilities of the eminent anatomiſt to whom we are indebted for this Memoir. It is well known, that in a happy pregnancy, the *ovulum*, or little egg, impregnated by the male ſeed, is received, and conveyed from the ovaries into the womb, by the Fallopian tubes: it is alſo known, that a pregnancy may be unhappy, by an accident either in the ovarium or in the Fallopian tube, or in the cavity of the abdomen; and hence proceed the denominations of *conceptio ovaria, tubaria, abdominalis.* It is the laſt of theſe, *i. e.* the *abdominal conception*, in which the impregnated egg, miſſing the paſſage from the ovarium to the Fallopian tube, falls directly from the former into the abdomen, that our Academician treats of in this Memoir. This caſe is very rare, and the peculiarities in the example under conſideration are quite extraordinary. In the abdominal conception, the *fœtus*, being prevented from coming forth into the world by the natural paſſage, is ordinarily diſſolved and reduced to putrefaction, and the death of the mother enſues: but in the hiſtory which gave occaſion to this Memoir, the caſe was different.—A woman, whoſe name was *Bayer*, a native of Konigſberg in Pruſſia, went in her early youth to Peterſburg, where the uncommon littleneſs of her ſize attracted the attention of the Court, and procured her the honours and appointments of dwarf to the Empreſs Anne. She afterwards grew up to an ordinary ſtature, and married a tradeſman at Berlin, with whom ſhe lived twenty years without being delivered of more than one child. It appears by the moſt credible teſtimonies, that this woman thought herſelf pregnant in the year 1752: however, inſtead of being delivered of a child, ſhe only felt, towards the concluſion of the ninth month of her pregnancy, violent pains in the region of the *uterus* and the abdomen, which brought her to the brink of death. When theſe pains were paſt, ſhe was, in all appearance, perfectly recovered,

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and was always cheerful and contented. In the laſt years of her life, her domeſtic affairs being in a bad ſituation, ſhe had recourſe to the uſe of ſpirituous liquors to diſpel melancholy; but this peſtilential remedy produced palpitations, convulſive ſpaſms, and other complaints, which terminated her days, in the hoſpital of Berlin, in the year 1774. Her body was well proportioned, her features delicate, and the conformation and ſtructure of her bones were rather elegant than compact and robuſt.—On diſſecting the body of this woman, our Author diſcovered a child in an extended and free poſture, in the lower part of the cavity of the abdomen, and at the ſame time found the inteſtines of the abdomen in the moſt perfect ſtate, the ſpleen entirely ſound, and every part in that whole region in its natural ſtate, without the leaſt alteration. Our learned Academician places here, under the eye of the Reader, in four plates, the ſituation of the child, its connexion with the viſcera of the abdomen of the mother, and the parts of the mother from whence it derived the blood-veſſels that contributed to its nouriſhment. He ſhews, in an ample and anatomical detail, how it came to paſs, that Mrs. *Bayer* carried in her *abdomen*, above twenty-one years, a child, which, when diſcovered by the diſſection, was ſtill freſh, and without any offenſive ſmell;---which had neither membranes, placenta, nor navel-ſtring;---whoſe body was hard, ſtiff, and incruſted by an abdominal liquor of a petrifying quality. Theſe circumſtances, and many more of a kind equally peculiar and extraordinary, render the caſe before us a phenomenon as yet unparalleled in this line of Nature's operations, more eſpecially when it is conſidered, that the heart in this woman was not placed on the left ſide, as it is in others, but on the right. By a clear and learned diſcuſſion of the procedure of nature in the formation and growth of the embryo, until the birth of the child, and in the curious mechaniſm it has contrived for the nouriſhment of the fœtus, M. WALTER renders as clear and intelligible, as it is rational and ingenious, his manner of accounting for theſe phenomena.---We cannot follow the celebrated anatomiſt in this ample detail of facts, induction and reaſoning, which are rendered ſtill more perſpicuous by inſpection of the plates. We ſhall only obſerve, that the *placenta*, which filtrates the blood that nouriſhes the fœtus, being wanting in the caſe before us, the blood was conſequently of a bad quality, and loaded with terreſtrial particles, with which it was natural that the tender body of the child ſhould be impregnated. Hence the hardneſs of the infant. Its preſervation without putrefaction may be accounted for eaſily from the ſame principle. The force of the *uterus* was not ſufficient to puſh forward into birth the child thus hardened, and as it were petrified; and a maſs thus hardened, and gradually reduced

duced to an entire privation of juice and blood, could not be ſuſceptible of putrefaction, as thoſe parts only of the animal œconomy are ſubject to corruption, which are ſucculent and alkaline.

*Extract from the Meteorological Obſervations made at Berlin, in* 1775. By M. Begublin.

Speculative Philosophy.

Mem. I. *Concerning the Immortality of the Soul, on the Principles of Natural Philoſophy.* In Two Memoirs. By M. Sulzer.

It is not *poetry*, but *proſe run mad*—ſaid a witty bard, ſpeaking of a bombaſtic poem.

It is not *philoſophy*, but metaphyſics *run mad*, may *we* ſay of the obſcure, embarraſſed, cobweb refinements and ſubtleties of ſome of our modern ſages. Theſe laborious triflers are taking from us that pleaſing, ſtrong probability, with reſpect to the fundamental truths of religion, which we once happily took for certainty, and which, in this twilight of our exiſtence, is a ſure guide to moral conduct, and a ſource of conſolation to the candid mind. Aud what do they give us in its place? Nothing but a motley mixture of phyſical and metaphyſical jargon, the conſequence of a defective analyſis, which, graſping at firſt principles, miſſes them, and catches phantoms. Thus theſe pretended ſages rack the underſtanding to no end, but that of diſturbing the mental ſtream of plain good ſenſe, ſatisfaction, and hope.

We ſhould be ſorry to ſee the truly ingenious and excellent Author of this Memoir approaching toward the haunts of theſe owls in philoſophy. We think he rather comes too near their cloudy domain in the paper before us, not by the ſubtilty of thoſe diſcuſſions, that eſtabliſh the immortality of the ſoul upon the analogy of nature (for we think *theſe* ingenious, and not deſtitute of ſolidity), but by his rejecting, as unſatisfactory, the arguments in favour of this truth, which have been deduced from the nature of our mental frame, compared with the moral attributes and the moral government of the Supreme Being.—He does not think it prudent to affirm, that the wiſdom and goodneſs of God require that the human ſoul ſhould ſurvive death, and reſume its operations in a new body. He thinks it audacious for mortals to decide, what *ought* to be done or left undone by that great Being, whoſe nature is infinitely beyond our feeble conceptions.—So it is, in many caſes:—but this judicious Academician ought to know, that truth may ſuffer as much from the affected modeſty of the ſceptic, as from the peremptory deciſions of the dogmatiſt, though the former may have the more gentle and inſinuating appearance of the two;—and that we muſt give up our ideas of goodneſs and wiſdom as fallacious, and at beſt uncertain, if a future exiſtence does not

ſucceed this preſent initial and tranſitory ſtate of beings, evidently ſuſceptible of much higher degrees of perfection and felicity than they enjoy here below.

However that may be, M. SULZER does not go ſo far as a certain ingenious, but rather too bold adventurer among ourſelves, who is every now and then tampering with metaphyſics and theology in a manner which, we fear, may furniſh a cunning adverſary with arms to ſtrike at the foundations of both: he does not ſuppoſe, that when *the man* dies, ſoul and body are both diſſolved and dead—that there is no principle of re-vivification in the human frame—that we have no argument, from reaſon and nature, for a reſtoration to life in a future ſcene—and that our *only* hope of immortality is founded on the promiſes of the Goſpel. He thinks, on the contrary, that there is one ſenſe in which the immortality of the ſoul may be ſaid to be conformable to the moral attributes of God, even by its being conformable to *the ordinary courſe of nature*, which is undoubtedly the work of God; and it is to prove this conformity, that he labours with all his phyſical and metaphyſical powers in the Memoir now before us.—By going thus to work, he endeavours to reſtore even the materialiſt to thoſe hopes of immortality, of which he had deprived himſelf by his falſe reaſonings, and alſo to ſhew, that the re-union of the ſoul to a new body is effectuated without a miracle by the laws of nature alone.

The ſummary of this new ſyſtem (as our Author calls it, and new it is in ſome of its parts) may be expreſſed in the five following propoſitions.---1ſt, The *viſible* animal body is only the caſe, cover, or envelope of a more *ſubtile organiſed body*, which is the ſeat of the ſoul, or, according to the materialiſt, the ſoul itſelf. The former, throughout this Memoir, is called the *animal body*, and the latter the *animated molecule*.---2dly, The ſubtile body or *animated molecule* is indeſtructible, and the diſſolution or deſtruction of the *animal body* only diſſolves the union of the two bodies, without introducing any change in the organization of the *animated molecule*.---3dly, After the ſeparation of the two bodies, all the ſenſations and clear perceptions of the ſoul ceaſe, and it loſes the *appearance* of life.—Nevertheleſs, 4thly, the *animated molecule*, being indeſtructible, continues to exiſt entire, and by the laws eſtabliſhed in nature, inſtead of being confounded and mingled with the general maſs of matter, it follows the particular laws preſcribed to the ſpecies to which it belongs;---5thly, In conſequence of theſe laws, it returns to the place, where it is to be re-united to a new body, of a coarſer kind, by the means of which it will be again rendered ſuſceptible of impreſſions from the objects of a material world, and, deriving from thence clear perceptions, will thus obtain a new life.

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Nothing can be more ingenious than M. SULZER's application of his anatomical, natural, and pſychological ſcience to the illuſtration and ſupport of this elegant but fanciful hypotheſis.—But will it not ſeem ſomewhat ſtrange to the attentive Reader, that a philoſopher, who was a moment ago too *modeſt* to conclude, from ſuch luminous and ſolid principles as the wiſdom and goodneſs of God, that the ſoul will continue to exiſt in a future ſcene, ſhould now be ſo *bold* as to impoſe upon us a ſyſtem of facts relating to the ſoul's immortality, which facts are neither founded on revelation, obſervation, conſciouſneſs, nor experience; which derive the only ſatisfactory evidence of their exiſtence from materialiſm; and which, on the ſuppoſition that the ſoul is immaterial, can ſcarcely be rendered probable by the moſt laboured inductions from the mechaniſm of our ſenſations and perceptions?

There are, nevertheleſs, curious things in this Memoir, and intereſting illuſtrations of various facts relative to the union between ſoul and body, or, in our Author's language, beween the *animated molecule* and the *animal body*. If our Author is a materialiſt, he is a much more elegant and philoſophical one, than any of that claſs whom we have hitherto met with; for, even ſuppoſing that his *animated molecule* be not, merely, the ſeat of the ſoul, but the ſoul itſelf, he keeps, nevertheleſs, the ſoul and body diſtinct from each other, both in their nature and operations. He proves alſo demonſtrably, that the lucid intervals of mad-men, and many other facts obſervable in the human frame, are unaccountable on the ſuppoſition that the ſoul is no more than the reſult of the organization of the animal machine, and thus he totally overturns that idle hypotheſis. He denies that the ſoul (though it is painfully affected by the bad ſtate of its material informer and agent the body) ſuffers any alteration in its eſſential conſtitution, faculties, and powers, by the diſorder, or even the diſſolution of the body. 'When the ſoul (ſays he) appears diſordered by the indiſpoſition of the animal machine, it is in the caſe of a teleſcope, which ceaſes to repreſent the objects within its compaſs, not becauſe its parts are disjointed, or its conſtruction ſpoiled, but becauſe its glaſſes are covered with duſt or moiſture. The teleſcope, notwithſtanding this tranſitory imperfection, continues entire and in a good ſtate. The phyſician by curing the body, whoſe indiſpoſition ſeemed to influence the temper and conſtitution of the ſoul, is like the man, who wipes off the duſt or moiſture of the teleſcope;—he changes nothing in the ſtructure or compoſition of the inſtrument.' From hence our Academician concludes, that the ſoul is of a different ſubſtance from the body, and will continue to exiſt entire, and unaltered, as to its eſſential conſtitution, even when the body is diſſolved.

On the whole, though we think that M. SULZER has ſaid many ingenious things in favour of *his* animated molecule (which is Bonnet's germ); though he has proved, by a ſeries of very plauſible arguments, that, amidſt thoſe perpetual viciſſitudes of deſtruction and reproduction that take place in the three great diviſions of nature, the diſſolution and decompoſition of bodies never deprive the elements of matter of their ſpecific qualities; and though he plauſibly concludes from thence, that the *animated molecule* has the ſame privileges, remains entire, and preſerves its eſſential properties amidſt all the changing forms and aſpects of material things; yet we muſt confeſs, that this ingenious hypotheſis gives rather pleaſure to the imagination, than conviction to the underſtanding, or ſatisfaction to the anxious deſires of the heart.---We are much miſtaken, if the good man, finding his deſire of immortality increaſing proportionably to his advancement in virtue, will not perceive in the goodneſs of that Being, who has ordered him to be virtuous (and conſequently is the author of his increaſing deſire of a permanent duration), a much more ſatisfactory proof of immortality, than can be adminiſtered by the ſpecific qualities of the *animated molecule*.

MEM. II. *Phyſiognomy, &c.* By M. FORMEY.---Here we ſee a formidable attack on the phyſiognomical ſyſtem of *Lavater*, the famous Deacon of Zurich, whoſe great work has already ſwelled to four volumes, 4to. of an enormous price. This book, which was pompouſly proclaimed, before its publication, as an ineſtimable preſent to the republic of letters, and was encouraged by the numerous ſubſcriptions of kings, princes, counts, and barons, is, after all, a ſplendid impoſition upon the curioſity and credulity of mankind. When we call it an *impoſition*, we do not mean to impeach the integrity or honour of its Author. We believe M. Lavater to be a good man: we diſcern in his writings a pious and benevolent heart, and a conſiderable portion of genius and taſte: but theſe are perpetually disfigured throughout his book, by the eccentric flights of an irregular imagination, which is ever mixing an incoherent and unintelligible jargon with elegant and happy ſtrokes of ſenſe, nature, and truth.

Before M. *Lavater*, the ſubject of this Memoir had been laborioufly diſcuſſed by two members of the Berlin Academy (Meſſrs. Pernety and Catt), of whoſe controverſy we gave an account in reviewing ſome of the former volumes of the work now before us. The ſubject, at that time, did not ſeem greatly to engage the Public. After *Lavater*'s book appeared, and drew ſixteen pounds ſterling from every purchaſer, phyſiognomy began to grow a ſerious affair, and every face became a matter of conſequence, more immediately to the initiated connoiſſeur, and more remotely to the Public. *Lavater* pretended, that

that all was phyſiognomy in the human frame, and in its various parts, motions, and aſpects; *i. e.* that all theſe gave *certain* indications of moral character and intellectual capacity to ſuch as were enabled by *nature* and obſervation to interpret them.

M. SAMUEL FORMEY ſteps forth againſt the wizard of Zurich, and to the great conſolation of thoſe who have *rough* features, but *gentle hearts*, he knocks in pieces *Lavater*'s fanciful ſyſtem, and ſhews, that the old proverb *Fronti nulla fides* will ſtand its ground. He need not, indeed, have taken up two pages to turn into ridicule Lavater and Pernety, for giving ſuch an extenſive ſignification to the term Phyſiognomy, as might juſtify its application to objects very different from human *faces* (to houſes and gardens, for example), and might authoriſe an aſtronomer to ſay, that he had been obſerving, on ſuch a night, the phyſiognomy of Saturn's ring, and ſo on.

Our Academician defines phyſiognomy to be *that* which enables us to judge of the ideas, ſentiments, underſtanding, and heart of any perſon, by the examination of his countenance and external figure. Confining his reſearches thus to the human ſpecies (though the lower animals be alſo within the ſphere of phyſiognomical ſcience), he begins by obſerving, that though the form, proportions, and attitudes of the various members of the body may furniſh matter of obſervation to the phyſiognomiſt, as well as the lines and features of the countenance, yet their indications are much more feeble and ambiguous than thoſe of the countenance, the only mirror of the ſoul in which the phyſiognomiſt can hope to make any diſcoveries of conſequence. Not that M. Formey doubts of the joint influence of every part of the human frame (from the principle of life to the moſt minute fibre) in forming the character and conſtitution of the individual; for here our academical Divine is materialiſt enough in all conſcience, but that he thinks it impoſſible (and ſo far he is certainly in the right) to carry the analytical inveſtigation of the various parts of the animal œconomy ſo far as to perceive, *a priori*, their connection with, and indication of, moral character. It is only the author of that complicated machine, called *man*, that can embrace truly this connection; the Creator and Preſerver only can be the true phyſiognomiſt in the extenſive ſignification which Lavater gives to that term.

M. FORMEY therefore confines the phyſiognomiſt to the human countenance, and ſhews that, even in this limited ſphere, his inveſtigations of character will be diſconcerted and baffled by ſo many obſtacles, that a multitude of individuals will eſcape from his juriſdiction, give the lie to his oracular deciſions, and prove his ſcience defective and ambiguous.—M. Formey maintains this aſſertion by various obſervations, which are far

from being ſo trite as the remarks of this Academician generally are.

He obſerves, in the firſt place, that the true and primitive phyſiognomy is that which every one brings with him (or her) into the world, ſuppoſing the new-born child in a ſound ſtate, and born of a healthy mother, becauſe, conſidering the connexion of the *fœtus* with the mother during the time of geſtation, it may ſuffer many diſlocations and changes before its birth, from the paſſions, emotions, and agitations of its parent. Now if the child were always nouriſhed with the moſt ſuitable aliments, kept exempt from thoſe violent emotions that ariſe from the diſorders of the body—the paſſions of the mind and the events of life, if it paſſed through the different ſtages of life without feeling any affections but thoſe that are pleaſing, gentle, and ſalutary, and if no alteration, no depravation, phyſical or moral, happened in its corporeal or mental frame,—the perſon would have, in an advanced old age, the ſame phyſiognomy which he had in the firſt ſtage of infancy; but ſuch an individual, with ſuch a permanent phyſiognomy is an object merely ideal, and our Academician finds nothing that approaches to it except among the ſavages *, who have never been corrupted by civil

* On this occaſion M. Formey (who has, by turns, on various occaſions, maintained and attacked the moſt tickliſh points of orthodoxy, heterodoxy, and paradoxy) puts on the veſt of Jean Jac. Rouſſeau, and ſwells the panegyrical trumpet in praiſe of the ſavages. They ſurpaſs us in all the qualities of which the human body is ſuſceptible: their faces are more beautiful and elegant than ours if they did not ſpoil them with painting, tatooing, and falſe ornaments: they are indeed (confeſſes he) *limited* in their knowledge, *(Is not this rather yielding too much?)* but they give many proofs of good ſenſe and reflexion, and are ſuperior to us in ſenſibility of heart: they are ſaid, here and there, to be ferocious and cruel; but our Author does not believe this, becauſe *man* is not *born* ſuch: and he ſoftens, with great labour and art, the horrors of Canibaliſm, or man-eating, which are alleged in ſupport of this accuſation. This paſſage is remarkable; we ſhall therefore give it in the very words of our Academician: 'The cuſtom of man-eating among a few ſavage nations, does not proceed from the love of human fleſh, which, after all, cannot be proved more criminal, or, morally ſpeaking, more odious than the love of other animal fleſh. When a man is condemned to die, and ſociety muſt loſe a member, it is pretty equal whether he be hanged, burned, or cut in pieces and eaten. Infants are worſe treated in China; they are thrown into the water like dogs, and the rivers are covered with them; nay, they are ſometimes ſold to make *child broth*, which reſembles greatly chicken-broth, and is ſaid to be of great efficacy in diſorders of the breaſt. Among

civil ſociety. He therefore concludes that the phyſiognomies of the ſavages are the true features of nature, the primitive and genuine impreſſions of humanity. M. Lavater may reply, that this obſervation is nothing to the purpoſe, ſince the object of the ſcience in queſtion is to interpret, not the primitive but the preſent and actual phyſiognomy of our contemporaries, and of thoſe whom it is of conſequence to us to know thoroughly, with reſpect to their character, capacity, and diſpoſitions, to the end that we may direct our conduct accordingly. M. FORMEY anſwers (in a multitude of words and ſome digreſſions) that even in this point of view, phyſiognomical ſcience is unworthy of the pains beſtowed upon it, and can never produce any thing ſuperior to the manner of judging faces and features that has prevailed ſince the origin of civil ſociety. More eſpecially—the method of judging by portraits, prints, ſketches, and drawings, which are ſo often unfaithful, and in which the ſmall-ſt variation from the original may produce an eſſential defect in the repreſentation of character, is uncertain and fallacious, and it is from theſe, nevertheleſs, that M. Lavater *has* judged, and that the phyſiognomiſt *muſt* judge in a multitude of caſes.

But, in the *ſecond place*, where the original countenance is preſented to the phyſiognomiſt, the features and lines from whence the character is to be deduced, may have been and actually have been in innumerable caſes, influenced, altered, modified, affected by ſuch a multitude of cauſes of a phyſical and accidental nature, that the *reader of faces* is perpetually expoſed to take for indications of character, lines and features that have received their modifications from very different principles: this obſervation (which our Academician illuſtrates by examples and facts, mingled with a great deal of ſuperfluous chit-chat) is certainly juſt. It is eaſily to be conceived how variouſly the phyſiognomy may be influenced by the lineaments of thoſe anceſtors who have contributed directly or collaterally to its formation, by hereditary diſeaſes, by accidental diſorders, ſuch as convulſions, gout, ſcurvy, and conſumption, by the influences of phyſical as well as moral education, by ſudden emotions occaſioned by frightful objects or ſurpriſing accidents; all theſe (to which we may add the hideous ravage made by the ſmall-pox among the natural features) hide the phyſiognomy under

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Among the ſavages, or rather in two or three nations ſo called, Canibaliſm conſiſts in roaſting ſome priſoners, hacking and eating them. What great matter! The man who conſiders things attentively would recoil with more horror from the cruelties committed in the wars of Europe, nay from an accurate relation of the ſacking of Bergen-op-Zoom, than from the view of a *roaſted ſavage*.'—*Bravo!*

a heap of ruins, where it is as much disfigured, and as inacceſſible, as are the treaſures of ancient Greece and Italy under the ruins of Herculaneum.

Theſe are ſome of the principal ideas which our learned Academician and Divine employs to ſhew the fallacy and ambiguity of phyſiognomical ſcience, and which he has intermixed with pleaſant ſtories, amuſing anecdotes, and ſeveral alluſions, relations, and examples that have, we think, too looſe and obſcene an aſpect to be exhibited to a grave academy by a grey-haired theologian.

MEM. III. *Concerning the Analogy ſubſiſting between Extenſion and Duration.* By M. COCHIUS. This is a ſubtile, deep, and daring attempt to revive the almoſt exploded doctrine of the Leibnitzian *monades*. Having proved that every compound being is reducible to elementary principles, that theſe principles, in order to their being elementary, muſt be indiviſible and ſimple, that matter, being diviſible *ad infinitum*, can have no elementary *homogeneous* principles that compoſe its maſs, and muſt therefore have elementary *heterogeneous* principles that conſtitute its eſſence, and *effectuate*, by repreſentation or otherwiſe, its operations and phenomena; our Author applies the ſame reaſon to *extenſion*, which is compoſed of ſeveral points, and *duration* which is compoſed of ſeveral *inſtants*. He ſhews that they have no *conſtituent* elements of which they are the ſum, but that they have *effectuating* ones, which produce their phenomena, and that theſe *effectuating elements*, theſe *real* beings, repreſented in multitudes at a time, render our ideas confuſed, and excite illuſory images. —We ought not therefore to be ſurpriſed (ſays this cloud-capp'd Academician) that ſenſible images do not expreſs, with a faithful accuracy, what is truly and really in the objects themſelves, and that the phenomenon is different from the cauſes from whence it reſults, nay even from our notions of theſe cauſes. The illuſions of images, and the perpetual difference, that there is, between the repreſen*tation* and the repreſen*ted*, in the objects with which we are daily converſant, are adapted to remove all wonder at this matter. For example, what reſemblance is there between the vibrations of the air and the perception of ſound? do not the rays of the ſun excite light in the eye and heat in the ſkin? and what reſemblance is there between the ſolar ray and either light or heat? Yet as diviſible, theſe muſt have a ſimple principle, and this principle is not *conſtituent*, but effectuating, which brings us into the duſky region of *monades*, *inania regna*.—Here, perhaps, we might be tempted to paſs a thruſt at theſe *monades*, if we did not recall the admonition of the Sybil to Æneas, in the ſixth book of the Æneid:

Et, ni docta comes *tenues* ſine corpore vitas
Admoneat volitare *cava* ſub *imagine formæ*
Irruat, et *fruſtra* ferro diverberet *umbras*.

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The Reader, we ſuppoſe, knows that theſe elements, or *monades*, are neither *matter* nor *ſpirit*.——Pray don't laugh, Gentlemen!—for all this is every whit as clear as certain *diſquiſitions*;—and M. COCHIUS's *elements* have as good a right to a place in philoſophy (and more eſpecially in the firſt philoſophy) as attraction, repulſion, and coheſion, which attract, repell and unite *nothing*.—We think *monades* as good as *nothing*, in all times and places; if there be ſuch things as *time* and *place* in the univerſe.

After all, we have not met with any metaphyſician that verges towards the gloomy dungeon of ſcepticiſm with a better grace, than M. COCHIUS; who, if we are not miſtaken, is one of the court preachers at Berlin. After deciding upon the principles of the *monadian* philoſophy, ſeveral knotty queſtions relative to the properties of duration and ſpace, numbers and ſubſtances,—after telling us that matter *appears* extended without being really ſo (becauſe, no doubt, it is an illuſory image), and that ſimple beings (monades) appear to be *not* extended, and yet really are ſo,—after *demonſtrating* that the exiſtence of *contingent* ſubſtances has neither beginning nor end, becauſe they are the immediate effects of the *neceſſary* ſuhſtance, whoſe action is exempt from theſe limits (of beginning and end), after all this—

*Headlong from the miſty mountain's height,*
*Deep in the muddy ſtream, he plunged to endleſs night.*

MEM. IV. *Arſalun-Bakſchi et Suwudangina, A Tunguſian Romance.* By M. FORMEY. This is a miſtake: it is *not* by M. Formey; for our academician confeſſes, that this romance is a ſcrap, taken from the curſory and entertaining voyage of M. Georgi, in different provinces of the Ruſſian empire, and that his remarks upon it are a ſcrap, from the works of Fontenelle.

## BELLES-LETTRES.

MEM. I. *Concerning national Taſte, conſidered in its influence upon Tranſlations.* By M. BITAUBE. It is not eccleſiaſtical tranſlations to deanries, or biſhopricks that this Author has in view, but tranſlations of books. His deſign is to ſhew that *taſte*, which ariſes from principles that all mankind have in common, is modified ſo as to become national in each country, i. e. acquires peculiarities, which appropriate it to each people. Now this circumſtance muſt ſo far influence a tranſlator, as ſometimes to prevent his giving faithfully the image or features of the original author, if that author be of another nation, or of an ancient date, unleſs there be a great reſemblance in the taſte and manners of the two nations, or the two periods. M. *Bitaubé* illuſtrates this affirmation in two memoirs. His reaſonings are often ingenious and upon uncommon and intereſting views in the region of polite literature; but his examples are ſometimes ſtrained,

ſtrained, and choſen with little judgment and taſte. There is, however, a great deal of good claſſical reading in theſe papers, and our Academician's reflexions on the genius of languages are juſt and elegant.

MEM. II. *Concerning the Philoſophy of Hiſtory.* By M. WEGUELIN: fourth Memoir.—This Memoir is like the preceding, profound, perhaps,—but as it is opaque, we cannot ſee through it. *Eſt iter in tenebris.*

MEM. III. *Reſearches concerning the Origin of Armories, or Coats of Arms.* By M de FRANCHEVILLE. The deſign of this Memoir (which concludes the volume) is to ſhew, that the firſt nobles uſed a mark of diſtinction, by way of ornament, and as the writer is perſuaded, that the prerogative of nobility, among the ancients, was equal among all the nobles of both ſexes, and was tranſmitted from parents to children, as in modern times, he concludes from thence that the diſtinctive mark was *uniform*, *unchangeable*, *conſtantly* uſed, and *hereditary* in each family. It is under theſe characters, that our Academician goes a hunting in the preſent Memoir, after this ancient mark:—and when he found it,—*what then?*

*Concerning the Problem of Molyneux.* By M. MERIAN: fifth Memoir*:—After having refuted, by the theory of Dr. *Berkeley*, the fundamental propoſition of thoſe philoſophers who affirm, that the man born blind would, on recovering his ſight, diſtinguiſh the globe from the cube, M. MERIAN applies the ſame theory to each of their reaſonings in particular. The arguments of *Condillac* and *Diderot* give him little trouble, as they are founded upon the identity or reſemblance of the ideas introduced into the mind by the ſenſes of ſeeing and touching, which identity and reſemblance were ſhewn to be a groundleſs fancy, in a preceding memoir.

The argument of Dr. *Jurin* is treated with more reſpect, and is diſcuſſed with the attention it deſerves. That ingenious man, conſidering the *uniformity* of the globe, as equally perceivable by ſight and touch, concluded from thence that the blind man reſtored to ſight would diſtinguiſh it from the cube. This ſuppoſes, *ſays M. Merian*, ſeveral things, that are not to be admitted without examination. It ſuppoſes, *firſt*, that the man has been made to comprehend that the objects, which he has before his eyes, are the ſame objects that he had before touched. —*Secondly*, That the notion of *uniformity* will preſent itſelf to his mind as ſoon as he ſees the globe; and *thirdly*, That a man who never *ſaw* before, knows, nevertheleſs, and is perſuaded before hand, that what is *uniform* to the touch muſt be ſo to the ſight.—But in the firſt place, ſays M. Merian, it has been de-

* Vide App. to Rev. Vol. iv. p. 498.

monſtrated before, that objects viſible and objects tangible are (when conſidered with reſpect to the mode of perception) heterogeneous things, and no one can be ſo ſenſible of this as the blind man, who (even were theſe objects identical or homogeneous) could never believe it without giving the lie to his inward feelings, which tell him the contrary. As he has no abſtract idea of figure, he can have no conception of any figures, but of thoſe that are tangible. The terms *uniformity of figure*, recal to him no other idea of uniformity, but that preciſely, which he had received by his touch, and which is inſeparable from the tangible objects of which he retains the remembrance. He will therefore be entirely unable to comprehend that a *property*, which is inſeparable from the ſenſation he had received by his touch, may be analogous or conformable to the perceptions he receives by his ſight. He cannot ſurely conjecture, that there are terms in our language, which cuſtom, founded on the aſſociation that has been formed between *ſight* and *touch*, has ſo far alienated from their primitive ſignification, as to render them equally applicable to both ſenſes, ſince in him theſe two ſenſes have never *been* aſſociated. Theſe terms would be to him a new language.——If nature, continues our Academician, formed or unfolded within us a ſixth ſenſe, which gave us perceptions of objects and qualities of a kind *entirely* ſingular and new, could we *immediately* apply our language to the deſcription of theſe objects and qualities, and thus connect our new ideas with our preceding ones? no ſurely: Now, the fifth ſenſe (ſight) is to the man born blind, directly what the ſixth ſenſe would be to us. From hence, and from a variety of other conſiderations, (which the length we have already given to this extract forbids us to enumerate) M. Merian concludes that the blind man in queſtion muſt contradict palpably his own experience, if he looks for a greater correſpondence between the globe, which he ſees and that which he *touches*, than between theſe latter and any other qualities perceived by the *ſmell*, the *taſte*, or the ſenſe of hearing.

Our Academician goes ſtill farther: he ſuppoſes that the blind man is engaged by an implicit faith, to renounce ſo far his underſtanding and feeling as to believe that what is *uniform* to one ſenſe, is ſo to another, and that conſequently the *tangible uniformity* of an object will be perceived by the eye, when it ſees that object. What happens then? why the man is led to reaſon upon a principle, which taken in a general ſenſe, is falſe, not only when applied to the touch compared with the other ſenſes, but alſo when applied to ſight itſelf confronted with touch. *A plane* illuminated with various colours, or, if you pleaſe, a landſcape drawn by a painter, is uniform to the touch, but is certainly not ſo to the ſight.

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Do then *ſight* and *touch* contradict each other? No, ſays our Academician, no more than *hearing* and *ſmelling* do, which have nothing in common, and ſight and touch are in the ſame caſe. Sight has for its object the rays of light reflected from bodies, with their various refractions, according to the mediums through which they paſs, but touch has for its objects the bodies themſelves. The *viſible* oar is *broken* in the water, the viſible ſteeple is *round* at a certain diſtance, and theſe appearances reſult from the invariable laws of optics,—but the tangible oar and ſteeple are quite other things, and here therefore there is neither competition nor contradiction.

Our Author applies, with ſucceſs, the theory of Berkeley to the two arguments of Leibnitz, mentioned in a preceding memoir. The firſt of theſe coincides with that of *Jurin*, already taken notice of, which was drawn from the *uniformity* of the globe. The ſecond, which alone deſerved notice, is as follows: The man born blind may learn geometry, and his geometry would be the ſame with that of a man born paralytic, who would have no knowledge of figures but by ſight. Now theſe two geometries being the ſame, *touch* and *ſight*, would Leibnitz ſay, muſt neceſſarily furniſh the ſame eſſential and fundamental ideas, though they did not furniſh images and repreſentations belonging in common to the two ſenſes. Berkeley would reply: That there is no geometry without ſenſible images: abſtract extenſion and figure are nothing: beſides, tangible extenſion and figure are the peculiar, and indeed the only object of geometry; and thus a man born blind may become a geometrician; but a man deprived of *touch*, and confined to ſight, like the paralytic of Leibnitz, is abſolutely incapable of learning that ſcience, he can know nothing of *ſolids*, nor can he make uſe of the rule and compaſs.

Finally, M. MERIAN puts off the perſonage of Dr. Berkeley, which he had aſſumed in order to explain his theory, to give it a fair hearing, and to apply it to his purpoſe; which he has done, indeed, in a moſt acute, judicious, and intereſting manner, though we have ſeen ſome weak ſides in his application, which we are obliged to paſs over in ſilence, on account of the enormous length to which this extract has already ſwelled. This ingenious Academician promiſes us another memoir on this curious ſubject, containing ſome remarks, which will introduce a theory more recent than any yet mentioned.—We ſhall expect it with impatience, as we find the metaphyſics of M. Merian, much more luminous and ſenſible, than thoſe in which we are going to grope, in a ſubſequent Memoir.

ART.

## ART. VIII.

*Hiſtoire de l'Academie Royale des Inſcriptions et Belles-Lettres, &c.* — Hiſtory of the Royal Academy of Inſcriptions, &c. Together with the Memoirs of Literature taken from the Regiſters of that Academy, from the Year 1770, to 1772 incluſive. Vol. XXXVIII. 4to, Paris, 1777.

THE hiſtorical part of this volume, which comprehend extracts from, or ſummaries of, the more voluminous productions of the members of the Academy, conſiſts of fifteen articles; and the *memoirs* amount to the ſame number. In giving an account of theſe articles, we ſhall follow our uſual method.

### HISTORICAL PART.

*Reſearches concerning the Exerciſe of Swimming, among the Ancients, and the Advantage they derived from it.* There are a great many ſtories about ſwimming in this piece; but they are rather entertaining than inſtructive—for all we learn here is, that ſwimming is a wholeſome exerciſe—that it may keep people from drowning—that it was practiſed univerſally by the ancients, the Perſians excepted,—that it has been abuſed to the purpoſes of impudicity, &c.

*Hiſtorical Inquiries concerning the Nemean Games.* The ſubject of this piece is curious and intereſting, as it may tend to throw ſome light upon the genius, character, paſſions, and ſentiments of a famous people; but it is involved in obſcurity. To remove this, as far as is poſſible, M. d'ANSSE DE VILLOISON enquires here into—the ſituation of the country, where theſe games were celebrated,—the origin of their name,—the perſons who contributed to their eſtabliſhment,—the prizes that were diſtributed to the victors,—the judges who preſided at them,—the qualities required in the competitors,—the three claſſes of agoniſtic exerciſes that were introduced into theſe games, at different times,—the time of their celebration, and entire ceſſation,—the relation of the *Nemeades* to the Olympiades and Pythiades. Such are the principal objects, that are learnedly diſcuſſed by M. DE VILLOISON.

*Obſervations on a Paſſage of Strabo, which ſeems to place between Genoa and Placentia, two other Cities, named* DIACUISTA *and* JELLEIA. By M. de BREQUIGNY.

*An Eſſay, deſigned as a* Supplement *to the Treatiſe of Henry Stephens, concerning the Conformity between the French Language and the Greek.* By M. DACIER: as feeble and hypothetical as the treatiſe of Henry Stephens.

*Critical Reſearches concerning the vulgar (or modern) Greek.* By M. DE VILLOISON. It is not on the changes that the Greek language has undergone, nor on the various periods of its alteration

ration and decline, that this learned Academician enlarges: he fixes his attention only upon the droſs of the metal, upon the ruins of the edifice. He ſhews firſt, the utility of the vulgar Greek, not only to travellers and merchants, but alſo to theological philologiſts and critics. He afterwards takes notice of the remote antiquity of the vulgar Greek, of the three kinds of Greek ſpoken at this day by the learned in that country, even the *literal*, which is uſed in celebrating maſs, and in divine worſhip, the *eccleſiaſtical* which is employed in ſermons, homilies, and the letters of the patriarchs, which reſembles the literal, but is inferior to it in purity, and the *vulgar*, which is divided into ſeventy-two dialects,—the conſideration of which is reſerved for a ſubſequent volume.

*Memoir concerning the Superſtition of different Nations with reſpect to Dreams.* By M. DE BURIGNY.

*Critical Obſervations on the* miſſive *Letters of the Ancients.* By the ſame. There are more words than wiſdom in theſe two Memoirs.

*Obſervations on the Hiſtory and Remains of the City of Cæſarea in Mauritania,—Theſſalonica—and Pergamus.* Theſe three cities, whoſe hiſtory and remains are contained in three diſtinct Diſſertations, gave the late learned Abbé Belley occaſion to regale the antiquaries with three prodigious *Fercula* of erudition. This laborious Academician is no longer an inhabitant of the preſent world.

*Memoir concerning Appion—Memoir relating to Demetrius the Cynic.*—Theſe two by the ſame.

*Obſervations concerning the Hiſtory and ſome Medals of* DRUSUS CÆSAR, *Son of the Emperor* Tiberius,—*deſigned as a Defence of ſeveral Writers of Roman Hiſtory.* Here we have the laſt *academical* words of the Abbé BELLEY.

*Memoir relating to the Cauſes, which aboliſhed Slavery in France, and to the Origin of Municipal Government.* By M. DUPUY.

Theſe pieces are followed by the Eulogies of eight Members of the Academy, who died between 1770 and 1772 inclusive; viz. the Preſident *Henault*, and Meſſ. *Bonamy*, *Schœpflin*, *Gibert*, *Vatry*, *Mignot*, *Belley*, and *Mazocchi*.

## MEMOIRS.

*Memoir* XII. XIII. XIV. XV. and XVI. *Concerning the Phenicians.* In theſe Memoirs the Phenician worſhip, and the religious ceremonies of that people, as alſo the conſtitution of their civil government, and the various revolutions it underwent, are diſcuſſed with a great profuſion of learning, unaccountable repetitions, and a palpable neglect of preciſion and order. But a good deal of inſtruction, though not always of the freſheſt kind, may be picked up here and there from theſe papers, which, indeed, contain as circumſtantial an account of the religious practices

tices of the Egyptians and other ancient nations, as of thoſe of the Phenicians. Our Academician ſhews the tranſition from ſacrifices of milk and vegetables; to bloody oblations and human victims among the Phenicians; deſcribes the places of their worſhip, the nature of their temples, and obſerves among other things, that their chuſing the mountains and high places for their worſhip, may have been occaſioned by two reaſons, that of the high places having been naturally the firſt habitation of ſuch as had eſcaped from the general flood, and conſequently the firſt ſcene of their religious oblations, which muſt have made a deep and laſting impreſſion on their minds; and alſo the ſolitude and ſilence that render theſe places fit for the exerciſes of devotion. His account of the portable temples of the Phenicians is curious, and is well compiled from Diodorus, Plutarch, Euſtathius, and Apuleius; and the imitation of the ſymbolic repreſentations of the Deity, contained in theſe temples, by the Kings of Judah, is well inveſtigated: but there is nothing very new in all this. What he ſays of the prieſts and myſteries of the Phenicians, is replete with facts, but the *Critical* and *Philoſophical* ſpirit of combination, is greatly defective in theſe narrations; we may ſay the ſame thing of his accounts of divination and circumciſion.

The political part of theſe Memoirs is a collection (or rather a rude indigeſted heap) of all the facts and fables that enter into the Phenician Hiſtory.—But the Author of theſe Papers is lately dead: *De mortuis nil niſi bonum:*

*A Memoir, in which it is proved that the Books, called* ZENDA, *which were depoſited in the* (French) *King's Library, the 15th of March* 1762, *are the Works of Zoroaſter, or, at leaſt, are as ancient as that Lawgiver.* By M. ANQUETIL DU PERRON. Firſt Part.—This Paper was publiſhed in 1769 in the *Journal des Savans* (for May and June): but as the *Zendaveſta* has appeared ſince that time, together with ſome Memoirs of M. DU PERRON, relative to that Work, it is republiſhed here with the additions and corrections which became neceſſary on that account. The learned Academician, endeavours to prove in this Memoir, that Zoroaſter's writings are ſtill extant,—that they neither belong to the productions of the Gnoſtics nor to thoſe of the Helleniſtical Jews; that they are comprehended in the *Zend*, and carry undoubted marks of authenticity; and that the arguments of Brucker, and other learned men in favour of a contrary hypotheſis, are entirely inconcluſive. This Memoir, which is a prodigious pile of erudition, contains 200 pages, including a curious liſt of xxi *Noſks* or portions of the AVESTA.

*An Hiſtorical Eſſay concerning the Study of Philoſophy among the ancient Inhabitants of China.* By M. DE GUIGNES. We have not, as yet, found out the *cradle* of Philoſophy, to which ſo many

many nations pretend, nor the preciſe time, when this precious child of wiſdom was firſt rocked by the ſages of antiquity. The Chineſe, as is well known, bear very high their pretenſions in this matter, and carry ſo far back the date of their Philoſophical knowledge in the records of an Hiſtory ſo obſcure and uncertain, that, what they ſay on this head ought not to be admitted without examination, and will not perhaps ſtand the teſt of it. M. DE GUIGNES thinks, that the Miſſionaries have given us very little information on this point, having almoſt entirely confined their accounts of the Chineſe Philoſophy to *Confucius* and his doctrines; he therefore propoſes, in this Eſſay, to collect every thing that he has met with, in his reſearches, relative to the Philoſophers, who preceded that Sage, and to give a circumſtantial account of *Lao-tſe*, of whom the Miſſionaries have only mentioned the name, and with reſpect to whoſe time the learned, among the Chineſe, are far from being agreed, though the writers above mentioned repreſent him as the cotemporary of Confucius. The reſearches of our Academician into the Hiſtory of the firſt Chineſe Philoſophers are comprehended in two Memoirs. In the *firſt*, he treats concerning *The School of the Learned*, which the Chineſe call *Ju-kia*; and in the *ſecond*, of the *School of Lao-tſe*, which they call *Tao-kia*: Tao and Lao-tſe being the ſame perſon.

## MEMOIR I.

The Chineſe Literati, in all the periods of that monarchy, have applied themſelves leſs to the ſtudy of Nature and to the reſearches of Natural Philoſophy, than to moral inquiries, the practical ſcience of life and internal polity and manners. And as the number of their Philoſophers was too great to render a uniformity of opinion poſſible, ſo China, like Greece, ſaw a variety of ſchools ariſing from time to time, of which the oppoſite ſentiments were (as is uſual) accompanied with a ſpirit of perſecution: and this ſpirit acquired a peculiar degree of aſperity from this circumſtance, that ſome of theſe ſchools, whoſe original object was only Philoſophy, aſſumed gradually, in proceſs of time, the aſpect of religious ſects.

The *Ju-kia* or School of the Learned (which is the ſubject of this Memoir), maintains ſtill its high credit: the religion of the empire makes a part of its doctrine; which our Author proves (by a long ſtring of authorities with hard names) to be the ſame religion, that took place from the very origin of the monarchy. This ſchool, however, in the lapſe of time, was ſubjected to various revolutions.—It ſuffered an almoſt total eclipſe during the wars that diſtracted the empire, ſome ages after the reign of *Vou-vang*; it was reſtored to its luſtre in the 6th century before the Chriſtian æra, by Confucius; it ſuffered again under the emperor *Chi-hoang-ti*, whoſe zeal for the School of *Lao-tſe*, in which

which the Books *King* (which are the Goſpel of the School of the Learned), are not held as ſacred, engaged him to order all theſe books to be burnt, and all thoſe, who attempted to conceal or preſerve them to be put to death.—The firſt Princes of the Dynaſty of Han, who ſucceeded this incendiary, made diligent ſearch after all the copies of the *King*, which eſcaped this conflagration, and the ſtudy of morality was again revived. But natural knowledge ſtill remained uncultivated; and it was not before the Dynaſty of the *Song*, in the tenth and eleventh centuries after Chriſt, that the Chineſe Philoſophers formed hypotheſes concerning the natural ſyſtem of the Univerſe, and entered into diſcuſſions of a ſcholaſtic kind, in conſequence, perhaps, of the intercourſe they had long kept up with the Arabians, who ſtudied, with ardor, the works of Ariſtotle.

It is not, however, the deſign of our Academician to treat of the ſtate of natural philoſophy, morals and religion, in the modern periods of the Chineſe hiſtory: he confines himſelf to the ancient literati, who lived before *Confucius*, or were the Contemporaries of that great man, and to the writings which were compoſed by his firſt diſciples. He gives a large liſt of the literary productions of theſe ſages, which we paſs over in ſilence; as alſo his accounts of the life and doctrines of Confucius, which are well known. He dwells with complacence upon ſome ancient remains of the *ſchool of the learned*, which ſeem to contain the doctrines of the Pythagorean philoſophy, and thus lend a prop to his favourite hypotheſis of the derivation of the Chineſe from the Egyptians, from whom Pythagoras is ſaid to have taken his philoſophical ſyſtem. A chapter of the *Chou-king*, entitled *Hong-fan*, or the *Sublime Rule*, of which the miſſionaries ſpeak with a certain degree of contempt, on account of its ſuppoſed obſcurity, is alleged by M. DE GUIGNES as a demonſtration of the conformity between the doctrine of the ancient Chineſe, and that of the Egyptians and the ſchool of Pythagoras. The conformity is, indeed, ſtriking: the chapter in queſtion mentions the Chineſe table or chart, in which the whole ſyſtem of the univerſe, and the harmony ſubſiſting between the natural and moral world, were illuſtrated by a certain arrangement of numbers. Theſe are learnedly explained in the Memoir before us, and the ſympathy of muſic and numbers with the different parts of the univerſe is circumſtantially unfolded. We refer the Reader to the *Memoir* for farther information with reſpect to this cabaliſtical diſcuſſion, in which all the elements and powers of nature are expreſſed by numbers; in which the tones of muſic correſpond with the ſeaſons, and months, with the duties of morality, and the different and reſpective ceremonies that the ancient Chineſe uſed in the worſhip of heaven, earth, their anceſtors, the ſpirits, &c. and in which muſic is the baſis of all the ſciences, and more eſpecially of the ſciences

of morals and politics.—We admire the labour that M. de Guignes has employed in compoſing and digeſting this Memoir, and we learn from hence, that in the wide fields of literature there is food for every kind of appetite, natural and artificial.

It appears evident, by the reſearches of this learned Academician, that, in the hiſtory of the two firſt Chineſe Dinaſties, there are no remains or traces of philoſophy, and that it is only in the third, which commenced about the year 1122 before the Chriſtian Æra, that we begin to diſcover the firſt marks of ſomething like philoſophical ſcience.

MEMOIR II.

The ſubject of this ſecond Memoir is the ſchool of *Tao*, or *Lao-tſe*. The *ſchool of the learned* beheld with pity the corruptions of human nature, and endeavoured, by their examples and diſcourſes, to recal men from their deviations to the practice of virtue; on the contrary, the *ſchool of Tao or Lao-tſe*, perſuaded that mankind were not only corrupt, but incorrigible, fled from ſociety, lived ſequeſtered from the world, and, confining all their views to themſelves, ſought for their happineſs in an auſtere and frugal life. The time when the head of this ſchool lived, has been debated among the learned even in China; the accounts which M. de Guignes gives us, of the Chineſe philoſophers before Tao, are treated by himſelf as fabulous, yet they take up many pages, and have not even the merit of fables, which are more or leſs intereſting to the imagination. It is impoſſible to imagine any thing more abſurd, obſcure, and trivial, than the maxims and tenets that are here ſcraped together, incoherently enough.—With reſpect to Tao or Lao-tſe, our Author (after conſulting one hiſtorian, who affirms that he was conceived by a ſtar, and another, who relates that he was ſeventy years in his mother's womb) ſuppoſes that he lived in the ſeventh or eighth century before Chriſt. The principal work of this philoſopher is the *Tao-te-king*, i. e. the *Book of the Power of Tao*; it is univerſally conſidered by the Chineſe as the production of this pretended ſage; and as M. DE GUIGNES deems it the moſt important of all the writings of Tao, and as containing the ancient doctrine of his ſchool, he gives us here ample extracts from it, which are, in general, ſuch effuſions of nonſenſe as ſurpaſs perhaps the moſt extravagant ravings that ever were heard in the cells of Bedlam. There are, however, among the eighty-one *paragraphs*, that compoſe this book, ſome ſtrokes, that diſcover a glimpſe of the ſublime amidſt their obſcurity, like a feeble flaſh from a cloud, and others that reſemble the maxims of Stoiciſm.—What is here ſaid of the *Tao*, the only divinity mentioned in the book, is the only one of the ſeveral paragraphs quoted by our Academician, that conveys any thing like meaning. "The *Tao* (ſays Lao-tſe, and the Reader muſt excuſe the bull) has no name, and it is impoſſible to know him:

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*Tao* is the *principle* of heaven and earth, the *mother* of all beings, —incomprehenſible and moſt intelligent."—Again—"This Tao produced *one*, *one* produced *two*, *two* produced *three*, and *three* produced all things." That this ſentence may not be carried, as an auxiliary, into the field of polemic theology, we muſt obſerve, that by the term *one*, the Chineſe doctor underſtood WATER, by *two* FIRE, and by *three*, WOOD.—Here we have another excellent paragraph in point of perſpicuity: *riſum teneatis!* "The heavens arrive at unity by purity,—the earth arrives at unity by tranquillity,—the mind arrives at unity by intelligence,—the void (vacuum) arrives at unity by plenitude, —things arrive at unity by production—ſovereigns arrive at unity by juſtice: if things are not ſo, continues *Lao-tſe*, (reſuming all the links of this ſeries) all muſt be deſtroyed."—Now *Lao-tſe* may have attached ſome ideas to this jingle of words, but we can attach none. His moral precepts are more clear, and are ſometimes ſenſible: they turn upon apathy, humility, and ſelf-government, on the contempt of riches; all which he lays down as the baſis of true glory and exaltation.

The ſchool of *Lao-tſe* or *Tao*, combined together religion and philoſophy, affirmed the poſſibility of preventing death by a golden pill, and a certain beverage, which were the objects of their deep and aſſiduous reſearches, pretended (by the help of chemiſtry and magic) to do ſupernatural things, ſuch as to diſpoſe of rain, ſtorms, and thunder, and command, reſtrain or modify them at pleaſure. Thus the ſchool of Tao obtained a high degree of credit in the eſteem of certain princes, and in the opinion of the people; and it was a zeal for this ſect, that engaged the emperor Chi-hoang-ti to burn the books of the ſchool of the learned. But theſe magical tricks, which raiſed their reputation, for ſome time, occaſioned, at length, their diſgrace. The doctrine of Confucius, which was collected, in part, from the remains of the *ſchool of the learned*, became the religion of the empire, and the ſchool of Lao-tſe was left to the populace.

Thus, according to our Academician, the doctrine of Pythagoras ſeems to have formed (if there be not *fancies* connatural to minds of a certain turn, and in ſimilar circumſtances, which therefore may exiſt in diſtant regions without traditionary communication) two ſchools in China, that *of the learned*, who, involving their ſpeculative ſcience in the myſterious labyrinth of muſic and numbers, choſe, in their practical leſſons and inſtructions, the plaineſt rules and maxims of morality—and the ſchool of Tao, whoſe followers applied themſelves to the ſtudy of magic, and diſdained to form or correct the manners of mankind. Theſe two ſchools ſtill exiſt—but the latter is ſunk into contempt.

*Reflections on an Indian book called* BAGAVADAM, *one of the eighteen* Pouranam, *or sacred Books of the Indians, of which a Translation was sent in* 1769 *to M. Bertin, Minister and Secretary of State.* By M. de GUIGNES. It is the fate, and seems to be the taste, of this learned man, to be almost always wading through the clouds of philology, to snuff up conjectures. In the piece, however, now before us, he makes good use of his critical *acumen*, and the object is of some consequence. This *Bagavadam*, or *Divine History*, which claims an antiquity of above five thousand years, and has given rise to a supposition, that all the other nations of the world have derived their knowledge of the arts and sciences from the Indians, has been translated into French by Meridas Poullé, of Indian origin, chief interpreter to the supreme council of Pondicherry, and dedicated to his protector, M. Bertin. The translator tells us, in his preface, that the book was composed by *Viasser* the son of Brahma, the same who digested the four Vedam, and is of sacred authority among the *Vaijschtnaver*, or those who consider Vischnow as the Supreme Being. The French translation was made from a version in *Tamoul*; for the language of the original text is the *Sanscretan*, or sacred language of the Indians. M. de GUIGNES collects all the traditions and relations of the Indians, that are designed to ascertain the antiquity of this book; and they all tend to date its composition from the year 3116 before the Christian æra. He then proceeds to examine the pretensions of this book to such a remote antiquity, and both finds and proves them unsatisfactory. Among other things he copies from it a curious *chronicle of the kings of India*, which furnishes evident proofs that the *Bagavadam* is of a much more recent date than the Indians pretend, not to mention an account of the deluge contained in this chronicle, which has been probably borrowed from the writings of Christians or Jews, and been disfigured into a conformity with the spirit of the Indian theology, by the addition of some fabulous circumstances. M. de GUIGNES finds also, in this book, the vestiges of foreign, nay even of Greek and Latin words, which betray a modern date; and he think's it absurd to explain this by the confusion of tongues after the deluge, since the Greeks (who founded the kingdom of Bactria after the death of Alexander, and after the destruction of that kingdom, settled on the banks of the Indus) must (or may) have conveyed instruction to that people, as also the Romans, who followed their example; and since it is well known that the Arabians carried the philosophy of Aristotle into India.

*An Enquiry into the Nature and Origin of the* Hellenismus, *or concerning the Religion of Greece.* Memoir VII. and VIII. By the Abbé FOUCHER.

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In the firſt of theſe Memoirs we have an account of the Phenician *Theophanies* (i. e. appearances of deities in human forms). In the firſt and ſecond parts of this Memoir, the very learned and judicious Abbé inveſtigates the origin, and unfolds the nature of the idolatry that reigned among the Phenicians; and in the third part, diſcuſſes the two following queſtions: *Did the Phenicians pay divine worſhip and adoration to men?*—What were the men to *whom this worſhip was paid?* The learned *Freret*, who examined, with his uſual ſagacity and erudition, the former of theſe queſtions, and decided it in the negative, is, we think, refuted with great modeſty, candour, and dexterity, by the Author of this Memoir, who in the courſe of his reaſoning appreciates, with exquiſite judgment, the credit that is due to the *Fragment of Sanchoniathon*, and ſteers a wiſe and middle way between the ſupercilious contempt, and enthuſiaſtic veneration, with which that hiſtorical relic has been treated by different writers.—The fourth part of this ſeventh Memoir contains an account of the *new Theophanies*, which took place among the Aſſyrians, Chaldeans, Egyptians, and Phenicians.—To underſtand what our Academician means by the *new* Theophanies, it muſt be obſerved, that the firſt Theophanies, or men to whom divine honours were paid, in the earlier periods of the Phenician hiſtory, muſt have been the antediluvian patriarchs, or thoſe, who peopled the world anew, after the deluge: for our Academician renders it more than probable, that the Phenicians (who were early a learned people) could not be ſo ſtupid as to take (like the Greeks) one of their cotemporaries for a god; but they were more eaſily deceived with reſpect to the ancient heads of the nations, whom they ſaw (as it were) magnified through the miſt of antiquity, and ſo exalted by the reports of tradition, that they appeared above the common meaſure of humanity. This was alſo the caſe with the Syrians and Aſſyrians in the earlier periods of hiſtory; but in more modern times, in the reign of Manaſſeh, king of Judah, and from thence to the concluſion of the Babyloniſh captivity, the frenetic habit of deifying mortals became more and more in vogue. Theſe were, what our Author calls, the *new* Theophanies, with reſpect to which our Abbé ſhews, that the eaſtern nations, among whom they took place, did not look upon the man, as become a god, but as being no man, but an ancient god, deſcended from heaven, under a human form.—From this principle, which is learnedly proved, our Author throws great light upon the oriental deifications—the principal object of this Memoir.

The eighth Memoir, contains an account of the Indian, Peruvian, Auſonian, and Celtic Theophanies; and both theſe papers do great honour to the extenſive erudition and critical ſagacity of the Abbé Foucher.

*Memoirs* I. II. and III. *Concerning the Marine of the Ancients.* By M LE ROY.

Theſe inſtructive memoirs have been publiſhed apart in a work, which we mentioned in the *Foreign Article* of our Review for November 1777.

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## ART. IX.

*Tableau de l'Hiſtoire generale des Provinces Unies, &c.*—A Sketch of the general Hiſtory of the United Provinces. Vol. III. 12mo. 1778.

WHEN the firſt and ſecond volumes of this Work appeared, we took the liberty to ſay, that, though greatly defective in compoſition and ſtyle, they were not deſtitute of a certain degree of merit. This was a ſentence of clemency and indulgence, which in courts of literature, as well as in courts of juſtice, may, now and then, be pronounced in favour of an individual, whoſe caſe and circumſtances render him an object of mercy, but which our regard for the well-being of the republic of letters, will not permit us to pronounce frequently.—Our correſpondents at Utrecht and Amſterdam had informed us that M. CERISIER, the Author of this work, though naturally of a complexion ſomewhat rough, cynical, and ſanguine, was nevertheleſs a laborious man, who compiled, compoſed, and tranſlated without ceaſing, and thus ate the bread of honeſt induſtry. This laſt circumſtance diſarmed our critical juſtice. Inſtead of ſaying, that his French was barbarous and diſguſting in the higheſt degree, and that his hiſtorical facts, uncouthly drawn together, were often interſperſed with flat, and ſometimes obſcene anecdotes, beneath the gravity of hiſtorical compoſition (which is ſtrictly true), we only ſaid that his work was defective in compoſition and ſtyle, and that he had not the art of leaving out, in his perſpective view, unintereſting objects.

Our deciſion with reſpect to the merit of his book has put M. CERISIER out of humour, and made him ſay, more raſhly than might have been expected from a ſober, candid man, that we *had judged his book without having read it.* We were ſurpriſed to find this accuſation in the preface to the third volume now before us; for this is making too free *with truth*, and is therefore peculiarly unbecoming in an hiſtorian. How can we believe the facts which M. CERISIER relates in his hiſtory without vouchers, when we ſee him here forging an untruth with ſuch boldneſs and facility? we declare, upon honour, that we read his book, though with heavy eye-lids, and if any circumſtance can render this declaration doubtful to good judges of hiſtorical compoſition, it muſt be the tender manner in which we treated it.—

This

This third volume is dedicated to the UNITED STATES OF AMERICA, which may appear ſingular, when it is conſidered that M. CERISIER is a Roman Catholic, and, though a Frenchman, yet is no farther intereſted in the tobacco-trade of Nantz, than as it may concern his private pipe or ſnuff box. He tells the *conſcript fathers of the Congreſs*, in the ſpirit of a ſanguine republican, that they have, now, given to the univerſe the *ſame* grand ſpectacle, that the States of the Netherlands exhibited with ſuch glory in the ſixteenth century.—We do not mean to enter into a diſcuſſion of the grounds and principles of the *American conteſt*; we are rather diſpoſed to drop a tear of patriotic ſorrow, on the unhappy ſpectacle of the Britiſh empire divided againſt itſelf. But we owe to the faith of hiſtory, and the cauſe of truth, the correction of an error, and a palpable one too, that has wrought its way into the minds of many, in the high tide of political animoſity; and that error is, the ſuppoſing the *Belgic* and *American* revolts to be parallel caſes, founded on the ſame principles, and conducted by the ſame views and motives. It would be ſwelling this extract to too great a length, to point out all the ſtriking circumſtances that diſtinguiſh theſe two momentous conteſts —To rectify the error, now under conſideration, it will be ſufficient to obſerve that, after the moſt violent and bloody acts of perſecution and oppreſſion, that, perhaps, were ever recorded in the annals of hiſtory, the Hollanders in particular, and the Flemings in general, *perſevered in their acknowledgment of Philip's ſupremacy*: they declared, perpetually, that they had no *other object* in view, than to defend their lives and privileges againſt the violent conduct, and ſanguinary meaſures of the monſter ALBA, until the Monarch, informed of the true ſtate of things, ſhould reſtore them to their violated rights and liberties. In particular, the States of Holland and Zealand, while they had recourſe to WILLIAM I. as their defender, declared their intention to *perſevere in their allegiance to* PHILIP, and jointly with the immortal Hero, whom they had only choſen as a temporary chief, they addreſſed to their ſanguinary and deſpotic ſovereign an humble ſupplication, which concludes with the following memorable words: "*Therefore do we lay ourſelves at the feet of your Majeſty, and beſeech you, in the name of that God, who has placed the crown on your head and the ſcepter in your hand, that you will caſt an eye on our ſituation, and lend a paternal ear to our juſt and affecting complaints:* WE DO NOT DESIRE TO BE EMANCIPATED FROM OUR SUBJECTION AND OBEDIENCE, *but only that our conſciences may remain free to God, that we may be allowed* TO HEAR AND OBEY HIS HOLY WORD, *in order to be qualified to give an account of our ſouls to our Supreme Judge at the laſt day.*" Purſuant to this declaration, the moſt important edicts of theſe ſtruggling heroes were ſigned with the

name and ſeal of their ſovereign: and after Haarlem had been buried in blood and aſhes, and Leyden had ſuſtained that memorable ſiege, which exhibits ſuch a dreadful ſpectacle in the records of hiſtory, the univerſity of this latter city was erected by WILLIAM I. by letters patent in the name of PHILIP II.—Where now is the parallel?

We ſhall ſay little, becauſe there is little to be ſaid, of this third volume of M. Cerifier's hiſtory. We muſt, however, do him the juſtice to obſerve, that the ſtile and compoſition are ſomewhat more tolerable in this, than in the preceding volumes, though he has not, even here, got quite rid of his propenſity to regale his reader with trivial anecdotes and dirty ſtories. It begins with the year 1555, and ends with 1584; and thus contains the hiſtory of Philip II. ſo far down as the death of William I. prince of Orange.—This portion of Belgic hiſtory has been often treated; many pens have been employed *about it and about it*; and yet the ſubject ſtill deſerves a more advantageous and intereſting exhibition than it has hitherto met with. One defect in particular will ſtrike the moſt candid reader in M. CERISIER's work, and that is, his perpetual efforts to exaggerate the diſorders committed by the Proteſtants, in their reſentment and indignation againſt Romiſh tyranny and ſuperſtition, ſo as to bring them as near as is poſſible, and nearer than is true, to the intolerant and perſecuting ſpirit of his own church, of which he has the humanity and good ſenſe to be aſhamed, and which, indeed, he characterizes, in many places, with the greateſt energy, and in the very ſtrongeſt terms of diſapprobation.

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## ART. X.

*Prix de la Juſtice & de l' Humanité.*—Prize held up by Juſtice and Humanity. 8vo. London (*i. e.* Paris). 1778.

WE ſhould, perhaps, have paſſed in ſilence this ſmall work, as a ſober production, which contains ſome ſenſible reflexions, and many trite ones; and on the whole is not above mediocrity, if we had not good reaſons to believe that it is the work, nay, even the laſt work, of M. de VOLTAIRE: that is, the laſt in order of publication. Beſide the word of one of our worthy fellow-labourers for this, which is truth itſelf in all caſes where he is well informed, there is ſomething in the *manner* of this compoſition, that bears evident marks of that celebrated Author, who has been ſo long and ſo juſtly the object of admiration and contempt, of panegyric and ſatire. The man is now dead—and we do not remember to have ſeen a more natural and eloquent funeral oration than that which our candid aſſociate above-mentioned compoſed in three lines of a haſty letter to the author of this article; it is as follows: "*Poor Voltaire! We have loſt an excellent contributor to our Journal, at leaſt*

*leaſt in the article of entertainment!—What ſhall we do for another Voltaire?*" There is really here a good deal of that pathetic ſimplicity, which has been ſo much admired in David's lamentation for Abſalom, by good judges of poetry and eloquence. We even think it deſerves a *perpetual* commentary—"*Poor Voltaire!*" The word *poor*, here, is the genuine effuſion of humanity---it is a ſigh made viſible, ſent forth in words---it is the natural expreſſion of what the mind feels, when it contemplates a joker by profeſſion, in a winding-ſheet.---It is true, a critic may object, that this epithet *poor* ſuppoſes the deceaſed to have been a *good ſort of a man*—a humane being—what the French (who are remarkable for *accuracy* of thought and expreſſion) call a *bon diable*, *i. e.* a good devil; whereas *poor Voltaire* was rather a devil of the mordacious kind, who under cover of a grin often ſcratched, ſometimes bit, and occaſionally tore, the objects of his diſapprobation and pleaſantry. The objecting critics would therefore, in all probability, propoſe to read the paſſage otherwiſe, and inſtead of *poor Voltaire*, ſubſtitute *poor devil*; for ſuch, indeed, muſt a man of his turn be, when he can ſcratch, and bite, and tear no more.---We, however, think, ſaving the better judgment of theſe critics, that the penſive ejaculation "*Poor Voltaire!*" may ſtand its ground, though we allow, that, with reſpect to the accuracy of the epithet, much may depend upon the manner of pronouncing it; and if the Reader deſires an illuſtration of this by examples, we refer him to the Scotch orator H-rr--s, who will *ſpout* the manner of pronouncing it, for a ſuitable number of *bawbees*. But let us proceed in our commentary---"*We have loſt an excellent contributor to our Journal*"---As various motives may concur in producing thoſe effuſions and actions that have the greateſt appearance of ſimplicity, ſo theſe words are the *mixed* lamentation of ſelf-love and good-humour; ---but the following words, "*at leaſt in the article of entertainment*," are remarkable: they modify the extent that Free thinkers might be diſpoſed to give to the preceding phraſe---*We have loſt an excellent contributor to our Journal*; and, indeed, they contain a palpable truth; for (if we may be allowed to apply here a well-known expreſſion) there was really, in Voltaire's literary pantry and ſtable, *entertainment both for man and horſe*.---The laſt words of this funeral oration are deep in pathos—"*What ſhall we do for another Voltaire?*"—*What ſhall we do?* This is the language of anxiety, diſtreſs, perplexity, deſpair!—Add to this interrogation a ſuitable ſet of features, and the imagery of deſpondency will be complete. *What ſhall we do for another Voltaire?* Why, really, Brother, I do not know—becauſe

*None but himſelf can be his parallel.*

The Book before us now demands a moment's conſideration; after which, we ſhall give a general ſketch of the *intellectual*, *moral*, and *literary* portrait of this celebrated man.

The

The Book was occaſioned by an article inſerted in the *Gazette* of Berne, February 15th, 1777; by which we learn, that an humane perſon, deeply ſenſible of the inconveniencies that ariſe from the imperfection of penal laws in moſt of the ſtates of Europe, had remitted to the *Oeconomical Society* of that city, a prize of fifty louis d'ors, to be given to the Author of the beſt Memoir on the following ſubject: *The compoſition of a complete and finiſhed plan of legiſlation, relative to criminal caſes, under theſe three articles or points of view:* 1ſt, A conſideration of the nature of crimes, and of the proportion to be obſerved in the puniſhment of them. 2dly, The nature and ſtrength of proofs and preſumptions. 3dly, The manner of obtaining evidence by a criminal proceſs, ſo that clemency and mildneſs in the mode of trial and puniſhment may not be incompatible with the ſpeedy and exemplary chaſtiſement of the guilty, &c.

M. de VOLTAIRE ſeeing this *advertiſement*, and having long imbibed the ſpirit of a civil as well as of a literary legiſlator, thought fit to addreſs, to the competitors for this well-judged prize, his ideas, or (what he calls his) doubts on this important ſubject, that they may remove his difficulties (ſays he modeſtly), if they think them worthy of diſcuſſion.

The articles on which M. de VOLTAIRE propoſes his ideas and doubts, are twenty-eight in number, and relate to *The proportion between Crimes and Puniſhments—Theft—Murder—Duelling—Suicide—Mothers who kill their Children—Many other Crimes* ſtuffed into one article—*Hereſy—Sorcerers—Sacrilege—Criminal Procedures on ſcholaſtic Diſputes—Bigamy and Adultery—Marriages between Perſons of different Sects—Inceſt—Rapes—Proſtitution of their Children by Fathers and Mothers—Debauchery of Women with their Domeſtics—Sodomy—Obedience to the unjuſt Order of a lawful Power—Defamatory Libels—The Expediency of allowing Counſel to the accuſed—Torture—Priſons, and the apprehending of Priſoners—Puniſhments in which Invention has contrived Refinements of Cruelty—Confiſcation—The Laws of Lewis* XVI. *concerning Deſertion*—CONCLUSION.

The greateſt part of theſe articles are old morſels of juriſprudence and legiſlation, which have been ſerved up ſeveral times, and have furniſhed entertainment under various forms. Some of them are ſtill nouriſhing, and may be fed upon; others are light, flimſy, and inſipid.

We ſhall begin our account of this work with the ſecond article concerning *Theft*, which contains ſeveral uſeful leſſons of reaſon and good ſenſe, mixed with ſome keen ſtrokes of pleaſantry and ſatire.

'Filching, larceny, and theft (ſays M. de VOLTAIRE) being generally the crimes of the poor, and the laws being made by the rich, don't you think, that all governments, which are naturally in the hands of the latter, ought to begin by endeavour-

ing to deſtroy beggary, inſtead of ſpying out the opportunities of delivering it into the hands of the hangman? In flouriſhing kingdoms, edicts have been publiſhed to render that horrible multitude of beggars, the diſgrace of humanity, uſeful to themſelves and to the public; but there is a great difference between laws and their execution:—A beautiful girl of eighteen was not long ago hanged, in an opulent city, for ſtealing ſixteen napkins from the hoſteſs of an inn, who did not pay her her wages.—Conſider now the effect of ſuch inhuman laws, as put a valuable life in the balance with ſixteen napkins! Do they not evidently tend to multiply the crimes they are deſigned to prevent? for where is the maſter of a family ſo loſt to all ſenſe of honour and compaſſion, as to deliver into the hands of the executioner a ſervant, who has been guilty of a ſmall theft? And what is the conſequence? The crime is connived at—the delinquent is turned out of the houſe—and, encouraged by impunity, ſteals elſewhere, and often proceeds to higher degrees of robbery, and even to murder. The law is chargeable with theſe conſequences: the law has occaſioned all theſe crimes. The law, which puniſhes, in England, with death, all larceny, where the goods ſtolen are above the value of a ſhilling, is not yet aboliſhed. In that country where ſo many laws have been enacted in favour of the people, to ſmuggle a ſheep's ſkin is a capital crime; and Philip IV. of Spain, proprietor of the mines of Mexico and Peru, iſſued an edict, which condemned to the gallows thoſe that ſent out of the kingdom a pound of gold, ſilver, or copper.—In France and Germany, thoſe who have robbed on the highway, and thoſe who to robbery have added murder, are broke upon the wheel without any diſtinction. How can magiſtracy be ſo blind, as not to ſee that this manner of proceeding is, virtually, adviſing robbers to become aſſaſſins, that they may deſtroy at once both the objects and the witneſſes of their crimes?—In England, highwaymen rarely murder, becauſe they are not driven to this expedient by a law, which does not ſufficiently diſtinguiſh robbery from aſſaſſination.—Puniſh, but not blindly:—puniſh uſefully: if Juſtice has been painted blindfold, ſhe muſt have reaſon for her guide.'

In the third article, relative to Murder, M. de VOLTAIRE follows the ideas of Beccaria, and thinks this crime might be more uſefully puniſhed by other means than by the death of the convict. 'But (ſays he) I hear a multitude of citizens calling out againſt me, for the execution of the *lex talionis*—That villain, ſays one, has put out my eye—That aſſaſſin, ſays another, has murdered my brother. We muſt be revenged: give me an eye of the aggreſſor, who put out mine; give me the blood of the murderer, who cut my brother's throat.—To anſwer theſe people, you have only to addreſs yourſelf to them in the following

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ing terms: When he, who has put out your eye, has himſelf an eye leſs, will you have an eye more? When the man that killed your brother has ſuffered a painful death, will this raiſe your brother anew to life?—Wait a few days, and then your juſt reſentment will grow more reaſonable and calm; you will not be ſorry to ſee, with the eye that is left, a good ſum of money, which I will oblige the aſſaulter to pay you as an indemnification; this will enable you to paſs your life agreeably: beſides, the perſon that aſſaulted you ſhall be your ſlave for a certain number of years, provided you will allow him the uſe of his two eyes, that he may ſerve you better during that time. With reſpect to the murderer of your brother, he ſhall be your ſlave as long as he lives: I'll render him uſeful to you, to the public, and to himſelf. This manner of proceeding (continues our Author) has taken place in Ruſſia, theſe forty years paſt. The malefactors are obliged to ſerve the country, which they have inſulted and diſhonoured. Their chaſtiſement is a *perpetual* admonition, and it is ſince this mode of puniſhment has taken place, that this vaſt region has emerged from barbariſm "—— We fear that neither the cauſe nor the effect are here beyond conteſtation.

Our Author does not mean here to juſtify the barbarous manners and cuſtoms of the age of Charlemagne, when every aſſaſſination had its price eſtimated by the rank of the perſons whoſe throats were cut. Inſtead of encouraging murder, he only propoſes (ſays he) the method of puniſhing *one* murder, ſo as to prevent its becoming the occaſion of *another*; for (continues he) if there be any caſe, where juſtice requires that one citizen ſhould be hired and paid by the ſtate to maſſacre another, it can only be where this butchery is *neceſſary* to ſave the lives of others. The killing a mad dog is a caſe of this kind. In all other caſes, the criminal ought to be condemned to live, that he may be uſeful:—damage is to be repayed, but death neither repays nor repairs any thing.

Under the tenth article, the ſubject of which is *Sacrilege*, M. de VOLTAIRE has a fair occaſion of ſhewing the odious barbarity of the penal laws in France, which in a multitude of caſes, both civil and eccleſiaſtical, excite horror, ſhock humanity, and create ſtrong ſuſpicions, that we muſt not judge of the national character of the French by their gaiety and politeneſs. He relates, in a ſpirited ſtrain, the monſtrous ſtory of Abbeville, which happened in 1766, where ſome children (as our Author calls them), or rather young men, were condemned to have their hands cut off, their tongues plucked out, and then to be burnt alive. Their crime was irreverence to a wooden image of the Virgin, and an idle ſong, ſung at table in a drunken frolic: the judges were three magiſtrates, of which one

(ſays Voltaire) was an enemy to the parents of the unhappy young people, the other a dealer in ſwine, and the third was a perſon unknown to our Author;---'and as to the atrocious and infernal ſentence, it was confirmed at the Tribunal of the Great City (Paris) by a majority of fifteen voices againſt ten. The ſentence was executed, with all poſſible rigour, by five executioners ſent by the Great Tribunal to the place where the fooliſh crime had been perpetrated: and all Europe ſhuddered with horror.'

'Pray, gentlemen (ſays our Author, addreſſing himſelf to the competitors for the Prize already mentioned), allow me to propoſe two queſtions: the firſt is, how men, not worſe than tygers thirſting after human blood, could imagine, that a preponderance of a few votes could juſtify the inflicting upon human creatures the moſt barbarous torments? In England, the jurors muſt be unanimous, and this appointment is full of clemency.—Is there any thing more horribly abſurd, than playing away the life of a fellow-citizen at a game of ſix to four, or five to three?—The ſecond queſtion relates to the crime that was the object of this hideous ſentence: it is called high-treaſon againſt God. What kind of high-treaſon is this? Is it a plan formed to aſſaſſinate the Deity, as *Lycaon* propoſed to maſſacre *Jupiter*, when the latter came to ſup with him? Or is it to make war upon him, like the Titans of old, and the Giants afterwards? Or is it to deny the exiſtence of God, as did ſome of the impious philoſophers of antiquity? Whichever of theſe may be the crime of the high-treaſon under conſideration, certain it is, that nothing of either of theſe kinds was practiſed by the unhappy youths who were delivered to five hangmen by three *ignoramuſes*.

'One of theſe devoted children, who eſcaped from the five executioners, is (ſays Voltaire) at this time a good officer and a virtuous man. He is in the ſervice of a great prince, who, by the favour and protection he grants him, admoniſhes others not to be in a hurry about burning inconſiderate young men, who may become uſeful and reſpectable members of civil ſociety.'—'Only think of citizens and magiſtrates (the Parliament of Paris) who ſign in the morning the barbarous order for ſuch an abominable butchery, and go in the evening into the circles of gaiety and pleaſure, converſe and laugh with the ladies, and ſhuffle and deal the cards with their bloody hands!---Is it poſſible to conceive a more odious and diſguſting contraſt?'

We paſs over the articles which are inſipid and trivial, and finiſh our account of this Book by ſome paſſages extracted from the twenty-ſecond article, in which M. de VOLTAIRE gives us ſeveral intereſting reflections *concerning the nature and ſtrength of proofs and preſumptions*.---He does not think two witneſſes ſufficient to prove the crime of a delinquent; and he alleges ſeveral

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caſes beſide the famous and well-known caſe of the daughter of *Sirven*, which ſeem to juſtify his opinion. A cabal (ſays he) of the populace of Lyons declared in 1772, that they ſaw a company of young people carrying, amidſt ſinging and dancing, the dead body of a young woman, whom they had raviſhed and aſſaſſinated. The depoſitions of the witneſſes to this abominable fact, or pretended fact, were unanimous; and nevertheleſs the judges acknowledged, ſolemnly, in their ſentence, that there had been neither ſinging nor dancing, nor girl violated, nor dead body carried. This may have been, in part, the fault of the judges, who (as our Author inſinuates, and even affirms, more than once in this work) are in France often more perfidious and corrupt than the witneſſes.—The caſe, indeed, of *M. de la Pivardiere* is moſt ſingular;—'it is almoſt incredible, and is nevertheleſs (according to our Author) a public fact. *Madame de Chauvelin*, his ſecond wife, was accuſed of having had him aſſaſſinated in his caſtle. Two ſervant-maids were witneſſes of the murder. His own daughter heard the cries and laſt words of her father: *My God! have mercy upon me!* One of the maid-ſervants falling dangerouſly ill, took the Sacrament, and while ſhe was performing this ſolemn act of religion, declared before God, that her miſtreſs intended to kill her maſter. Several other witneſſes teſtified, that they had ſeen linen ſtained with his blood; others declared that they had heard the report of the gun by which the aſſaſſination commenced. His death was averred. Nevertheleſs, it at length appeared, that there was no gun fired, no blood ſhed, no body killed. What remains is ſtill more extraordinary. *M. de la Pivardiere* returned home: he appears in perſon before the judges of the province, who were preparing every thing to execute vengeance on his murderer. The judges are reſolved not to loſe their proceſs; they affirm to his face that he is dead; they brand him with the accuſation of impoſture, for ſaying that he is alive; they tell him, that he deſerves exemplary puniſhment for coining a lie before the tribunal of juſtice; and maintain, that their procedures are more credible than his teſtimony. In a word, this criminal proceſs continued eighteen months before the poor gentleman could obtain a declaration of the court, *that he was alive.*'

M. de VOLTAIRE relates ſeveral other inſtances of the criminal precipitation, or ſtill more criminal iniquity, of the French tribunals, in condemning to death, in its moſt cruel forms, innocent, inoffenſive, nay virtuous citizens. The ſtory of *Montbailli*, who, without an accuſer, witneſs, or any probable or ſuſpicious circumſtance, was ſeized by the ſuperior tribunal of Arras (in 1770), and condemned to have his hand cut off, to be broken on the wheel, and to be afterwards burned alive, for killing his mother, is one of thoſe horrors, that aſtoniſh

niſh and confound. His ſentence was executed; and his wife was on the point of being thrown into the flames as his accomplice, when ſhe pleaded her pregnancy, and gave the Chancellor of France, who was informed of this infernal iniquity, time to have the ſentence reverſed—when her huſband had fallen a victim to the bloody tribunal of Arras. 'The pen trembles in my hand (cries our Author) while I relate theſe enormities: we have ſeen, by the letters of ſeveral French lawyers, that not one year paſſes, in which one tribunal or another does not ſtain the gibbet or the rack with the blood of unfortunate citizens, whoſe innocence is afterwards aſcertained'—when it is too late.

We are informed this moment, that the work before us is not the laſt production, or, at leaſt, not the laſt publication, of M. de Voltaire; and we have received a piece entitled, *The Eulogy and Thoughts of Paſcal, with Commentaries and Augmentations, in three Parts*, which are ſaid to be the true laſt words of that celebrated author. We are not yet perſuaded, that this piece comes really from Voltaire. This is the moment of impoſture:—a multitude of ſubaltern writers, who can imitate the orthography of this eminent man, and have dexterity enough to collect and combine ſome ſhreds of his works, and to mimic ſome of the leſs noble parts of his ſtyle and manner, will be putting off their literary wares under the cover of his name, and will impoſe the more eaſily on the credulity of the Public, in that VOLTAIRE was not always equal to himſelf, but gave us, at different times, excellent, good, bad, and indifferent.—We ſhall therefore ſuſpend our account of this new piece, until we have had time to examine both its merit and pretenſions, and ſhall now conclude, by throwing together ſome of the principal lines of the character of THAT man, over whoſe aſhes WIT will mourn, CHARITY ſend forth a ſigh, VIRTUE look ſerene and unmoved, and RELIGION diſdain to aſſume an aſpect of either pleaſure or triumph.

VOLTAIRE was a man, ſomewhat above middle ſize, of an arid bodily conſtitution, a meagre countenance, and a ſlender form. His eye was ardent, quick and penetrating; an air of pleaſantry tinged with malignity reigned in his features; the quickneſs and vivacity of his animal ſpirits were ſingular beyond expreſſion, and the predominant force of his whole mental frame and intellectual powers was always verging towards pleaſantry. It was this ſpirit of pleaſantry, that rendered him ſociable; he frequented the GREAT, to ſtudy their follies and their vices, and to collect anecdotes either of an agreeable or intereſting nature, to embelliſh his writings, and enable him to take the lead in converſation. In diſcourſe, and in his manners, he united the eaſe of Ariſtippus with the cynical ſpirit of Diogenes. He was inconſtant in his friendſhips, if any of his connexions ever deſerved

deſerved that name; and he carried even into the ſolitude of his philoſophical retirement the ſpirit of a courtier, for he was always ſacrificing to the riſing ſun, and ſuffocating with the incenſe of adulation the aſcending perſonages on the wheel of fortune. He was reſtleſs and inconſtant in all his ways—had no fixed tenor of character or conduct—had fits of reaſon and principle as well as of caprice and paſſion. His head was clear, his imagination was lively, and his heart, we fear, was rather corrupt, for he treated every thing with deriſion. His pretenſions to humanity and benevolence were great; he undertook and performed noble things in behalf of the moſt eſſential rights, privileges, and intereſts of mankind; but that we may not be too much dazzled by theſe glaring colours of public virtue, let us take up the moral priſm, and charity and candour will not prevent our learning by the experiment, that an exceſſive vanity, and a boundleſs avarice, were always blending their impure *effluvia* with theſe rays of light. He was ambitious of adding to his well-deſerved fame as a poet, the reputation of a profound philoſopher and an eminent hiſtorian. The opinions of the learned have been greatly divided about the degree of merit, due to him in theſe three characters; and here candour and impartial criticiſm will ſteer a middle way between the pompous adulation of his friends, and the malignant exaggerations of his perſonal enemies. As a poet, he had more wit than genius; and generally ſpeaking, he was more pleaſing and affecting, than arduous and ſublime. His verſification is eaſy, flowing, melodious, enchanting;—his deſcriptions lively and touching; and he has painted many ſituations, affecting to humanity, with energy and pathos,—with the freſheſt and moſt genuine colours of nature and truth. His tragedies, in general, are excellent; his *Henriade* is a fine poem,—his *Pucelle*, or *Maid of Orleans*, ought to be hid in a privy on the ſummit of Parnaſſus; but it is very ſingular, that with ſuch an abundant and rich vein of pleaſantry and humour as he poſſeſſed, he was incapable of making any figure in comedy.—He was not a profound philoſopher, and yet he was far from being ignorant in this line of ſcience;—he was a tolerable metaphyſician of the ſecond claſs,—and he had, in the earlier parts of his life, made ſome proficiency in natural philoſophy.—We muſt not look upon him as a mean hiſtorian, becauſe he diſfigured the Life and Reign of Peter the Great, and compoſed a ſlovenly Hiſtory of Ruſſia: for his *Age of Lewis XIV.* His *Eſſay on Univerſal Hiſtory*, will give him a very conſiderable and permanent reputation among the hiſtorians of the preſent age.—His knowledge was extenſive, his reading prodigious, and his attainments in polite and elegant literature were very great. Notwithſtanding all this, he is ſaid to have been ſuperficial; and this may be more or leſs true; for though his application

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to ſtudy was keen and aſſiduous, yet his reſtleſſneſs and inconſtancy of mind were ſuch, as rendered him incapable of dwelling long enough upon any ſubject to underſtand it thoroughly.—His proſe is highly and deſervedly eſteemed: few of the French writers equal him in purity, elegance, facility, and attic ſalt: ſimplicity reigns even in thoſe phraſes, where his wit is moſt lively and his expreſſion is moſt ingenious.—It muſt be confeſſed, and the circumſtance is ſingular, that though his imagination was active, verſatile and lively, he had little invention.—His repetitions are ſhameful—he is ever melting old thoughts into new forms—nay, often he is not even at the pains of varying the forms.—We would caſt a ſhade over his vices, which were ſtriking;—let that deſpotic jealouſy which could bear no rival in literary fame,—let that malignant irritability, that made him ſwell with venom, like a hiſſing ſnake, againſt all contradiction and criticiſm—let that ungenerous bigotry which made him perſevere in, and even repeat his errors, when they had been palpably expoſed,—let all theſe be contemplated with compaſſion, if they cannot be entirely buried in oblivion.—He now reſts from his labours of animoſity and contention; and grant it, Heaven, that his *works*, in this part of his career, *may not follow him!*—We paſs over in ſilence the circumſtantial detail of his character and conduct with reſpect to religion and morals.—We ſhall only obſerve, that his oppoſition to Chriſtianity was not only indecent and diſingenuous, but was, moreover, carried on with a degree of acrimony, ſpite, bitterneſs and bigotry, which has not been perceivable in the writings of any Deiſt, known to us, in the preſent age. In Natural Religion, though he ſeemed ſometimes wavering, undetermined, and inconſiſtent, yet he never contracted the ſtupid frenzy of Atheiſm.

The Reader, we hope, will judge with candour of this portrait, or rather ſuperficial ſketch, delineated in a hurry, to ſatisfy that curioſity which the removal of an extraordinary perſonage excites, to know ſomething of *what he was*, when he *is no more*—in our ſphere.

## ART. XI.

*Monde Primitif analyſé & comparé avec le Monde moderne conſideré dans les Origines Françoiſes, &c. i. e. The Primitive World analyſed and compared with the modern World with reſpect to the Origin or Etymologies of the French Language, or an Etymological Dictionary of the French Langudge, with Copper-plates.* By M. COURT DE GEBELIN. 4to. Paris, 1778.

IN this fifth Volume of a Work, that has already made a conſiderable figure in the literary world, we have new proofs of the genius, learning, and indefatigable labour and induſtry of its Author. The Etymological Dictionary of the French lan-

guage, which, together with the Preliminary Diſcourſe, form the whole contents of this Volume, is in reality a moſt curious Work, and replete with inſtruction, though not exempt from deviations of fancy in far-fetched derivations, analogies and affinities This is an inconvenience that often attends etymological ſcience in the hands of men, who are either endowed with an inventive and combining genius, or are attached to ſome new and favourite ſyſtem. Nevertheleſs, the Volume before us has great merit, and the Etymological Dictionary, which is executed on a new plan, will certainly meet with a moſt favourable reception. In this Dictionary the Author diſtributes into four claſſes, the words which are contained under each letter of the alphabet. The words which are derived from the Celtic language are placed in the *firſt* claſs; thoſe which have been borrowed from the Latin in the *ſecond*; thoſe that have been taken from the Greek in the *third*, and thoſe that have their origin among the Eaſtern nations in the *fourth*.—The views of this learned Writer, and the nature of his Work, are unfolded in a *Preliminary Diſcourſe*, which is full of erudition.

In the firſt article of this Diſcourſe, which is deſigned to ſhew the object of the Author's view, in the Work before us, he treats of etymologies in general; of the motives which determined him to begin his etymological inveſtigations with the French language; and of the method he has followed in this Work;—and we have here hints that are often intereſting. He obſerves juſtly, that words which are the bonds of ſociety, the vehicle of knowledge, the baſis of ſcience, and the depoſitaries of the diſcoveries, ideas, improvement, and politeneſs of a nation, are gathered together in Dictionaries without any attention to their connection, compoſition, affinities or origin. In this ſtate, their only connection conſiſts in their being alphabetically ranged; and thus the knowledge of one word is of no uſe in the explication of another: Each word ſeems to have dropped ſeparately from the clouds;—one ſees not why ſuch an idea has been attached to ſuch a term or ſound—nor in many caſes, whether words are ſimple or compound, nor by what people certain words were originally invented, nor the revolutions and modifications through which they have paſſed, nor the manner in which they have been tranſmitted to our times.—It is more particularly a matter of inveſtigation that has not been ſufficiently elucidated, whether in the early period of our globe each idea had its peculiar term, or whether the ſame term was not adapted and employed, with the help of ſome little acceſſories, to expreſs all the different ſhades (if we may thus tranſlate the French term *nuances*) even of thoſe ideas, that were the moſt extenſive and the moſt ſuſceptible of every kind of modification.

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It is this latter ſentiment that M. COURT DE GEBELIN embraces; it is, alſo, without doubt, the moſt natural of the two; and it is, as it were, the key to the learned and laborious Work now before us. By the diviſion of words into *primitive—derived* and *compounded*, he ſhews the genealogies of ſpeech, the various modifications through which each word has paſſed from its firſt origin, while the common run of Dictionary-makers and Etymologiſts think they have done all that is neceſſary, when they have derived our modern words from Latin, Greek, or any other of the dead languages.

The Etymological Dictionaries, follow of courſe the Elements of Language, or Univerſal Grammar, contained in two preceding Volumes. Our Author begins the execution of this part of his plan with the Etymological Dictionary of the French language, that his Readers may be the better enabled to judge of his method, and perceive more eaſily, whether he be miſtaken in the connections and relations, which he ſuppoſes between certain words, in his manner of forming their genealogy, and in the alterations which he thinks they have undergone. 'For example' (continues he) 'every one can judge, whether or not I have judiciouſly connected the following words in the ſame family or claſs, and marked with probability their derivation and affinities. VER, which in Celtic ſignified water, was a primitive word, which ſtill remains in the rivers called VAR, VARMO, VARNA, VERESIS, VERO, VIR, VIRE. From hence was derived the word VERITE, (truth) becauſe water being, by its clearneſs and limpidity the mirrour of natural bodies and beings, truth (verité) is, in the ſame manner, the mirrour of ideas and intellectual beings, which it repreſents as faithfully, as water does the forms of bodies; and hence in Latin VERUS ſignifies ſincere, exact, real.

We obſerved above, that our Author diſtributes into four Claſſes the words that are contained in each letter of the alphabet. As the words that belong to the three laſt, the Latin, Greek, and Oriental, will come again more peculiarly under conſideration in the Etymological Dictionaries of the languages that form a part of our Author's immenſe plan, he only places them here in an alphabetical arrangement, preceded reſpectively by the French words which are derived from them.—But with reſpect to the French words, which originate in the Celtic language, he purſues a different method; (a method which he propoſes following with the other languages, when he comes to their etymologies in ſucceeding volumes)—Under a Celtic monoſyllable, as the radical and primitive word, he enumerates, in an alphabetical order, all the French words that are derived from it. When the number of theſe derivatives, whether direct or collateral, is conſiderable, and they are diviſible into various branches, ſeparated under ſome particular denomination, which

is ſubordinate to the general one, then he divides theſe claſſes of *families* (as he calls them) into ſeveral branches, diſtinguiſhed each by a Number; and at the head of each diviſion, he repeats the radical word with the particular ſignification which it has adopted.

An example will abundantly illuſtrate this method of proceeding. When our Author comes to the word BAL, which is a Celtic monoſyllable, and the head of an immenſe family, it is placed at the head of the Article thus: "The word BAL was a primitive word, which ſignified the *ſun*, and conſequently, 1ſt, all that is beautiful and ſplendid, like the ſun, 2dly, every thing, that, like him, is high and elevated, 3dly, every thing that is round.—Under each of theſe points of view the word in queſtion is become the ſource of a multitude of verbal families in the French language, by pronouncing it according to different Provinces BAL, BEL, BOL, and with the eliſion of the vowel *bla*, *ble*, &c. Hence proceed ten derivative branches of this ſingle root, from whence reſult fifty diviſions."

The ſecond Article of this Preliminary Diſcourſe, preſents ſomething more generally intereſting. Our Author treats, here, *of the languages* that were ſpoken in Gaul, or France, and more eſpecially of the Celtic, from whence the French is derived. It is, indeed, natural that ſome objector ſhould ſtart up and aſk, how it is to be known that theſe words are Celtic?—What idea we are to form of that language? and by what indications it can be conſidered as the ſource of the French, when all the Dictionary-makers have hitherto conſidered this latter to be little more than a corruption of the Latin?

In anſwer to theſe queſtions, our Author obſerves, that the Celtic was the language of the firſt inhabitants of Europe, from the Banks of the Helleſpont and the Ægean ſea, to the Ocean; and from the promontory of Sigæum to Cape Fineſterre: nay even to Ireland. Here then we ſee this language producing, like a fruitful mother, Greek, Latin, Tuſcan, Thracian, Teutonic, Gallic, Helvetic, Cantabrian, and Runic; but of all theſe languages, that which is more properly regarded as Celtic is the Gallic tongue, the language ſpoken in Gaul, which maintained its antient purity, when the other Celtic nations had corrupted their ſpeech by their mixture with the inhabitants of different ſtates and kingdoms. *Polybius*, *Diodorus*, *Plutarch*, *Ptolemy*, *Strabo*, and other Writers, ſeem to look upon *Celt* and *Gaul* as ſynonimous terms.

It is true (and our Author makes the remark) this language ſeems to have been almoſt extinguiſhed, or at leaſt altered conſiderably, by the revolutions which happened to thoſe who ſpoke it. On the one hand, the Greeks, who founded Marſeilles and ſeveral cities on the coaſts of the Mediterranean, and the Phenicians, who traded in the Southern Provinces, muſt have naturally

rally introduced into that language a great nnmber of words, relative to navigation, to the objects of their commerce, and the arts which they cultivated. Theſe revolutions, however, had been only local, when the Romans, already maſters of Provence and Narbonne, conferred on Julius Cæſar the government of the Gauls. But this ambitious man, who would have preferred being the firſt in a village, before the rank of ſecond in Rome, remained in the Gauls until he had reduced them under the domination of the Romans, and planted Roman colonies in ſeveral of their Provinces.—Thus it happened, that from the time of Auguſtus, Southern Gaul was almoſt entirely latinized. The beauty of its climate, the fertility of its ſoil, and the ſociability of its inhabitants, drew a multitude of Roman families. The caſe was ſoon the ſame with the Northern Provinces, and they emerged from this firſt ſervitude only again to fall a prey to the Viſigoths, Bourguignons, Allemanni, Alans, Normans and Franks, who, more fortunate than the others, remained ſole maſters of Gaul.

In the midſt of theſe different revolutions, which our Author deſcribes in a circumſtantial and inſtructive manner, the Gauls and their language were almoſt exterminated. The reſidue of this oppreſſed nation formed a people of *Serfs* ſubjected to all the rigours of vaſſalage; and they only began to breathe ſome particles of a freer air, when the Kings of the *third race* allowed the Commons to purchaſe their liberty. The only Gauls, who maintained their liberty, were thoſe who took refuge in Little Bretany, and thoſe who inhabited Britain, or the country which the Angles afterwards took from them; and who, upon the uſurpation of the latter, retired into Wales, and into the county of Cornwall. Theſe fugitives, who formed their ſettlements amidſt inacceſſible mountains or on barren coaſts, were never entirely ſubdued, nor did they mix with other nations; their proud victors did not deign to purſue them, either to ſhare with them or take from them their icy mountains or their barren plains. Separated, thus, from the reſt of the univerſe, theſe remains of the ancient Celts retained their primitive cuſtoms, and ſpeak a language which bears no reſemblance of that ſpoken by their conquerors, and which is divided into three dialects, the Gallic or *Welſh*, the *Cornwallian*, and the *Low Britiſh* (Bas *Breton)* dialects, which carry ſtriking and palpable marks of analogy and reſemblance, and which our Author conſiders as the undoubted and precious remains of the ancient language of the Celts or Gauls.

As this propoſition is the baſis of the Work now before us, it was neceſſary that our Author ſhould ſet it in the cleareſt light, and place it beyond the reach of any plauſible objection. For this purpoſe, he *labours* ſtrenuouſly to prove that the Celtic language is ſtill in being, *1ſt*, by the affinity between its three dia-

lects above mentioned, and their being abſolutely different from French, Engliſh, Daniſh, Latin, and all the languages which have been or are ſpoken in the country which belonged to the ancient Gauls.—2*dly*, from the conſideration that theſe dialects exhibit ſtill a multitude of monoſyllables or radicals, which are the true characters of a primitive language; and *that* more eſpecially, when it appears evident that from a multitude of theſe radicals a great number of Greek, Latin, and other European words derive their origin, while it is certain that theſe radical words do not exiſt in any of theſe languages.—3*dly*, from names of places, which, having no determinate ſenſe in the languages vulgarly ſpoken, and which nevertheleſs could not have been originally given without ſome ſignification, muſt conſequently be regarded as the remains of an ancient language which was ſpoken by the founders of theſe places. All theſe proofs are illuſtrated by examples more or leſs ſatisfactory; for which we refer the Reader to the Work itſelf. Beſides examples, M. COURT DE GEBELIN alledges alſo authorities: He mentions the learned men who before him had endeavoured to explain the names of places by the Celtic language; as BAXTER, who in his Britiſh Antiquities, ASTRUC in his Memoirs on the Province of Languedoc, BOCKET in his Memoirs concerning Switzerland, and particularly BULLET, who, in the firſt Volume of his Celtic Dictionary, takes a larger field than the preceding, and applies this method to France, Great Britain, Spain, Italy, Switzerland, the Netherlands, and a part of Germany. Our Author, however, ſhews what little utility has hitherto been derived from the labours of theſe learned men; and he points out the cauſes which hindered them from proceeding ſo far as they might have done in the path they had opened for their inveſtigations.

In the third Article of this Diſcourſe, the Author treats of the French language,—of the inſtances of analogy that it may be found to have with the Celtic, of the opinions of the learned concerning its origin,—of the manner in which it was formed, and, on this occaſion, of the Romanic or Romance language. Here M. GEBELIN refutes the learned men, who are ſo fond of deriving the French language from the Latin, and have therefore given too little attention to French words of Celtic origin. There are very curious diſcuſſions in this Article, particularly with reſpect to the *Romance* language, which was formed by a mixture of the Celtic and the Latin; a mixture that naturally proceeded from the Romans borrowing words from the Gauls, and the Gauls from the Romans. The modifications of this language that were afterwards produced by the irruptions and conqueſts of the Franks, form an intereſting object of critical inveſtigation, which our Author treats in a maſterly manner.

The fourth Article exhibits an extenſive view of the revolutions of the Romance and French languages, and contains an account of the cauſes of theſe revolutions. The *Romance* or *Romant* (ſays our Author) which was an intermediate language between the Celtic, the Latin, and the French or Frankiſh, was ſoon brought to a conſiderable degree of perfection in the Southern Provinces of France. This was owing to the poetical ſpirit, animated and ſeconded by the ſpirit of chivalry and gallantry, that diſtinguiſhed more peculiarly the people of the Southern regions, and to the remarkable encouragement given to poets by the Counts of Provence and Toulouſe, and all their vaſſals. The language thus formed and improved became a model, an object of imitation to neighbouring nations, to the Catalonians in Spain, and to Dante and Petrarch in Italy, who were formed, in a great meaſure, at the ſchool of the Troubadours, or Romance-ſongſters and minſtrels. According to a Memoir of M. de St. Palaye, publiſhed in 1751, there were two languages well known in the twelfth and thirteenth centuries, the *Catalonian* and the *French*. Under the firſt were comprehended the idioms of Gaſcony, Provence, the Limouſin, Auvergne, Vienne in Dauphiny and Arragon: the ſecond was ſpoken by the provinces that were ſubjected to the domination of the Kings of France and England. M. COURT DE GEBELIN remarks that the King of England is mentioned here, not only becauſe he held, at that time, in his poſſeſſion, the Provinces of Poitou and Guyenne, but alſo becauſe the French was then the predominant language; for (continues he) it was not excluded by an act of Parliament, from the Tribunals in England, before the year 1361, a little after the treaty of Bretigny, by which Edward III. was obliged to renounce his pretenſions to the crown of France, the duchy of Normandy, &c.

So early as the third race of the French kings, the French (or Franks) made verſes in imitation of the bards of Provence; and the French language not only became the rival of the Provençale, but ſurpaſſed it, becauſe the power of the great Southern vaſſals being broken, and as it were diſperſed, the *Troubadours* were deprived of their patrons and protectors, and the attention both of learned men and ſtateſmen was turned towards the French language; the progreſs of which, nevertheleſs, was not rapid. Our Author follows the traces of the French language, in the eighth and ninth, and the ſix following centuries; and always quotes a piece of poetry, which may ſerve as a proof of the ſtate of this language at each period.

The fifth Article relates to (what the Author calls) the *families of words, and their cauſes.* The immenſe families, *ſays he*, which are formed by words derived from the ſame branch, or root, were not thus formed by chance, but have always had, in every language, their foundation in nature and reaſon; and he

examines the motives that led men to reduce the fundamental terms of language to a ſmall number, and to build upon theſe the whole ſuperſtructure of ſpeech. In this inveſtigation he propoſes to ſhew, that every *derived* word always contains both the *vocal* elements of the radical term, and a certain reſemblance of its primitive ſignification.

Languages acquire conſiſtence, improvement, and extent, imperceptibly and by degrees. The firſt denominations were thoſe that were given to ſuch natural bodies and beings, as men had always before their eyes. Names were alſo given to the effects of induſtry, and to the objects and productions of uſeful arts; and likewiſe, though perhaps laſt of all, to ſpiritual objects, intelligent or moral. Hence reſult three ſeries's of terms entirely diſtinct from each other, *three* Dictionaries, in language, which muſt never be confounded, but ought to guide us in claſſing the words of each people, and in judging of the extent of their knowledge and improvement. The Dictionary for the wandering ſavage, or of man in the uncultivated ſtate of nature—the Dictionary of the artiſt and huſbandman—the Dictionary of man conſidered as exerting the faculties of an intellectual being and a moral agent.—Our Author reduces the firſt of theſe Dictionaries to five heads,—relative—to man conſidered in himſelf—to man in ſociety—to external wants—to external objects—to the relations that ſubſiſt between different beings.—— Theſe five heads are here analyſed in all their contents. The two other Dictionaries are alſo analyſed, by a detail of all the objects, inſtruments, and circumſtances, that are relative to agriculture, arts, ſciences, riches, commerce, legiſlation, power, ſovereignty, &c. and of all the virtues, qualities, and powers, that are reducible to our ideas, the univerſal ſpirit, intermediate beings, and the human mind.

The *ſecond* and *third* Dictionaries, according to our Author, have borrowed from the *firſt* the words or terms which they employ, while the firſt takes its terms immediately from Nature. But how were theſe primitive words formed? This queſtion M. COURT DE GEBELIN anſwers, by ſhewing that the natural and primitive words were formed by ſounds and *pittoreſque* repreſentations, analogous to the objects repreſented, while the multitude of acceſſory and ſubordinate ideas comprehended in, or connected with, the primitive and eſſential ones thus ſignified by radical words, were expreſſed by derivatives, which gave riſe to adjectives, verbs, adverbs, and prepoſitions. Theſe derivatives were farther multiplied by *compoſition*, *compariſon*, *epithets* and *abſtract words*, *figurative terms*, &c.

The ſixth and laſt article of this preliminary diſcourſe relates to the tables which terminate this volume. We have here alſo the Author's reaſons for ſtopping, in his inveſtigation, at the Celtic language,—his promiſe of an etymological dictionary of

arts

arts and ſciences,—his thoughts concerning ſuperannuated words, the French etymologiſts, orthography, and ſeveral miſcellaneous obſervations.—But it is time to conclude our extract of this volume, which is, as we obſerved at our ſetting out, a farther proof of the genius, patience, ſagacity, and learning of this indefatigable Author.

## ART. XII.

*De la Compoſition des Payſages, &c.*—Of the Compoſition of Landſcapes; or on the laying out of the Grounds round a Country-Seat. By R. D. Gerardin, Viſcount D'Ermenonville, &c. 8vo. Geneva and Paris. 1777.

THOUGH the modern art of *gardening*,—uſing the term in its preſent enlarged ſenſe,—may with juſtice be ſaid, not only to have received its greateſt improvements, but even to have had its origin, in this country; and though the principles of this art have been laid down in more than one didactic treatiſe on the ſubject, in our language *: yet the judgment and taſte diſplayed in this performance, together with the animated and pleaſing manner in which the Author conveys his precepts, render it deſerving of a regular analyſis. It is not the production of a mere theoriſt, but of a practical improver—the Viſcount de Gerardin; who here gives the reſult of his ſtudy and obſervation, during many years, in France as well as in other parts of Europe, confirmed by his own practice and experience, in laying out and decorating the country round his ſeat at *Ermenonville*, nine leagues diſtant from Paris; in a taſte which, as we have been informed, has attracted the admiration of his countrymen, as well as that of foreigners, by a great concourſe of whom it is viſited.

The Author's plan is perhaps, in ſome reſpects, more extenſive than that of Mr. Whately, above alluded to. His ſubject is the embelliſhment, by the moſt natural and ſimple means, of the *country at large*, as viewed from the manſion of the improver, and its neighbourhood.—On this head, he juſtly expreſſes his ſurpriſe, that while the poets and painters of all ages have exerted themſelves in repreſenting the beautiful ſimplicity of nature, while every one has admired and felt the beauties of their reſpective productions; no one, till of late, ſhould have thought of *realiſing* their deſcriptions and deſigns; or, in other words, have attempted to produce the *original*, when they found that the *copy* gave them ſo much pleaſure.

* We particularly allude to the anonymous '*Obſervations on Modern Gardening*, &c.;' the production, as we have been informed, of the late *Thomas Whatley, Eſq*; a pretty full account of which will be found in our 44th Volume, May 1771, p. 342. We ſcarce need to remind our Readers of '*The Engliſh Garden*' of Mr. Maſon.

In

In the firſt chapter, the Author ſhews that the forming an intereſting *natural* landſcape round a manſion, is a taſk much more difficult than that of the landſcape painter; who nevertheleſs frequently fails in his *artificial* compoſitions, though his imagination has unlimited ſcope with reſpect to the ſelection and diſpoſition of his objects; and though he is at perfect liberty, in the choice of his point of view, ſky, *clare oſcure*, colouring, and of every other accidental circumſtance that he judges to be ſubſervient to his deſign.

The producing a *pictureſque effect*, by the proper diſpoſition of the grounds, and other objects, which are to conſtitute the *natural landſcape* abovementioned, depends, ſays the Author, on the choice of the moſt pleaſing forms, the elegance of the outlines, and the perſpective diſtances; on giving a due *relief* and projection to the different objects, by a proper contraſt of light and ſhadow; on communicating to them the charms of variety, by preſenting them under various aſpects, and in different lights; as well as on an harmony of colours; and, above all, on that happy negligence, which is the diſtinguiſhing characteriſtic of nature and of grace.—To grounds laid out according to theſe ideas, the Author gives the name of *landſcape*.

Chapter 2. *Of the general Deſign.*

The great and fundamental principle inculcated in this chapter, is the unity and connection of the whole deſign. To effect this, all the objects that can be ſeen from the ſame point muſt be ſubordinate to the ſame landſcape; be conſtituent parts of the ſame *whole*; and concur, by their relation and agreement, to the general effect.

For the accompliſhment of this effect the Author lays down ſeveral judicious and practical directions.

As the houſe, around which the improvements are to be made, is the principal point from which they are to be viewed; it is from thence that the deſigner muſt take a ſurvey of the vallies and heights, the diſtant proſpects, plantations, buildings, or ſuch other objects as he intends to retain in the execution of his plan. From this ſtation,—to uſe a well known modern term of art,—he is to judge of the *capabilities* of the ſituation; and from thence likewiſe he is to plan all the additions requiſite to the completion of his landſcape.

The neceſſity of forming a finiſhed deſign, before any part of the work is begun, is ſtrongly enforced from a conſideration of the difficulty of correcting errors when once committed; and of the expence which, in ſuch a caſe, muſt be incurred in removing ground, plantations, ornamental buildings, or canals.

This deſign, however, is not to exiſt only *in idea*, or in the head of the compoſer: but, in order to judge of the effect, before it is executed, is to be actually realiſed upon paper or canvaſs. For this purpoſe a landſcape painter muſt firſt make a ſketch

a ſketch of the intended work with crayons; and after this has undergone the proper corrections, it is to be coloured, ſo as to become an exact repreſentation of the intended compoſition. The Author ſtrongly inſiſts on the propriety and prudence of this preliminary ſtep; and laments the expence and trouble which he formerly incurred, by not having adopted this method, previous to the making improvements on the north ſide of his houſe.

The following methods, of transferring the deſign from the picture to the grounds, are then laid down; in order to produce thoſe effects, *in reality*, that are exhibited in the *picture*, with reſpect to the local diſpoſition of the various objects, their diſtances, and reſpective proportions, and the facility of execution. The ſtation from which the picture was painted muſt be the point from which the neceſſary obſervations for this purpoſe are to be made.

(1.) The different maſſes of plantations, whether of foreſt trees, or underwood, which by their diſpoſition are to form the intermediate *plans*, or *ſide ſcenes* of the decoration *, by which the landſcape is thrown into perſpective, muſt be ſettled by fixing ſtakes at each of their projections, on which white clothes are to be ſtretched, decreaſing in height in proportion to their perſpective diſtances.

(2.) To obtain a preciſe idea of the effect of the ſeveral forms, projections, and different fronts, of the buildings intended to enter into the view; inſtead of forming a mere *ground-plan*, the *elevation* itſelf muſt be expreſſed, by erecting poles ſo as to repreſent the form of the outlines of the intended building; on which cloths, of a colour conformable to the picture, muſt be ſtretched. By theſe means, the effect is ſeen and determined beforehand; and a model of the front is furniſhed to the workmen, ſufficient to direct them in the execution.

(3.) To obviate the difficulty of determining the exact level of the water, as ſeen from the houſe, white cloths are to be ſtretched on the ground, according to the ſituation, extent, and form of the water expreſſed in the picture.

(4.) The outlines of the plantations, the windings of the paths, and the edges of the water, are to be determined by ſmall ſtakes driven into the ground, according to the directions of the deſigner: cords are to be ſtretched round theſe, and the ground thus traced out, is to be marked with a ſpade.

(5.) The effect of ſingle trees or groupes, is to be determined by repreſenting, in a ſimilar manner, their forms and ſituation.

Without theſe precautions, the workmen could not be expected to execute the ſeveral parts of the compoſition; which

* Anſwering to the wings or ſide ſcenes on the ſtage, by means of which *perſpective illuſions* are produced.

even

even the ableſt deſigner would often find a difficulty of drawing on paper, without ſtudy and correction.

Chapter 3. *Of the Connexion with the Country.*

The connexion of the manſion and the near grounds with the diſtant country, is neceſſary to preſerve the unity of the whole. The manner of producing what we may term a *community of character* between the parts of the deſign, is pointed out in this chapter.

Thus, if the ſize and grandeur of the manſion houſe demand an extenſive landſcape, the perſpective is to be extended, and the moſt diſtant views are to be, as it were, *appropriated* and *connected* with the manſion, by increaſing the number of the *ſide ſcenes*, above ſpoken of, on the proprietor's own grounds. Without theſe, the diſtant country would ſcarce produce a more picturesque effect than is exhibited by the back ſcene of a theatre deprived of its ſide ſcenery.

It is ſcarce neceſſary to add that, to preſerve this connection, the neceſſary ſeparation between the proprietor's grounds ſurrounding the houſe, and the more diſtant country, is to be concealed from the eye by means of a ſunk fence, or other expedients of a ſimilar kind; that no break in the deſign may appear.

The Author propoſes too that an agreement between the diſtant objects, and thoſe which are nearer the eye, ſhould be kept up. Thus, if the view be terminated by a city, more buildings, and thoſe too of a more magnificent taſte, may enter into the compoſition: but if villages form a part of the proſpect, houſes of a more ſimple ſtile may be introduced. The ſame attention is requiſite in connecting the diſtant woods with the nearer plantations. The colours alſo of the nearer grounds ſhould correſpond with thoſe of the more diſtant; whether they be paſture or arable.

Chapter 4. *Of the Frame of the Landſcape.*

As every kind of enjoyment is weakened, or deſtroyed, by diſtracting the attention; and as the ſight, the moſt roving of the ſenſes, requires to be confined within certain bounds, in order to be gratified without laſſitude: ſo it is neceſſary, according to the Author, in order to fix the attention of the ſpectator, as well as to direct his view, and improve the perſpective, that the natural landſcape ſhould have a *fore-ground*, compoſed of ſtrong maſſes of plantations, heights, or buildings. Theſe, in the manner of the *frame* of a picture, or the fore-ſcene of a theatre, by bounding the whole deſign, confine the ſight, and direct it to the remote objects, and the intermediate *planes* or ſide ſcenery; both of which are likewiſe ſhoved off to a greater diſtance by theſe means.

Chapter 5. Treats of the difference between a vague or *geographical* proſpect, or rather *plan*; and a limited and picturesque view, adapted to the proportions or *ſtyle* of the dwelling houſe.

The

The latter is characterized by its being properly bounded, and marked out by a fore-ground, and other circumſtances deſcribed in the preceding chapters; but which are wanting in the proſpect that preſents itſelf, for inſtance, from the top of a mountain; and which may more properly be called a *map* than a *landſcape.*

Chapter 6. Having already laid down the principles neceſſary to the general effect of the *compoſition*, conſidered as a *whole*; or of the principal landſcape, as viewed from the houſe, which is its point of view; the Author in this chapter enters into a detail of the ſubordinate members: and here with great fancy, and even with a fine vein of poetry, he deſcribes a path leading from the houſe through various beautiful and diverſified ſcenes, and returning thither by a different route. Some directions are alſo given for the management of theſe particulars.

Chapter 7. *On the poſſibility of embelliſhing every kind of ſituation.*

The more nature has done in favour of any particular ſpot, the leſs is left for man to do; but there is none which has not its particular merit, or diſtinctive character. Accordingly in this chapter the Author ſhews the practicability of embelliſhing every kind of ſituation, and points out the means:—whether it be a mountainous ſituation, a flat country, or a valley, or an ancient garden laid out and planted in ſtrait and formal lines. Every where the Author ſhews great practical ſkill and taſte, and above all the moſt humane ſenſibility: an inſtance of which here occurs, in his directions relative to ſuch public roads as croſs the grounds that have been embelliſhed. He adviſes that, after proper fences have been made for the ſecurity of the houſe, garden, and farm, the roads ſhould ſtill be left open to the public; as the ſcene is greatly enlivened by the objects which they preſent: and he expreſſes his feelings relative to the free admiſſion of ſtrangers to his elegant eſtate in theſe words:—'The landſcape of nature,' ſays he, 'belongs to all mankind; and I am happy that, on my grounds, every man ſhould conſider himſelf as at home.'

Chapter 8. In this chapter, the Author obſerves that landſcapes, ſuch as he deſcribes, may be compoſed, adapted to all kinds of ſituations, houſes, or perſons, of whatever quality or condition, and to grounds of whatever dimenſions; not excluding even the ſmalleſt ſpots, provided they are not immured, or encompaſſed on every ſide by elevated buildings. For the truth of this propoſition he refers to the landſcapes in various ſtiles, and formed on different ſcales, of *Nicholas Pouſſin*, *Sebaſtian Bourdon*, *P. P. Rubens*, *Gaſpar Pouſſin*, *Claude Lorrain*, *Richard Wilſon*, *John Smith*, *Zucarelli*, *Salvator Roſa*, *Paul Brill*, *Anthony Vatteau*, *Nicholas Berghem*, *Herman* the Italian, *Paul Poter*, the younger *Teniers*, and many others. Of theſe different characters or ſtiles he enumerates 'the heroic, noble, rich, elegant, voluptuous, ſolitary, wild, ſevere, tranquil, cool, ſimple, rural,

ral, ruſtic, &c.—The deſign and decorations of each of theſe compoſitions are to be properly adapted to the habitations and uſes of their reſpective owners.

In chapter 9, the Author cautions the deſigner againſt *imitation*, or againſt copying any other maſter than nature; from the conſideration that copies are always inferior to originals; that every place differs in ſome circumſtances from every other, and conſequently requires a different deſign; and that a variety of deſigns conſtitutes the greateſt ornament of a country.

Chapter 10. *Of Plantations.*

The ſubjects which compoſe a landſcape are wood, water, and buildings. Wood is employed ſo as to produce a pictureſque effect, principally in the five following manners.

(1.) In the forming perſpective planes, or the fore-ground and ſide ſcenes above ſpoken of, in order to connect the diſtant view with the manſion: (2.) In making elevated planes, ſo as to give relief, or a proper ſwell to a country abſolutely flat: (3.) In hiding diſagreeable objects: (4.) In giving an imaginary extent to waters, or other pleaſing objects, by concealing their terminations: (5.) In forming agreeable outlines to waters and grounds.

Trees are arranged under three general diviſions, and *diſtinguiſhed* into *foreſt*, as oak, elm, &c.; *aquatic*, as poplar, alder, &c.; and *mountain*, as pine, cedar, &c. Large maſſes of foreſt trees are to be placed in the fore-ground; as its elevation produces a great effect in the perſpective.

The Author does not approve of the practice of planting trees of different tints or ſhades, which has been propoſed from an expectation of thereby extending the apparent length of a plantation, by a degradation of tints, proceeding from the darker to the lighter greens. He cautions his reader againſt the attempting to produce any optical deception by theſe means; becauſe ſuch different tints, he alleges, cannot be perceived diſtinctly, 'except in a *ſmall* flower garden, or what is called in England, a *pleaſure garden*, *(jardin de plaiſance.)*'

'In the diſtant parts of the landſcape,' the noble deſigner further obſerves, 'the diverſity of the ſhades of green will depend much more on the effects of light, than on the choice of trees of different hues: we ſhould truſt therefore to the light alone, which will naturally produce this kind of variety, and in a much greater degree, than it will be in the power of the beſt gardener to effect, after all the trouble he may take for that purpoſe.'

On this head the Viſcount differs conſiderably from the late Mr. Whately, the author of the "obſervation *" above referred

* See '*Obſervations, &c.*' p. 35. The Reader may likewiſe conſult the '*Engliſh Garden*,' Book I. or our account of it, M. Rev. Vol. xlvii. March 1772, p. 221.

to;

to; who conſiders the practice as founded on the firſt principles of perſpective, and declares the effect to be actually attainable by theſe means; further affirming, in particular, that "experiments will ſupport the principle, if they are made on plantations *not very ſmall, nor too cloſe to the eye.*" It will be ſufficient only to mark the diſagreement between theſe two maſters on this ſubject; though it would not perhaps be difficult to draw the line between them.

The Author excludes foreign trees from his plantations, on account of their want of correſpondence with the native, and of the difficulty and expence of rearing them; and becauſe nature has every where placed what is beſt adapted to the ſituation.

Chapter 11. *Of Waters.*

The diſpoſition and form of waters, in the intended landſcape, are to be aſcertained by the facility of employing them for that purpoſe, by the general ſlope of the ground, and other local circumſtances; and, above all, by the effect they will produce in the general deſign. A large river is not neceſſary in a wood; but on the other hand, a little brook would produce a pitiful effect in an extenſive plain.

The various ſorts of waters are diſtinguiſhed relatively to their picturesque effect, into caſcades falling from greater or ſmaller heights, torrents, rivers, and ſtanding waters; to each of which the Author, with great judgment and taſte, aſſigns its proper place and uſe in the landſcape.

Chapter 12. Where ſuch waters as are capable of adding to the elegance of the compoſition cannot be procured, a conſiderable effect may nevertheleſs be produced by taking advantage of the courſe of vallies, and inequalities of ground, as well as by buildings and plantations; from which, if proper openings are made for the letting in of light, great variety and beauty may reſult; ſo as to leave no reaſon to regret the want of ſuch pieces of water, as are often forced into the ſcene, at an expence greatly exceeding the advantages derived from them.

Chapter 13. *Of Buildings.*

The Author here lays down ſeveral principles for the conſtruction of buildings. Theſe relate (1.) to their local propriety, or ſuitableneſs to the ſituation, as on a mountain, or in a valley, in a wood, or by the ſide of a water, &c.: (2.) Their being properly adapted to the condition or rank of the owner: (3.) Their diſtance from the point of view; according to which the ſize of the columns or other projecting parts is to be regulated: (4.) Their character, or the uſe for which they are deſtined, whether as a temple, caſtle, &c.; and (5.) The picturesque effect of the whole, with reſpect to the adjoining objects. Some rules relative to the uſe and beauty of buildings, even in cities, are here likewiſe inculcated.

Chapter

Chapter 14. *On the Choice of Landſcapes, as appropriated to different Parts of the Day.*

It is from the contraſt of light and ſhadow that all natural objects derive their varying tints and beauty. The morning ſun is in theſe reſpects, particularly favourable to the viewing of large maſſes of foreſt trees, projecting rocks, mountains, and deep vallies. Theſe objects acquire an additional relief by the play of the light upon them, and by the long ſhadows projected by them.

The brightneſs of the ſun at noon, on the contrary, is ſuitable to detached objects, and of ſmall extent, as to rapid waters, or to ornamental buildings, that the eye may not be fatigued and dazzled by the glare of too wide an expanſe of reflected light.

The calm freſhneſs of the evening, ſuch as Claude Lorrain has finely expreſſed, is adapted to an extenſive country, to groves through which the light penetrates, to ſpacious meadows, and ſtill waters which reflect the neighbouring objects; to diſtant views ſoftened by the intervening air: and theſe are heightened by the infinite variety of ſoft tints, which the ſky and the diſtant parts of the landſcape at this time more particularly exhibit.

In the 15th chapter, the Author, with great philoſophical ſkill, ſhews the power of landſcapes over our ſenſes, and, through their intervention, over the ſoul; and he particularly exemplifies his theory by a pleaſing and animated deſcription of a ſcene of the *romantic* caſt, applicable to the neighbourhood of the Alps; where this analogy between phyſical and moral impreſſions is felt in its greateſt force.

In the 16th and laſt chapter, the Author, who unites the qualities of an uſeful and good citizen with thoſe of a man of taſte, deſcribes the means of combining pleaſure with utility, in the general diſpoſition of grounds.

To this end he propoſes ſeveral ideas, the reſult of his obſervation, during many years, in France as well as in other parts of Europe; relative to the improvement of agriculture, to the increaſing the breed of cattle, and, above all, to the health and comfort of the inhabitants of the country. The principal points here conſidered, are the advantage of placing the dwelling of the cultivator in the middle of his grounds; the diviſion and exchange of lands; the price of corn, and of labour; the ſize of farms; and the neceſſity of incloſing.

The whole of this little treatiſe is written with ſo much knowledge of the ſubject, ſo much taſte and ſenſibility, and breathes ſuch a ſpirit of humanity; that it will undoubtedly be received by the Public as a moſt agreeable and inſtructive work.

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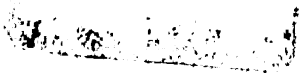
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